

Duplicate comp

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3523.
New Series, No. 627.]

LONDON, SATURDAY, JANUARY 1, 1910.

[ONE PENNY.]

Ready TO-DAY. 2s. 6d. net 2s. 9d. post free*

THE HIBBERT JOURNAL.

PRINCIPAL CONTENTS OF JANUARY NUMBER.

FATHER TYRRELL: Some Memorials of the Last Twelve Years of his Life. By Baron F. von Hugel.
GEORGE TYRRELL: A Friend's Impressions. By Rev. C. E. Osborne.
TENNYSON. By Professor Henry Jones.
GREEK RELIGION AND MORALITY AS SET FORTH BY PINDAR. By Professor Edward B. Clapp.
THE COLLAPSE OF LIBERAL CHRISTIANITY. By the Rev. K. C. Anderson, D.D.
ORTHODOXY, HETERODOXY, HERESY, AND FREEDOM. By the Rev. P. T. Forsyth, D.D.
DIVORCON! By an Evangelical Layman.
GROUNDS OF FAITH: A Study of Likelihoods. By Edward Gehring.
FAITH AND KNOWLEDGE. By Professor Eduard Konig.
TRUTH IN ART AND IN RELIGION. By E. F. Carritt.
CATHOLICISM AND HAPPINESS. By the Rev. R. L. Gales.
SAVAGE SUPREME BEINGS AND THE BULL-ROARER. By R. R. Marett.
SELF-ASSERTION IN NIETZSCHE AND SELF-SURRENDER IN BOEHME. By W. A. Ross and the Rev. G. W. Allen.
Discussions. Reviews. Recent Books and Articles.

Just Published. Crown 8vo. Cloth, 5s. net; postage 4d.

SCIENCE, MATTER, AND IMMORTALITY.

By RONALD CAMPBELL MACFIE, M.A., M.B., C.M., Author of "The Romance of Medicine," "Air and Health," &c.

Prof. J. ARTHUR THOMSON, in *The British Weekly*—"We welcome Dr. Macfie's story of the becoming of things, for he has got a grip of modern researches and sees their bearing on past evolution, but we find a stronger reason in the way the story is told. There is a glow about it that we miss in most expositions of the great process."

CROWN THEOLOGICAL LIBRARY.

MODERNITY AND THE CHURCHES

By Prof. PERCY GARDNER, Litt. D. Oxford.
Just Ready. Vol. xxx. Crown 8vo. 5s.

THE OLD EGYPTIAN FAITH

By Prof. EDWARD NAVILLE

Translated by

Rev. Colin Campbell, M.A., D.D.

Just Ready. Vol. xxi. Illustrated. 5s.

WILLIAMS & NORGATE,

14, Henrietta-street, London, W.C.

Just Published.

Price 1s. net; by post, 1s. 2d.

ESSEX HALL YEAR BOOK, 1910.

List of Unitarian, Free Christian, Presbyterian, and other Non-subscribing Churches, with names and addresses of Ministers and Secretaries, Missionary Societies, Colleges, Trust Funds, etc.

Tuck, Roan, gilt edges, 1s. 3d. net; by post, 1s. 4d.

UNITARIAN POCKET BOOK

And Diary for 1910. With List of Ministers and Congregations.

Cr. 8vo. 140 pp., 2s. net; by post, 2s. 3d.

"MINE UNBELIEF."

Early Doubts and Difficulties Rationally Considered.

By A. H. H. G.

Cr. 8vo. 200 pp., gilt top, 3s. 6d. net; by post, 3s. 9d.

JOHANNINE THOUGHTS:

Meditations in Prose and Verse suggested by Passages in the Fourth Gospel.

By Dr. JAMES DRUMMOND.

BOOK ROOM, Essex Hall, Essex-street, Strand, W.C.

Postage saved by ordering through Bookseller.

Telegraphic Address: "UNITASSOCE, LONDON."

Schools.

EDGBASTON COLLEGE FOR GIRLS,
227 and 198, BRISTOL ROAD, EDGBASTON,
BIRMINGHAM.

Principal - - - MARY E. BAILY.

Head Mistress - ELEANOR MOSS, B.A.

Resident Pupils (limited to 18) taken at private house of Principal.

Day School of 130 pupils. Games, Swedish Gymnastics and Health Exercises under one of Madame Osterberg's trained Mistresses.

Preparation for London and Birmingham Matriculation, Cambridge Locals.

Associated Board Music Examinations and L.R.A.M. Special terms for pupils over 16 studying for the profession.

CHANNING HOUSE HIGH SCHOOL

AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss LILLIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

Term begins January 15.

A Class for Intermediate Arts Examinations will be formed in January.

ST. GEORGE'S WOOD, HASLEMERE, SURREY.

SCHOOL FOR GIRLS. Sandy soil.
608 feet above sea level.—Principal, Miss AMY KEMP.

COMMENCEMENT OF A NEW VOLUME!
Now is the time to start subscribing to

"YOUNG DAYS."

Our Young People's Own Magazine,

Edited by Rev. J. J. WRIGHT, F.R.S.L.

CONTENTS OF THE JANUARY NUMBER:—

The New Year. (Poetry.)
A Christmas Rose-bush.
Busy Little Maids. (Full-page Picture.)
The Mermaid of the Doom-Bar. (Chap 1.)
Thoughts of the New Year.
A Wise Simplicity.
Young Day's Guild Work.
Another Year with the Poets.
Marian Pritchard Cot. (Picture.)
Winifred House. (Aunt Amy's Corner.)
Has and Is.
Land of Milk and Honey. (Illustrated.)
Shakespeare on Temperance.
Our Little Ones' Page. (Boydie's Fun.)
Puzzles & Puzzlers.
Editor's Chat, &c.

PRICE ONE PENNY MONTHLY.

Annual Subscription, by Post, One Copy, 1s. 6d.

Published by
THE SUNDAY SCHOOL ASSOCIATION, Essex Hall,
Essex Street, Strand, W.C.

BOOKS. Publishers' Remainders.

Books, in new condition, as published, at Greatly Reduced Prices, including a large Selection for New Year Presents.

Catalogues post free.

Who's Who and Year Book, 1909, published 11s. net, 4s. post free.

HENRY W. GLOVER, 114, Leadenhall St., E.C.

LEITCHWORTH SCHOOL, HERTS.

Bracing climate; aims at developing health, intellect, and character. Thorough unbroken education from 6 years upwards. Boys taught to think and observe, and take interest in lessons. All religious opinions honourably respected. Outdoor lessons whenever possible. Experienced care of delicate boys. Well - equipped new buildings.

Principal: J. H. N. STEPHENSON, M.A.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

In the country, four miles from Crewe. Preparatory Department recently added. Boys admitted on the Foundation at half fees.

For particulars apply to the HEAD MASTER, or to the Clerk to the Governors, 38, Barton Arcade, Manchester.

LANDUDNO. — TAN-Y-BRYN.

Preparatory School for Boys, established 1893; on hillside overlooking centre of the Bay. Sound education under best conditions of health. Inspection cordially invited.

L. H. EDMINSON, M.A. (Oxon).

C. J. MONTGOMERY, M.A. (Oxon).

WAVERLEY SCHOOL, SHERWOOD

RISE, NOTTINGHAM. Head Master: Mr. H. T. FACON, B.A. Boarders. Home influence. Private field opposite school. Telephone. Ministers special terms. Re-open January 18.

Third Year. Five thousand sold last year.

"THE SPADE AND THE SICKLE."

Monthly Sermons by the Rev. EDGARI FRIPP, B.A. No. 28.—"Moral and Religious Aspects of the Political Crisis."

NOW READY FOR JANUARY. PRICE 3d.

THE SUNDAY SCHOOL QUARTERLY.

Edited by J. ARTHUR PEARSON.

Contents.

The Nicetown Club for Boys and Girls. Oscar B. Hawes.
Schools of the Walloon Committee in Amsterdam. Etienne Giran.
A New Order of Chivalry. Frank K. Freeston.
Difficulties of Teaching. Herbert McLachlan, M.A., B.D.
"She hath done what she could."
An Allegory and a Prayer. Walter Russell.
Belief in God. Sydney H. Me Lone, M.A., D.Sc.
A Priest of Truth (Renan). E. Rosalind Lee.
Poetry: Baptismal Hymn. Christmas Morning.
Notes for Teachers. H. Fisher Short & E. Thackray Ph.D.
A School in Utopia. Kenneth Bond.
Work in South Africa. E. K. H.
Snowy School Battles and Teas. Alexander Webster.
Hayfield Summer School. Elizabeth Wilson.
The Art of Teaching.
Life and Work in a Theological College. Walter Short, B.A.
Prayers for Opening and Closing School.
The Work of the Sunday School Association. Ion Pritchard.
Newcastle and District. Alfred Hall, M.A.
By the Way: Brooke Herford, &c.

London:

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, January 2.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. J. HARWOOD, M.A.
 Bermondsey, Fort-road, 11.30, Morning Conference; 7, Rev. J. HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11, Rev. GORDON COOPER, B.A.; 7, Rev. T. E. M. EDWARDS.
 Brixton Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15, Rev. GEORGE CRITCHLEY; 6.30, Mr. G. J. ALLEN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. W. H. DRUMMOND, B.A.; 7, Rev. R. K. DAVIS, B.A.
 Finchley (East), Squires-lane Council Schools, 6.30, Rev. G. CRITCHLEY, B.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Rev. ARTHUR HURN.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Mr. JOHN CARROLL; 7, Rev. W. H. DRUMMOND, B.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAEVILL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11, Rev. W. W. C. POPE; 7, Rev. E. D. TOWLE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARK.
 Richmond, Free Church, Ormond-road, 11.15 and 7.
 Stoke Newington Green, 11.15 and 7, Rev. C. W. R. OFFEN.
 Stratford Unitarian Church, 11, P.S.M., Rev. A. HURN; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Mr. W. PIGGOTT.
 Wood Green Unity Church, 11 and 7, Rev. Dr. MUMMERY.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.
 ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. JOSEPH WOOD.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. HERBERT McLACHLAN, M.A., B.D.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CHATHAM, Unitarian Christian Church, Hammond-hill, 11 and 6.30, Rev. J. MORGAN-WHITEMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. E. R. FYSON.
 CHELTENHAM, Bayshill Unitarian Church, Royal Well Place, 11 and 7, Rev. J. FISHER JONES.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. E. W. LUMMIS, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. J. HAMILTON VANCE, B.D.
 EYESHAM, Oak-street Chapel, 11 and 6.30, Rev. A. C. HOLDEN, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. WILLIAM WILSON.
 GORTON, Brookfield Church, 10.45, Rev. E. G. EVANS, B.A.; 6.30, Rev. GEORGE EVANS, B.A.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. FREDERICK HOWELL.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPESTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. J. WALTER COOK.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. T. R. SKEMP.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11 and 6.30.
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

TO BOOK BUYERS EVERYWHERE

Reductions of 25% to 80% off Published Prices.

Write for Our Clearance Catalogue

Issued Monthly and Supplied Gratis.

7,000 Book Bargains in every Department of General Literature and Popular Fiction.

W. H. SMITH & SON'S LIBRARY, 165 Strand, London, W.C.

BIRTH.

MARTINEAU.—On December 26, at Streatham Grove, Norwood, S.E., the wife of Sydney Martineau, of a daughter.

MARRIAGE.

PILKINGTON.—Holt.—On December 11, at Cross-street Chapel, Manchester, by Rev. P. Holt, J. Edward Pilkington, son of E. Pilkington, Broom Lodge, Rainford, Lancashire, to Constance M. Holt, eldest daughter of T. Holt, Higher Broughton.

GOLDEN WEDDING.

SCOPES—GOWING.—On December 26, 1859, at the Unitarian Chapel, Friars Street, by the Rev. J. T. Cooper, Walter James, second son of William Scopes, to Agnes, youngest daughter of Richard Gowing, all of Ipswich.

DEATH.

JOLLY.—On December 23, at 2, Upper Terrace, Hampstead Heath, Fanny Chitty Jolly, younger daughter of the late Thomas Jolly, Esq., of Oldfield, Bath, in the 75th year of her age.

Situations

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

A LADY requires post as COMPANION to lady or invalid lady or gentleman. Age 35.—Miss PENDRELL SMITH, 13, Eliot Park, Blackheath.

A LADY requires post as COMPANION-HOUSEKEEPER to lady or gentleman. Experienced; highest references.—Address, E. E., 3, Essex-street, Strand, W.C.

YOUNG LADY wanted as NURSE to two children, aged 6½ and 2 years.—Apply, stating salary required, to Mrs. LEONARD, The Larches, Foxley Lane, Purley.

WOULD any retired Minister take Morning Service at Tunbridge Wells for one year? Honorarium £40.—Apply, Miss YEOMAN, The Three Gables, Tunbridge Wells.

The Inquirer

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.
 Cheques, &c., for Subscriptions, &c., should be made payable to E. KENNEDY, at the Editorial and Publishing Offices, 3, Essex Street, Strand, W.C.

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

Advertisements should reach the Office not later than Twelve o'clock on THURSDAY to appear the same week.

All communications and payments in respect to Advertisements to be made to Messrs. ROBERT C. EVANS & Co., Byron House, 85, Fleet Street London, E.C. (Telephone, 5504 Holborn)

Established 50 Years.

Callard & Bowser's
Butter-Scotch

"Really
Wholesome Confectionery"
—LANCET.

A sweetmeat for all, and may be given with confidence to the youngest child.
In paper packets and tin boxes—various sizes.

Manufactory: London, W.C.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	3	CORRESPONDENCE :—	SERMON :—
EDITORIAL ARTICLE :—		Unitarian Home Missionary College	Old and New
The Years of Youth	4	BOOKS AND REVIEWS :—	MEETINGS AND SOCIETIES :—
LIFE, RELIGION AND AFFAIRS :—		The Synoptic Gospels	The Progressive League
Vaticanism, Freethought, and Democracy	5	A Scientific Inquiry into Spiritualism	MEMORIAL NOTICE :—
The Bell's Prophecy	6	Science, Matter, and Immortality—	Mr. John Sibree, M.A., J.P.
How the Casual Labourer Lives	6	Studies in Apostolic Christianity—	NEWS OF THE CHURCHES
The Church, the State, and the School	7	The Growth of Nations	NOTES AND JOTTINGS
		Literary Notes	

* * *Subscribers are reminded that their subscriptions are now due.

* * *In past years several friends have contributed to the cost of sending copies of THE INQUIRER to the Free Libraries. We appeal for a renewal of this help, and we should be glad to see this special fund largely increased. It is one of the most effective methods of bringing the message of Liberal Christianity to a large number of readers.

* * *Will contributors and correspondents kindly note that from this date all letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. They should be endorsed "Inquirer" on the outside. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C., as usual.

NOTES OF THE WEEK.

GLADSTONE was born on December 29, 1809, and the celebration of the centenary of his birth has been the most significant public event of the past week. For many old men it has revived the great memories of their youth, while those in middle life recall how his name first kindled their political imagination, and made them zealous for public justice and liberty. In the personal loyalty he aroused among his followers, and the enthusiastic affection he inspired in the common people, he stands quite alone in living memory. His own life, and the world of his activity, were both on the heroic scale, and it is as a marvellous personality even more than as the originator of a great political tradition, that his name is honoured. For this reason men of all creeds and parties can unite in a national celebration, which has found its most picturesque symbol in the floral decoration of his statue in the Strand. Among the wreaths there is one from the Bulgarian people, "A tribute to our Liberator," another "To the great Philhellene," and yet another, "In Memory of W. E. Gladstone, the friend of small nations, from the citizens of Finland."

It was said of Gladstone that he had so lived and wrought that he kept the soul alive in England, and Mr. G. W. E. Russell, writing in the *Daily News*, records the following words by Bishop Westcott:—"I think that he will be remembered for

what he was, rather than for what he did." It was the deep religiousness of his character which gave him his strength, and was also the source of some suspicious dislike among people who were too little accustomed to the intrusion of the moral passion of the convinced Christian into public affairs. It is a remarkable fact that his religious influence told most deeply and persistently upon English Nonconformity, in spite of strong divergence upon questions of creed and ceremonial. But in reality the deepest thing in his religion was the life of the conscience, which linked him with the moral grandeur and simplicity of the Puritan tradition. "We who were his followers and disciples," says Mr. Russell, "know perfectly well our everlasting debt to him for benefits conferred, quite outside the region of statecraft and policy. If we should ever be tempted to despond about the possibilities of human nature and human life, we shall think of him and take courage."

THERE were, no doubt, in Gladstone's mind elements of subtlety and complexity which often led to misunderstandings with people of a different temperament and less flexible habits of thought. Mr. Bryce, speaking of these "diversities and contradictions," which might have wrecked the career of a smaller man, says:—"It was the persistent heat and vehemence of his character, the sustained passion which he threw into the pursuit of the object on which he was for the moment bent, that fused these dissimilar qualities and made them appear to contribute to and increase the total force which he exerted." But perhaps even more remarkable was "the openness, freshness, and eagerness of mind which he preserved down to the end of life." Men who think in fixed categories and settle down in early middle life into mental immobility are baffled by the changes of one who is ever a learner, even when they are the changes not of caprice but of some guiding principle. What this guiding principle was in Gladstone's case he has told us himself in one illuminating sentence:—"I was brought up to distrust and dislike liberty. I learned to believe in it. That is the key to all my changes."

LORD AVEBURY has addressed an important letter to the press dealing with Anglo-German relations:—"The Anglo-

German Friendship Committee," he writes "have read with much regret certain articles recently published in a section of the English press which must tend to encourage ill-feeling and suspicion between the two countries, and even to strengthen the hands of those—we believe a small minority—in Germany who believe that a war with England is inevitable and would be advantageous to Germany." "We have reason to know," he continues, "that German manufacturers, merchants, and bankers fully realise that while we are rivals we have both keen competitors in France, the United States, and elsewhere, and that war between us would be a terrible catastrophe from a commercial point of view. Moreover, if we are rivals we are also each of us one of the best customers to the other. The trade between England and Germany last year amounted to over £84,000,000, and if we include that which passed through Holland and Belgium was probably not much less than £100,000,000. To ruin or even to injure a good customer, to destroy so great a commerce, is an act of folly which we are confident the commercial community of neither country is likely to fall into. . . . A war between Germany and England would be disastrous to both, and those who endeavour to make mischief between the two countries incur in our judgment a terrible responsibility. For ourselves, however, we feel confident that the commonsense, the good feelings, and the immense interests we have in common will prevent so fearful a catastrophe."

THE sudden death of the Rev. J. Hirst Hollowell, of Rochdale, removes a strenuous fighter from the contentious field of educational politics. As secretary of the Northern Counties Education League, he did yeoman service for the militant Nonconformist position. His uncompromising vigilance was keen to detect sources of danger and faults of logic in the proposals of more moderate men. There was something stiff and stark in all his fighting which exhilarated his own side, while it strengthened the hostility of his opponents. We have often admired his courage and his singleness of aim without being won by his blunt alternatives, and his policy of all or nothing. He helped to impress upon the public mind the conditions of a problem for which the future has still to find a solution.

EDITORIAL ARTICLE.

THE YEARS OF YOUTH.

A WORD TO THE YOUNGER COMRADES FROM AN OLDER ONE.

It is as if I had a kind of tale to tell, or confession to make. And I wish to tell that tale, or make that confession, as in the presence of those who are at one of life's earlier stages, while I, who write, am at one of its later stages. I would like to tell them something which I often wish had been told me when I was young by someone who was getting old then. Several things that were told me have turned out not to be true; while other things that have turned out to be true were withheld from me, and not wisely withheld, I think.

For instance, I often heard it said that *Life is short*; I have lived to find out that it is long—very long, delightfully long. Of course such words as "short" and "long" are what we call "relative terms," so much depends on what we are talking about, on what comparisons we have in mind. But take, for example, a single day; you know that when full of interesting events or activities, although its moments may seem to fly, one single day will often appear quite a long span of time, as we look back over its goings-on. But think of *twenty-two thousand days*—which is about the number I can look back over. And to review these, in some quiet hour, is to be filled with amazement, that the thread of one single human life can have stretched through them all; yet so it is. And some people, of course, can look back over many more than that, and still not be dreadfully old! So then, the first part of my story, or confession, is that life is not short but exceedingly long. And I dare to counsel the younger comrades on the world's highway not to believe those who say it is short. You will be wise and happy, I think, to look forward to years that will reach over a great period of time, through which, most like'y, you will live on this earth, and have great experiences, seeing and doing, enjoying and suffering, liking and disliking and achieving many things. Life is a very great gift because there is so much of it. Simply by reason of its quantity, its length, it becomes of immense significance, like the heritage of a large estate, or a great fortune.

Then also I was told, in those early years, that our life on this earth is, for the most part, not only short, but somewhat *vain and futile*. I heard it spoken of as a matter of very little importance, in and for itself. It was important only as a prelude or preparation for something else: it was mere probation, in fact, for an endless life hereafter in other spheres. In the days of my youth we were told that the way we lived here, or more often what we *believed* here, would determine that long future, would decide whether we should pass, at

death, into a place called "Heaven," or a place called "Hell," there to spend those endless years in joy or woe. Life here was said to have very little meaning, *except as a probation* which would decide our fate for all time to come. I hope the younger comrades do not hear such things now. I mention them because I want to say that I have found life here on this earth full of interest and significance, *in and for itself*. Whatever the future, the hereafter, may be, I have nothing to say about it now, simply because I have no experience of it; and my tale relates to that of which I *have* experienced. And this is the second part thereof: to tell that life is not only long but *interestingly* long. It is so interesting, so full of significance, of charm, of romance, of adventure, that I am not the least bit weary of it yet. It means so much; there is so much to see, to learn, to enjoy, to endure, to achieve, to admire, to love, to hope, that I do not see how another hundred years (supposing the body able to retain its strength) could exhaust the interest or destroy the *worthwhileness* of living. This earth, our Mother, is so wonderful in her daily goings-on; the skies around us are so full of mystery; our fellow creatures are so variable and suggestive, so funny sometimes, so troublesome at other times, so delightful and attractive at most times; we ourselves—our peculiarities, our tempers and moods and tastes and proclivities, are so manifold and quaint; and there is such a lot to do and to learn and to think about, that to say life is not of tremendous significance, *for its own sake*, is too absurd. Whatever it may lead to, in the great unknown beyond, I am sure it is exceedingly well worth while here and now, and as such I commend it to you in all sincerity. The fact is that life is *long* because it is so rich in vital and varied interest. It is not really the number of years, but the fulness or vividness of the moments that makes it long. Twenty years, or less, of intense and strenuous living is an immense period to look back over; there is, in truth, some element of the Eternal in every hour of keen interest or passionate activity or earnest thought. The hour goes swiftly enough, but in remembrance and result, how much it means!

Now I commend life to you and praise it thus for its worth, not because I have seen it through rose-coloured spectacles. I do not think I am under any delusion about it in that way. I have seen much of its dark side. I have looked on the miseries and misfortunes of men, often at very close range; and I have not had a specially good time myself. I could tell you a pretty long tale of struggle with poverty and error and doubt and even despair. I could tell you of the irrevocable loss of a father in my childhood and a mother in my early manhood; and of years of lonely conflict, in the effort to escape from a dark and dread-

ful religious creed, and to find the light of a real faith and reasonable hope by which to walk in this strange world. Life is not interesting to me because I have had an easy or a prosperous time in it, because I have won its coveted prizes or known the gifts of fortune or favour or fame. These things have not fallen to me, and I do not wish they had. They have for the most part eluded me, and I do not regret it. You may take it for truth, then, that I praise life and commend it to you, not because I have seen only its brighter side, or received its special favours, and so have found it exceptionally pleasant. I praise it and commend it for its own sake—for its interest, its significance, its possibilities, for its length and its depth, for its quantity and quality of vital experience. And I do so because I wish some one had thus commended it to me in the days of my youth, instead of telling me it was short and empty and vain, and had no value except as a probation for something else. You have a great deal of living to get through—probably a vast number of days to spend on this earth—and all that living is tremendously worth while—*whatever happens*. Whether fortune smile or frown; whether worldly success or failure fall to you; whether wealth or poverty, fame or obscurity, much pleasure or much pain, be your lot—your life will have its daily value, its hourly significance, if only you take it so and live up to its finest possibilities.

I should like to tell you what it is that gives to life its intrinsic and inestimable worth. I should like—only it would take too long—to tell you what (from this vantage ground of the later stage) I see now would have made my own life so much *more* worth while, had I known it at the earlier stage. I can only hint of it in two or three words.

My younger comrades will know already that there are two kinds or qualities of good which have value for life, for human life, as we know it here. There are things which are valuable for what they can *procure*; and there are things which are valuable for what they *are*. The first are such things as money, position, popularity, and the power to command the service of others. The second are such things as knowledge, beauty, virtue, reason, love, and the power to render service to others. Neither of these two sorts of good are to be despised; but it is obviously the latter which are of highest value; and it is because we all have the capacity for these that life is so great a boon, so vast and glorious a heritage. The other things—money, position and the like—are all right in their way, if they fall to us or if we win them honourably, and use them for worthy ends, and do not hug them or covet them, as precious in themselves. But they are limited and uncertain, and only a few can have much of them as human affairs are ordered now; and those few are not to be envied. But the other things

are within our reach, and if we put them first in our regard and fix our ambition on them, the real wealth of life is securely ours. We all have the capacity for truth, for virtue for service, for beauty, for romance, for, adventure, for experience, and these are the "eternal values"; and these, as we possess them, give to life, not only its length and depth of significance, but also its breadth and height of real and abiding joy.

And there my story ends. And it turns out that the message of the elder pilgrim on life's highway is just the old message which has been uttered by a few in every age; only it may have this homely touch of fresh and vital meaning in it that sixty years of experience have proved it true to him who tells it now; and he repeats it to his younger comrades, in goodwill to them, and in gratitude to the unseen power which brought us hither and will conduct us hence when the long day's work is done. And he tells it in hope too—in hope that you may not miss what he so largely missed in the early stages. For if we want to make the finest thing of life, we have to be *enthusiastic* about it. And that old tale about life being short and without significance for its own sake, took the enthusiasm out of me for many years: it turned the ardour and the fire of youth to ashes; it chilled the hopes and checked the joy of life's fresh springtime; and I went about wondering what it all meant and half complaining that I had ever been born. Not till more than half the sixty years were gone did I see what I have here tried to tell; and only then, so late, did the glow of enthusiasm come upon the heart, and make it seem a splendid thing to be alive upon the earth with one's fellow-men under the stars. It was a great loss—those thirty years of gloomy faith and sunless vision. And so I pray you now, in the days of youth, to let the fire of holy and passionate ardour for all things noble and excellent burn steadily within you. And it *will* if you realise that life is charged with high and sacred meanings—that it is likely to be very long, that it is certain to be full of fine significance and large intent. Its great call, its superb challenges come to you now, and every day. In answer to that call, to accept that challenge, with prowess of heart, is to know the highest ideal of duty and the serene joy of faith in God, in your fellow-man, and in yourself.

W. J. JUPP.

LIFE, RELIGION & AFFAIRS.

VATICANISM, FREETHOUGHT, AND DEMOCRACY.

For the Pagan rituals of older times, Rome has substituted the sacrifice of the Mass. This sacrifice seems to constitute the essential religion of the modern capital of Italy. It is on a higher plane of religious conception than the long, old rites of heathen sacrifice, and, regarded as a symbol, shadows forth a divine and mysterious truth.

God sent forth His son to die. The body

and blood of that suffering son, by constant divine interposition at the instigation of a few magical human words, are, in the Mass, veritably present in what a moment gone were the homely elements of bread and wine; as veritably and corporeally present as when he walked the familiar earth, partook of the national Passover Supper, and endured the agony of seeming failure on Calvary.

It is natural and inevitable that the supreme importance laid upon sacraments, and especially this sacrament of the Mass, should tend to minimise emphasis on all other human interests, as well as to diminish the value of all other possibilities of divine personal relations. The facts are obvious. This clerical, doctrinal, sacramental preoccupation tends to the neglect of *large interests* with which Italy as a whole is almost feverishly concerned.

It was not without a thrill that my eyes rested on a placard upon the walls of the city. It was headed "xxth September"; that great day when, in 1870, Victor Emmanuel entered Rome, and completed the emancipation of Italy. An appeal was made that citizens should come to the Protestant Methodist Church to hear speeches commemorative of the delivery of Rome from papal domination. Thus would be fittingly celebrated the great day of freedom from "superstition and clericalism," as well as from other ills which my memory now fails to reproduce.

This in Rome; august and Catholic Rome, under the dome, so to speak, of St. Peter's, within sight of the palace of the Vatican. However, this might be mere vulgar Protestantism, such as the Protestantism, let us say, of Liverpool. The Roman citizen might be as little touched by such an appeal as the sober, respectable, religious man by the friction of obstreperous factionists. That placard might have been the puny cry of an unregarded minority; a voice practically unheeded amid the possessive certainties of the majority.

But one morning another appeal was evidenced upon the walls. No stranger, gifted with any degree of the historic sense, can pass by a proclamation appearing under the letters which have been the recognised symbol of great Rome from the days of the Republic: S.P.Q.R. (Senatus populusque Romanus). And here, moreover, was a vivid touch of modernity. The Syndic, a Jew, a Freemason, makes his comment upon a deed lately done in another Latin country. For at this time events were happening in Spain. Francisco Ferrer was accused of being a traitor, of inciting to arms, if not of taking up arms himself. The citizens of Rome sympathised with this man in a peculiar degree. They applauded his progressive views, his regenerative schemes of popular education, his establishment of modern schools in Spain. They had appealed strongly for justice and clemency. Angry shouts had arisen from the crowds that had gathered to make their protest at Ferrer's judicial treatment, when a dirigible balloon that set all Rome agog sailed silently over the meeting-ground. This was an instrument of war, this was to help the dogs of war, this was to break up their great concourse for which many men had laid down their tools, and lost

half a day's pay. Not until the interrupted orator boldly claimed this balloon as itself the harbinger of the coming times of prostrate international barriers and universal goodwill did the excited workmen regain something of their wonted demeanour. And now "Ferrer is shot!" "Cittadini, Ferrer is dead!" The whole city rang with the exclamation.

This proclamation by the Mayor, in the grandiose Latin style, exhorts the citizens to show in a dignified manner, calm, without violence and without weakness, their sense of shame at this deed, their indignation at such reactionary forces. Returning from the Vatican in one of the cheap little victorias of which the increasing smartness of vehicle, horse and driver is itself somewhat significant, I noticed that our driver exchanged a word or passed a sign with every fellow-driver he met. Asked the meaning of his action, he replied there was to be a general "strike" on account of the death of Ferrer. Sure enough, on the afternoon of that day, not a single vehicle which plied for hire could be obtained in the whole city. The tram-cars ceased to run. The day was an accentuated Scotch Sabbath; for the trades unions had made their appeal for a strike against Jesuits and Clericalism. "In the interests of humanity," not only were craftsmen and labourers incited to strike, but at the meeting of the Labour Congress it was suggested that theatres, cinematographs (everywhere in Italy just now), and public-houses should close. But the quiet orderliness of the people was remarkable, especially so with such people as the vivacious and excitable Italians. It was a still, blue evening of a sweet and balmy serenity, which on any other occasion would have filled all the pavement chairs outside the cafés. This evening shutters were up, restaurant doors were only half open, and the citizens of Rome took their meals in sombre fashion.

The next day business was at a standstill. Nearly every shop in the Borgo working quarter bore a printed slip, "Chiuso per lutto mondiale" (closed for world-grief). Before the great bronze doors at the entrance of the Vatican from Bernini's splendid colonnade, groups of disappointed visitors lingered, whilst at the top of the steps stood the usual janitor, one of the Swiss guard, in his scarlet and yellow uniform. "Yes," he said, "the Vatican is closed to-day. No one may enter." Asked why, "The Vatican gives no reason," was the superb and characteristic answer. Would the Vatican be open to-morrow, the Sistine Chapel, for example? That it was impossible to say. No man knew. A melancholy and discontented guide leaning against one of the great columns further enlightened me by saying that no one could say in Rome one day what would happen the next. The Vatican might be open or it might not. This demonstration was anti-clerical. As for him—I had remarked that being myself a Radical I ought cheerfully to suffer for my principles—as for him, he personally was neither Radical, Socialist, nor Atheist. It was not good for trade. The true inwardness of the position was displayed in the afternoon by a gentleman whom I asked if the Jesuit Church opposite were open. He smiled wonderingly, as

though to say, "Who are you who do not know that the Jesuit Church of all churches would be closed to-day?"

The same signs were clear everywhere. At little Nemi, among the Alban hills, there was an assemblage who had left their grape-harvesting, their wine-pressing and their shops, to listen to an orator from Rome. At quiet Orvieto were official notices. "Who so dear to us as he who refuses life for himself?" ran one of them. "While the members of the dead body are lost to sight under the mound of cold earth, let us repeat our vow, confirm our principle, which stands for human solidarity, for pious justice, for liberty."

Thus we may picture sadly these two great opposing contrasts in Italy—the fervent democratic political faith on the one hand and the faith in sacramental and external religious acts and demands on the other. To understand this new Italy, ingenious, high-spirited heir of the good and evil of that Renaissance which older Italy initiated, keen brained as from the very beginning of its history, yet primitive in certain particulars, and still instinctive with elemental passions, is it necessary to ask and answer the question, How comes this sharp divorce between Democracy and Religion as represented by the Catholic Church? If the fact of the chasm is doubted, the pastoral letter of Cardinal Archbishop of Milan, published whilst the present writer was in Milan, on the occasion of the anniversary of San Carlo Borromeo, is overwhelming testimony. "The times of San Carlo were sad. But ours, are they not worse? We see spent to-day the torch of faith; we behold apostasy from the society of Jesus Christ . . ."

And how can there fail to be such divorce? Italy's long struggle for freedom is not over, even though a king is at the Quirinal, for ever against the Quirinal is the Vatican. Free thought is anathema. Democratic aspirations are suspect and repressed. The Vatican, with the voluntary prisoner within it, is a standing protest against the new ideals of the age; and the consequence is obvious. These ideals are in many minds not only apart from religion, but are opposed to it; for religion is to most Italians simply Vaticanism. The disaster is every man's.

It is the same story on the social side. Pius X. ("Fundamental Organisation of Popular Christian Action, 1903") believes in the eternity of "the order laid down by God . . . of *learned and ignorant, rich and poor, noble and plebeian*." This in the ear of the Italian democrat, with his acute logical faculties, and his new demands, when "Risorgimento!" Resurrection, Revival, Rise, Life, is his cry!

Action and reaction are equal and contrary. The Socialist tends to become anarchist. The man of freethought is naturally atheist. The Freemason, who, in England, has benevolent purposes, and whose wildest excess lies in the direction of good dinners, is accounted by the Vatican dangerous and revolutionary. Religion is another name for superstition. Italy is throbbing with quickened life; the Church alone, or, let us say, Vaticanism alone, seems blind to the future.

H. D. R.

THE BELL'S PROPHECY.

AMONG other seasonable tokens I have received a picture of Lü and of the belfry there, in which the British bell is enjoying its first great festal time. Ring, happy bell, across the snow! Those two mighty voices that blend at the meeting of the years—the voice of the Past, wail of a bewildered, dust-laden wind; the voice of the Future, like a new symphony in a style we cannot master, like a song that sounds wooingly, hearteningly, with sudden calls to accoutre, and sad proroguings—meet nowhere with such deep promise of mutual interpretation as in the bell's utterance. Would I were there, where the huge inverted bell of the Münsterthal takes up, ponders in thunder, and hurls heavenward what Lü publisheth when Luzzi Stuprun pulls a rope.

"Ring in the Christ that is to be." It is a haunting phrase, with the charm of prophecy accepted. But what does it mean? Faith is already on the peak, with a flash of rainbow wings; but we must toil up afoot, through the ice, roped together.

For judgment came he into this world; not to lay down the law, nor to weigh out pains and penalties, but to do the work of an Eastern cadi; to sift, winnow, search out truth, pour light in dark places, that they which think they see may awake to their blindness, and the eyes of the blind may be opened. He came to promote "love of God," the faith sensitive, the will pure, the conscience robust and sane, and "love of man," in sympathy that melts the ice-walls, in mutual ministry, in glorious comradeship.

How did he do his work? He lived and urged all this, but not in an unearthly, abstract sort of way. He was a real man, with a real flavour to his character; and I find two things that he specially bears as a difference. The first is his championship of the weak. He set a little child in the midst of them. He recognised in a woman a fellow-being. Poor folk, pariahs, prostitutes, criminals, were his friends and table companions. He put on no airs with them. He was not their patron, but their mate. The more reviled any class might be, the more it damned a man to be mixed up with such, the more certainly you might find him consorting with it. The second of his marks is his insistence that rules are secondary things, and, when looked on as primary, are evil things. He broke all manner of rules himself, and incited others to break them; what a ribald scoffer he would seem to our respectable church-goers if he did likewise nowadays! No religion, to his mind, was any good unless it was alive, and if it was alive how could you prescribe to it in what shapes it should burgeon and fruit?

This special work of Christ is more needed, after two thousand years, than ever. Never was such a rule-ridden society. Never was such enormous wealth, never was wealth armed with such subtle tools of oppression, never had power of any sort so heavy a stroke, so vast a range as to-day. Look at the freest of all the free churches in this land of freedom. Who rules them? By what code? A Christ-Hercules is wanted to do Augean work in the Temple.

This is the work; who is to do it? The

spirit of Christ is still toiling in his labour of judgment, opening blind eyes to see, first of all their own hitherto blindness. An enormous work of preparation has been done, and is still a-doing, though the beginning of the outer task is not yet seen.

But he must not work alone, and in no age has he lacked fellow-Christis, men and women, who chose crucifixion rather than treason (real crucifixion means nakedness, and horrible pain and the sound of coarse jeering from those you die for, and polished contempt from the respectable that are smothering God). There will be new Christis from age to age, with their own flavour to their own character, flinging rules into the bonfire, and living in faith and love.

Yet it is not enough. This new age is crying out with a new agony of need. The beautiful, lonely, individual Christis avail not. That heaped-up spiritual wealth of their lonely lives and martyrdoms, what is it worth to the crowd? It is hoarded for privileged souls. There is a "corner" in salvation. But what says the prophetic bell? "The glory of the Lord shall be revealed and all flesh shall see it together." Mobs, classes, societies, races, must be evangelised. We war not against flesh and blood, but against great invisible evils, abstractions, systems; we war against Legion, and only with commensurate power can we hope for victory.

Therefore I look for the new incarnations of God in multitudes rather than in single men. The Christ that is to be will be a party, a movement, a nation. Christ will vote in the lobbies, will preach his gospel in Acts of Parliament, in resolutions of giant assemblies, in far-reaching work of associations. And methinks I see already upon the mountains the beautiful feet of One that shall come, the most gracious of all the Christis to be—anointed Womanhood. All these long ages she has dwelt in Nazareth. When she began to preach, we sought to lay hands on her, and said, "She is beside herself." But now? It is the most vivid hope, the tenderest birth of our time, this promise of a new revelation of God through no less a mediatrix than half mankind. With her own unguessed courage, supreme in temper, with her own soft, invincible patience, with her own sure spiritual logic, her disdain of the unessential, her fresh vision, her splendid quickness, her mingling of love with all business and all thought, she is coming to self-knowledge—Womanhood, a world-wide commonwealth, endowed with the powers, waited on by the opportunity of a Christ.

Our Blessed Lady, come quickly! Cleanse us, World's Desire, of our terrible filth, falseness, cruelty. Teach us thy better way, for Jesus' sake. E. W. L.

HOW THE CASUAL LABOURER LIVES.*

UNDER the above heading, the report of the Liverpool Joint Research Committee on the domestic condition and expenditure of the families of certain labourers, which was read before and published by the Liverpool Economic and Statistical Society, has recently been issued. The

* Liverpool: Northern Publishing Co., Ltd. Paper, 1s. 6d.; cloth, 2s. 6d.

report, written by Miss Eleanor Rathbone, from materials collected and prepared by a joint committee representing societies or agencies engaged in social work in Liverpool, sets forth figures showing the actual earnings of individual dock labourers, and aims at supplying for Liverpool a companion picture to Mr. B. S. Rowntree's study of the diet of labourer families in York. The results of the inquiry, it was believed, would throw light on practical problems such as the high infantile death-rate in Liverpool, the underfeeding of school children, &c. In all 40 budgets are presented, chiefly from the households of dock labourers, and belonging, it is claimed, to a poorer class of household than any for which previous investigators have been able to obtain budgets. Those who know anything of the dwelling-places of the poorest classes in our large towns will marvel at the persistence needed to keep these records from week to week by hands unaccustomed to even this rudimentary book-keeping. Obviously only the aristocracy of these poorest classes would be equal to the task. Pathetic indeed it is to notice the disastrous fluctuations produced in the household conditions by the ups and downs of a precarious wage as recorded in these pages. How much more distressing must be the condition of those who have not intelligence or concentration enough to make even a rough estimate of their income (!) and expenditure. The problem, moreover, is complicated by the fact that qualities desirable and indispensable in other occupations are less useful among casual labourers. "Character and intelligence, however essential to domestic happiness, do not seem to have the industrial value at the docks that they have in more regular occupations. If weighed in the balance against robust health, strong muscles, and a certain good luck or skill in winning foremen's favour, the scale would probably turn against them."

The results of the inquiry may be concisely summarised as follows: The total average income of the 40 families for whom budgets are supplied was 21s. 10½d. per week, expenditure 22s. 5½d. per week. The average rent paid was 4s. 9½d. The general average of food expenditure for all 40 families was 3s. 0½d. per man per week. Of 27 budgets kept for four weeks and upwards the average was in 18 cases below and in nine above Rowntree's estimate of 3s. 3d. per man per week, as the minimum necessary to maintain the family in full health and efficiency. One budget quoted (19) is an example of the incredible kindness of the poor to each other. An income of 19s. 4d. per week for eight persons was further taxed by the presence of a poor old woman, no relation, who, living near, and having no one to look after her, was "free to come for all her meals!"

It is only by the compilation of such careful statistics as these that the real facts of the lives of the poorest classes can ever be brought home to the hearts and consciences of the general public. Many even of those who have undertaken the task of regular district visiting have never realised, until they undertook some such definite investigation as Miss Rathbone and her colleagues have done, the awful difficulties which beset the life of the casual labourer, and still more of his

wife. Some words at the conclusion of the report are so apposite and discriminating that we venture to quote them.

"If any employers of casual labour in Liverpool read this report, they can hardly feel quite satisfied with the conditions of life among those by the help of whose labours their fortunes are being built up. Some of the studies describe homes in which an unduly self-respecting homelife is being carried on, and a very moderate standard of comfort maintained in spite of difficulties. . . But the majority are depressing records of poverty and failure, of the decadence of families who have seen better days, of the hopeless struggle of the women with problems in housewifery far too hard for them, and for which they have received no adequate training, of the squalid and unabashed poverty of those who have given up or have never made the effort. . . Everything about the system of employment seems to foster the formation of bad habits and nothing to encourage the formation of good ones. The alternations of hard work and idleness disincite the men to steady exertion. The uncertainty of earnings encourages concealment from the wife and by accustoming the family to existence at the standard of bad weeks, sets the surplus of good ones free for self-indulgence. The fluctuations of income make the problem of house-keeping impossibly difficult for most of the women, and the consequent discomfort and privations of the home drive the man to the public-house, wear out the health, the spirit, and the self-respect of the woman, and injure the health and happiness of the children. . . Considering, indeed, the sources from which the labourers have come, some of the failures and off-scourings of other trades and some of the offspring of fathers and mothers working under the same conditions, and living amid the same privations as themselves, one is sometimes rather inclined to wonder that the results are not worse, and that so much virtue is still left, to smell sweet and blossom in the dust and wreckage of the casual labourer's life."

THE CHURCH, THE STATE, AND THE SCHOOL.

THE separation of Church and State has proved inevitable in France. Sixty years ago Edgar Quinet outlined, in his "L'Enseignement du Peuple," the inexorable logic which events would sooner or later have to follow in that country. Does a penetrating reading of the history of our own country reveal a similar necessity for our national life? I think not.

In France political revolution preceded religious revolution. In England we may still hope that religious evolution and political evolution will continue to have some measure of correspondence; indeed, some of us even persist in the larger hope that a national religion may yet inspire the national evolution, holding, as we do, that no reform in the State can be securely relied on which finds not its sanction and even its inspiration, in a reformed religion.

"Le véritable idéal serait d'unir d'une manière indissoluble la religion nationale et la science laïque dans le même système d'éducation."—Edgar Quinet in "L'Enseignement du Peuple."

France, having so far proved incapable of reforming its national religion, had before it the only logical alternative, which it has at length adopted, of an absolute severance of Church and State. But the nation is cleft in twain.

In our own country, however, the national religion and national politics are far from being irreconcilable; we have, as Quinet puts it, "a government of free discussion on the basis of a religion of free inquiry." The principle of political life accords with the principle of religious liberty. The reverse is the case in Catholic States, and Modernism smacks as yet too much of the study to encourage in us any immediate hope of the effecting of an ultimate national unity on its lines in these States. Here redemption would seem peculiarly to lie in the heart of a lay society which will trust more and more the intuitions of its own soul. The immediate temporary prospects, however, of some of these States supply cause for grave apprehension. And is there not for a nation, if its destinies be wisely shaped, a more excellent way than the unfilial and internecine warfare of Church and State?

There is a further considerable advantage when a just correspondence between religious and social reform is maintained, that, then, social reform bespeaks the attainment of a state from which there is not likely to be reversion, whereas, when the other contingency is to hand, reversion to former stages takes place frequently, as notably in the case of France, which has been tossed hither and thither from a Monarchy to a Republic and from a Republic to a Monarchy and from a Monarchy to a Republic again. The only permanent social reform is sustained by the fact of its being the realisation of a religious idea; it was secured not in a struggle for Right, but in a struggle for Principle, not in a mere venture to solve an economic problem, but in the heroic effort to solve a moral one.

The object of a National Church ought to be the promotion of the unity of the nation, the knitting together into one nation of citizens of all beliefs, opinions and sects. Such a Church would reveal the vital and unifying principle of the nation, the full recognition and realisation of which alone make possible a consistent and comprehensive national development. A similar function falls to the common school of the nation, and is, indeed, now being widely exercised by it. Possibly the common school may yet teach the Church the great lesson it needs to learn; possibly it may yet be reserved to it to bridge the gulf between Church and State. One might even now hazard the statement that the common school is the nearest approach to the Church Universal, which has yet been reached; what higher symbolised expression have we of the brotherhood of man? How may a Catholic Church reveal effectively the brotherhood of Catholic and Protestant, or a Jewish Synagogue the effective brotherhood of Jew and Christian? And *vice versa*? Only the benches of the common school are in divinest commonality spread. "Scribes and doctors of the law, make room for the child within the sanctuary! He shall teach you what you may otherwise never learn—the lesson

of Reconciliation. Swaddle him not in hatreds and prejudices, in the sects of the Pharisees and the Sadducees!"

Let me quote here stronger words than mine. "How much better it would be," writes Quinet, "if we began by introducing the child to social life amid all that speaks of unity between men. . . . He would only come to know the differences that divide them after having been familiarised with the resemblances they have in common. I would have him grow up amid the divine thoughts which sustain the human race; only later would he learn of the diversity of faiths and the bitter secret of the divorce of souls. . . . What education will you give this Emanuel who is to build again a world that is going to ruin? I would have the gold of the wisdom of all the peoples laid at his feet, and what has been accepted and applauded by the conscience of the entire human race should be presented to him upon his arrival in the world as his moral heritage. What great thought (simple as all that is great) would be too lofty for this saviour; for a saviour, a mediator, we must raise in each man, or the world will perish."

Is it too much to hope that what the common school appears more and more to be realising, a common Church may yet in fuller measure achieve? And in proportion as we see the dawning of this new day upon the horizon of the future shall we cease to talk of the separation of Church and State. We shall look for their indissoluble unity. There will be that Church of which Mr. R. J. Campbell dreams and eloquently speaks in a recent article:—

"I can see the Parliament of Man, the federation of the world, caring not only for material prosperity but for the eternal destiny of all its members. I can hear statesmen, judges, preachers, and teachers taking for granted the divinity, eternity, and essential oneness of all the human beings who live and die on earth, to pass on to greater things in worlds unseen. I can see them as sure of this as now they are sure of the practical advantages of open markets and tariff walls. Yes, this will come, and when it comes we shall have the City of God on earth as it is in heaven, and 'sorrow and sighing shall flee away.'"

HARROLD JOHNSON.

CORRESPONDENCE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

UNITARIAN HOME MISSIONARY COLLEGE.

SIR,—I am issuing cards to remind those friends who kindly contribute annually to the funds of the College that the time for the renewal of their subscriptions has arrived.

May I through your columns also remind those friends in and around London who do not yet subscribe, that this College is not only continuing, but is endeavouring to extend, its very valuable work.

For this purpose those who are labouring so earnestly for the students entrusted to

their care are sadly in need of increased funds.

Having only recently been appointed London treasurer, it will be very gratifying to me to signalise my appointment by adding subscribers to the annual list.

The example of Mr. Samuel Charlesworth (who recently gave the very generous donation of £300 to the general funds) will, I hope, stimulate others to afford support to a college which has done so much for us by giving London some of its most distinguished ministers.—Yours, &c.,

A. SAVAGE COOPER,

Hon. (London) Treas.

27, Chancery-lane, W.C.,

Dec. 31, 1909.

BOOKS AND REVIEWS.

THE SYNOPTIC GOSPELS.*

THE long-expected work of Mr. Montefiore on the First Three Gospels has at last appeared in two ample volumes, extending to more than 1,200 pages. The first volume contains an introduction to the study of the life of Jesus, with the translation of Mark and its commentary; the second deals with Matthew and Luke. The translation is based upon the Authorised Version, and is first printed for each Gospel continuously in paragraphs without verse-divisions, so that Jewish readers may grasp the narrative as a whole. It is then repeated in short sections with the ordinary numeration, for use in the commentary. As a mere matter of arrangement, it is to be perhaps regretted that there is no distinction between prose and verse. The Lucan hymns, for example, do not stand out in clear poetic form; and much of the teachings of Jesus, cast in the rhythmic moulds of Hebrew wisdom, might be better appreciated if their brief and pregnant utterances appealed to the eye as well as to the mind. Modern metrical arrangements of the Sermon on the Mount may seem over-elaborate; but in their fundamental idea there is undoubted truth.

The book is written by a Jew for Jews; and it starts, consequently, from the presuppositions of a Jew. The author, naturally, therefore, selects for comment what he thinks will be of most interest for his own people, or what it is most important for them that they should realise and understand. Mr. Montefiore modestly disclaims learning; but his reading has been wide and thorough. British, French, German, Dutch, and American scholarship is everywhere reflected in this book, and the student who has not access to the original works of Wellhausen and Loisy, of Bernard and Johannes Weiss (father and son), of Holtzmann and Harnack, and many another, will find their views collated and displayed in these pages (often in admirable translations of their own words) with a fulness which sometimes a little obscures the singular directness and point of Mr. Montefiore's own judgments.

No technical Jewish equipment is here paraded. Historical and archaeological explanations are thrown into the background. It is not necessary to determine

* The Synoptic Gospels. Edited, with an Introduction and a Commentary, by C. G. Montefiore. Macmillan & Co., London, 1909.

the site of Capernaum in order to understand the teachings of Jesus. Illustration from the Rabbinical side is deferred to a third volume, which will contain notes and discussions from the competent hand of Mr. Abrahams, the reader in Talmudic literature at Cambridge. But Mr. Montefiore is, of course, familiar with the lore of his own people, and he possesses the instinct of a man trained to appreciate the best wherever he finds it. Not for nothing has he read Plato and Goethe along with the Old Testament and the Rabbis. He has the artistic perception of genius, and he recognises it to the full in the gospels. "Whence this wonderful attractiveness," he asks (i. 181), "of so much of the Gospel narrative, this marvellous combination of power and simplicity? Whence this impression of first-classness, of inspiration? Surely because the Gospels are the early result of the impression produced by a great and inspired personality." That kind of impression he misses in much of the later Rabbinic literature. It seems to him to deal "perhaps somewhat too often in rather small coin." He pleads, on the other hand, that the Gospels concentrate in small compass a moral and religious force which has had enormous influence ever since.

There is a certain spirit and glow about the teaching of Jesus which you either appreciate or fail to appreciate. You cannot recognise or do justice to it by saying, "The teaching of Jesus comprises the following maxims and injunctions. Of these some are borrowed from the Old Testament, some are paralleled by the Talmud, and a few are impracticable." The teaching of Jesus, which has had such gigantic effects upon the world, is more and other than a dissected list of injunctions. It is not merely the sum of its parts; it is a whole, a spirit. That spirit has the characteristics of genius. It is great, stimulating, heroic. One may not always agree with it, it may not always be "practical," but it is always, or nearly always, big and grand (i. p. cv.).

The book is thus, primarily, a plea to Jews to master the records of the life and teaching of a Jew. The author wishes to write about Jesus as an impartial but sympathetic, critical but appreciative, Christian believer might write about Mohammed or Buddha. He has lived so much with Christians that he has been able to rise above the horrible cruelty which his people have suffered—and are still suffering—at professedly Christian hands; and, while he remains a Jew, he sees clearly that the European Bible is not going to be shorn of its New Testament in the Messianic age. Whatever may become of the theologies founded upon it, the New Testament is part of the world's literature. But it is also in the main Jewish literature, and nowhere does Mr. Montefiore show more courage than in his appeal to his own coreligionists to study it as among the most valuable of their own products and possessions.

To that study these volumes make a contribution which goes far beyond their special aim. The writer has, of course, his own prepossessions. It is no use, he somewhere says, to expect fair treatment of Catholics from Protestants or Jews from Christians, adding with most engaging frankness, "I am quite aware that this hits me," but for that apology there is really no need. No one can read the long discussion of such a crucial passage as Matt. xi. 25-30 in vol. ii.

without feeling how carefully the author seeks to understand religious conceptions which he does not share. His general position on both critical and historical questions comes nearest, perhaps, to that of Loisy, with whose results Prof. Bacon (of Yale) has recently found himself so much in agreement. On literary grounds he holds the view to which Prof. B. Weiss has recently converted Harnack, that Mark made some use of the collection of sayings contained in the document employed—though probably in different forms—by Matthew and Luke; and while he does not deny the likelihood that Petrine recollections lie behind much of the Marcan narrative, he recognises also that the earliest of the three gospels is already more than a simple amalgam of early traditions; it is an apologetic work designed to prove that Jesus was the Messiah whose person and death are interpreted more or less clearly under the influence of Paul. The question of sources inevitably bulks somewhat largely in all present discussions. Ten years hence it will probably be less prominent, for its relative importance—or unimportance—will be better understood. When the elder Weiss labours to prove that all the material in Luke not drawn from Mark or from that “Logia” document now renamed as *Q*, comes from a single narrative, which started with the birth-stories and ended with the resurrection, we ask what is really gained? Are the narratives made one whit truer or more authentic? Must they not all be tested independently? Can we believe that so varied an assortment really all belonged to one writer? And if so, what were *his* sources? The questions are endless, and their interminable repetitions yield but small result.

Much more important are the correctives which Mr. Montefiore supplies to common errors and prejudices (as he views them) concerning the Law and the Messiahship. The German theologian who is still in the toils of Pauline anti-legalism, and cannot understand that the observance of the Torah was a privilege and not a bondage, a comfort and a joy instead of a worry and a burden, is more than once castigated. But with a true historical instinct the author distinguishes the Rabbinism of 30 from that of 300 A.D. If he thinks that Jesus, like Jeremiah, was carried away by the vehemence of anger and disappointment, and was unjust to his Pharisaic enemies whom he did not love (in the sense of the Sermon of the Mount), he recognises that there were shadows as well as lights in contemporary Judaism. There were many degrees of devotion and faithfulness, of laxity and neglect, and the moral life of Israel was far less homogeneous than it afterwards became under the pressure of the persecutions in which the Church took such terrible vengeance for the first offences of the Synagogue. There was a class of sinners, to whom Jesus specially addressed himself with a new note which Mr. Montefiore does not find in the heroes either of the Old Testament or of the Talmud. Readers of his admirable essay on the Rabbinic teaching about repentance will have enough evidence that the Rabbis said glorious things about it; doubtless they, too, were eager to relieve distress and mitigate suffering; but to search for the sinner before he repented and to infuse

into him courage and hope for the new life, this was something fresh and unexpected. Again and again is the lesson enforced: “to deny the greatness and originality of Jesus in this connection, to deny that he opened a new chapter in men’s attitude towards sin and sinners, is, I think, to beat the head against a wall.”

In his interpretation of the fundamental theme of Jesus’ preaching, “the Kingdom of God hath drawn nigh,” our author ranges himself, upon the whole, with the modern school of Eschatologists. He has no doubt that Jesus accepted the title of Messiah, and entered Jerusalem in that character. Very careful and interesting is the whole discussion. The complicated phenomena of the Gospels are fully recognised. Wide and long study of modern inquiries enables the writer to indicate with admirable clearness the conflicting solutions at which students have arrived from different points of view. Moreover he is not embarrassed by the supposed necessity of making his hero always consistent with himself. He is quite willing to believe that Jesus, like other lofty minds, may have held ideas or cherished purposes which another age might find it difficult to harmonise. When he asks to what type of Messiah Jesus might possibly have assimilated himself, he can contemplate the picture of his sovereignty over a righteous people without dismay. The “ordinary Jewish conception of the Messiah” created by Christian theologians is no doubt intended to be something extremely disagreeable. But from the inside it does not appear as that of an intensely national king under whose warlike rule the Jews avenge themselves upon their enemies, kill the majority, and enslave the rest; the new era would be one of peace and goodness and the knowledge of God. “So far as it was this,” it is pertinently asked, “why should not Jesus have wished to be the Jewish Messiah?” But Mr. Montefiore recognises that Jesus did not concern himself with politics or with the national life. And in view of the limitations of contemporary Judaism he makes the striking remark: “Paul consciously freed himself and his religion from national contradictions and confusion by means of a theory. Jesus freed himself of them unconsciously by his pure religious genius. They dropped away from him, neglected and unnoticed.”

Enough has been said, perhaps, to draw the attention of readers to this notable book. Nothing like it is known to me in the range of English Gospel study. It is written with a combination of reverence and freedom such as few Christians can attain. So sincere an appreciation, so detached a judgment, are indeed rarely united. Throughout the reader breathes as on a height from which lofty insights are possible. And he is in the company of a fearless guide who can point out where different paths may meet.

Taken all in all, it seems probable that Jesus was *not* the conscious founder of the Christian Church. He was and meant to remain a Jew. Or rather the question of separating from the Synagogue never presented itself to his mind. He wanted to quicken, to purify, to amend, but not to break away and make a fresh beginning. He continued the work of Amos, Hosea, and Isaiah. His Kingdom of God, from one point of view, was a reformed Judaism. And possibly it may come to pass that in his teaching

there may be found a reconciliation or meeting-point between a reformed or Liberal Judaism and a frankly Unitarian Christianity of the distant future. *That* Judaism and *that* Christianity may find that they differ in name, in accent, and in memories rather than essentially or dogmatically. *That* Judaism and *that* Christianity may both claim Jesus as their own.

As I write I receive from America the proceedings of the first Congress of the National Federation of Religious Liberals, held in Philadelphia in April last, where eminent Rabbis took part with the Episcopalian and the Friend, the Baptist and the Lutheran, the Universalist and the Unitarian. The religious watchwords of the new age are sympathy and co-operation. Let us do our share to make these things real.

J. E. C.

A SCIENTIFIC INQUIRY INTO SPIRITUALISM.*

LOMBROSO, having passed from a contemptuous scepticism upon spiritualistic questions to an assured faith, gathered in this book both his own personal observations and a mass of detail drawn from other researchers, which seemed to him to furnish a coherent and intelligible set of phenomena and their explanation. As might be expected from the scientist’s former habits of inquiry and study, there is an attempt made to sift and weigh evidence, and to make use of the most refined and delicate appliances for measuring, recording changes in human sensibility, and taking impressions of nervous activity, in the style and according to the range of such recent sciences as Criminology. Whatever we may think of the views maintained, we cannot deny our acknowledgment and gratitude to the obviously sincere and strenuous determination to make the inquiry “scientific.” When we see mediums being tested by means of such instruments as the cardiograph (to record minute differences of pressure by means of tracings), the Desprez register, the Regnier dynamometer, we know that there is an attempt to reduce merely “subjective” leanings of opinion to their smallest disturbing quantity, and so to avoid every possible error of judgment. This part of the work sets a much-needed example and standard for all future researchers into the difficult questions at issue; and it would have been well if Lombroso could have concentrated his whole attention upon this part of the inquiry. As it is, the evidential value of the work is much lowered by the multitude of instances supplied from other writers who usually had a very different notion of inquiry from the patient and exact weighings and testings of Lombroso, many of the examples given being exceedingly trivial, often showing wide margins for the possibility of mistake, often, again, belonging to long past years and having the value of mere hearsay and gossip. And Lombroso himself, even, suffers by the limitations of his “scientific” method at its best. For no amount of “science” and anthropometric observation can make a man a judge of character, and, unfortunately, it is allowed by all (in this

* After Death—What? Spiritistic Phenomena and their Interpretation. By Cesare Lombroso. London: T. Fisher Unwin. 10s. net.

book it is frequently asserted) that the mediums give way to deceitfulness and love to practise imposture. A considerable part of the work is taken up with the achievements of Eusapia Palladino, whose fantastic divergences from normal correctitude set a problem to the inquirer, which no amount of "scientific" precision can cope with. Some sound and shrewd, and at the same time genial, acquaintance with various human nature, is a necessary preliminary to these studies; and in this book, at any rate, it is not conspicuous. Even the way in which the writer envisages the general situation as to these inquiries betrays something less than an average man of the world's level view. "It seemed to me a duty that I should unflinchingly stand my ground in the very thick of the fight, where rise the most menacing obstructions, and where throng the most infuriated foes." This quite misconceives the attitude of the world at large to spiritualistic teachings. What people want is true evidence and careful theory. No man lives half a lifetime without being convinced of the existence around him of incalculable and baffling mysteries of soul and body. And even when we smile at "cranks and fads"—meaning pursuits and interests that have not as yet absorbed us, although they may capture us any day—we know all the time that it is a good thing for the world that someone should devote years to the collecting and examining and, if possible, marshalling into some sort of rational coherence, the strange and weird vagaries of spiritual fact. The work much needs to be done, and especially to be rescued from the hands of unprincipled professionals, and the whole tribe of creatures that "peep and mutter," now as of old. The more careful part of this work is a contribution to this needed science. It is, however, the merest beginning, and does not make a complete whole in itself, but has to be helped out by assumptions and credences that are not supported by proof, and by innumerable stories that can be paralleled by feather-headed assertions in any assembly met to marvel. Indeed, on all this very human side of the matter, one constantly is led to wonder how much "science" is needed to compensate for the loss of the ordinary useful standards of judgment. A spirit, speaking through Mrs. Piper, says "Do you remember the little black penknife with which I used to cut my nails and then put into my vest-pocket?" The son knew nothing of this either; but the stepmother, on being asked, remembered it perfectly; "only he used to put it into his trouser's pocket." These errors, we are told, "are really a proof of identity, being, in fact, just what we might expect, since we are concerned, not with complete organisms, but with fragments." There is no measure in the making of apology. "The phantasm has the negative property, so to speak, of dissolving under the influence of strong light. This was noticed in two experiments with Katie King. We see by this how it is that phantasms do not manifest themselves in the daytime." Without any attempt at investigating sources of the information, we have frequent citations like the following:—"The nephew of Seymour wrote automatically when he

was nine days old (Aksakoff *Animisme* p. 351; *Psychische Studien*, 1877, p. 467). These are facts that could hardly receive credence were they not confirmed by similar wonders found among the Camisards. Camisard babes of fourteen or fifteen months, and even while still sucklings, will preach with the purest diction (De Vesme, *Spiritisme*, II.). Vernet heard one of them," &c., &c. To the objection (which certainly must occur to the reader at many pages of this book), that the mediums love to perform in the dark, Lombroso has no better reply than the analogy, that "no one denies the genuineness of the work of the photographer, in spite of the fact that he cannot develop his plates without darkness."

It cannot be said then that Lombroso's book supplies a new chart for these strange, unsailed seas, nor even that it contributes much useful record of his own adventures thereon, but only serves to warn us of many rocks and perils. And that is something. The title, however, is a misnomer, for not a word deals with "After Death—What?" The explanation of this may be that, as the title page tells us, the book was "rendered into English," which may or may not mean "translated."

W. WHITAKER.

SCIENCE, MATTER, AND IMMORTALITY. By Ronald Campbell Macfie. London: Williams & Norgate. Pp. viii+300. 5s. net.

It is difficult to overestimate the importance to mankind of the investigation into the properties and ultimate structure of matter, especially in view of its great psychical significance in constituting the brain, which forms the natural link between the physical and psychical worlds. The vast strides which have been made within recent years in the study of electricity, æther, matter, and the constitution of atoms, since the stimulating discovery of the Röntgen rays and of radium, render it imperative that the profoundly important results should not be confined to the scientific world but should be published in a popular and readily intelligible form. It seems inevitable that the human mind should find far more difficulty in conceiving the infinitely little than the infinitely great, and even if only on this account Dr. Macfie's book is of considerable value in popularising modern theories of matter and atomic structure by the carefully chosen and graphic comparisons which are set forth in the first half of this work. The imagination can scarcely grasp the extreme minuteness of an atom by the statement that a particle composed of a billion atoms would barely be visible under the highest magnifying power of a microscope, and furthermore that each atom is composed of at least a thousand corpuscles or electrons, rotating in orbits at an incredible speed nearly equal to that of light, and in their turn so minute that "a corpuscle compared to an atom is as a comma to a cathedral."

In the biological aspects of the book, on the other hand, the author is treading on ground which is obviously less familiar to him, and his conclusions and inferences are liable to mislead or confuse the un-

scientific reader. He does not appear to realise either the light which the study of fossils throws upon the history and genetic relationships of animals and plants, or the extremely gradual nature of the processes of organic evolution as well as the vast amount of geological time which they have required. Incidentally, Dr. Macfie finds it difficult to assent to the general belief that the first formation of living matter in the world was of a vegetable nature on the ground that chlorophyll, the green colouring-matter of plants, is too highly complex a substance. Yet this difficulty is considerably discounted by Professor Beyerinck's recent and remarkable discovery, far-reaching in its bearing on the origin of life, that the spectra of the outer planets, Uranus and Neptune, still largely in a gaseous condition, closely resemble the absorption-spectra of chlorophyll and accompanying pigments of different plants.

Few will disagree with the author when he urges the value of bringing imagination to bear upon scientific questions: "We must get out of the dust of dry detail on to the heights of great generalisations and conceptions. We must let science capture the imagination." But he finds that science, by itself, is unsatisfying and insufficient, and that "conceived aright, science must always lead to belief in the unseen and to hope of immortality, but science must learn to recognise her own limitations and that she can only become a ruler of men's souls and a brightener of men's lives if she takes poetry and philosophy by the hand and dwells with them in the temple of beauty and reverence."

STUDIES IN APOSTOLIC CHRISTIANITY, by the Rev. A. W. F. Blunt, M.A. (London: J. M. Dent & Co., 2s. 6d. net), is a little volume which gives a clear and concise account of the growth of the Early Church and its gradual organisation under the three-fold ministry, by way of showing that the Anglican system "has unimpeachable claims to be considered Divinely ordained and an unquestionable right to maintain that a real apostolic succession belongs to it." We may appreciate the historical parts of the book without setting much value on the author's high Anglican theories.

THE GROWTH OF NATIONS, by W. Rose Smith (London: Swan Sonnenschein & Co., 3s. 6d.), surveys mankind from China to Peru, and brings forward a great array of figures to prove a special thesis of the author's own, "By their works ye shall know men," whereby he means public works and especially irrigation upon vast imperial lines. The growth of population, he maintains, has always depended on progress in public works and industries. As one among many instances of this he adduces the Roman Empire, in which, "in addition to a pure administration of justice, the State provided public works on a gigantic scale, creating a national property in the highest degree stimulating to industries, and conducive to the multiplication and welfare of individuals. The teeming population of the Roman Empire was literally created by the Roman State." As this writer dis-

likes Free Trade, the dogma of original sin, Lord Avebury's views on municipalisation, Little Englanders, the Monroe doctrine, the subjection of women, the Labour-Socialist party, and ever so many other doctrines, sects, and parties, it is somewhat difficult to class him. As a remedy for all our evils he recommends not faith, but (public) works, irrigation, railway extension, afforestation, legislation for the increase of white men's wages to a standard capable of supporting the family by men's labour alone; the gradual abolition of female factory and office labour; tariff reform for the raising of local revenues, and the abolition of municipal rates and distraint of household furniture. The objective of all these proposals is to make the whole world a white man's habitation.

LITERARY NOTES.

A REVIEWER, writing in the January *Contemporary Review* of the "Book of Flowers," the joint production of Katherine Tynan and Frances Maitland, suggests that churches of all denominations should institute a summer Sunday Festival, to which "the school-children should be asked to bring wild flowers that are related in legends and in folk-lore" to Christ, and Mary his mother. The number of such flowers is legion, and from them, "the fourteenth and fifteenth centuries, with 'Everyman' never far from their eyes, learnt their lessons of hope and humility. We have our ways of learning, and they are doubtless good; but we miss the fragrance of Rosemary and Lavender, of Eglantine and Wild Rose."

MR. SARATH KUMAR GHOSH, whose novel, "The Prince of Destiny," has been favourably reviewed in many quarters, has prepared a dramatic version of his Indian romance which is to be produced this winter in the United States.

It took Mr. Shorthouse ten years—working at intervals—to write "John Inglesant," which was first published at the author's expense at one guinea net. It received favourable reviews, and Shorthouse asked Messrs. Smith, Elder & Co., to publish it, but they declined to do so. Ultimately the copyright was purchased by Messrs. Macmillan, whose attention had been drawn to the work by Mrs. Humphry Ward.

PIERRE LOTI (M. Julien Viaud) lately presided at the reception by the French Academy in honour of M. Jean Aicard, who has been elected to the late Francis Coppée's vacant chair among the Immortals. In the course of his inaugural discourse, Pierre Loti alluded to the religious question, and to Coppée's return, at the end of his days, to the faith of his youth. The view which the author of "Pêcheurs d'Islande" takes of religion is not that of the rationalist who is satisfied with a scientific explanation of the mysteries of faith. Indeed, he rejects science altogether, for he thinks it merely breaks down in its progress one iron door after another,

"only to discover that the corridors beyond grow ever more dark and terrible."

RETROSPECTIONS of an active life," by John Bigelow, which has been published in New York by Messrs. Baker & Taylor, should find many readers on this side of the Atlantic, if only by reason of the veteran author's friendship with Gladstone, Cobden, Bright, Thackeray, and many other celebrated Englishmen. These three volumes of reminiscences "form, perhaps, the most important historical work of the season," says the *Literary Digest*. "Now in his ninety-second year, Mr. Bigelow has been active in the public life of the country for more than sixty years. He was Lincoln's minister to France."

He gives probably the most complete account of the Mason and Slidell incident which has yet come to light. His revelations of the attitude of England and France toward us in the Civil War will form a new contribution to our history. From his correspondence a great number of letters have been selected, from Seward, Cobden, Motley, Bright, Montalembert, and many other celebrated men. The work will remain a standard for students and general readers of American history and affairs.

AN illustrated souvenir of "The Blue Bird" is announced by Messrs. John Long, Ltd., which promises to be a worthy commemoration of Maurice Maeterlinck's beautiful fairy play. The souvenir is produced in colour, with a cover design by Mr. John Hassall, the colour illustrations of the scenes and characters being by Mr. George P. Denham. The letterpress has been written by Mr. Herbert Trench, author of "Apollo and the Seaman," and director of the Theatre Royal, Haymarket, and includes a little sketch of the life and work of Maeterlinck.

MR. EDWARD COOPER, whose fondness for children has given him a degree of understanding which makes his articles about small people delightful reading, wrote in his customary vein on "Children's Books" in the *Saturday Review* last week. During the past year, he says, he has read fifty-three volumes which are classed under this heading; last year he not only read about the same number, "but had the honour of talking to half-a-dozen or so of their authors while the immortal works in question were being written." He has now begun to ask himself, with some dismay, what is "in the mind of the man or woman who writes three or four of them" in the space of twelve months? "The secret of the sale of these books," he declares, "is open to everybody who knows the nursery and schoolroom worlds. It is a matter of the bachelor uncle, the maiden aunt, and the well-meaning, but ignorant, friend. No human being who has ever spent an intimate week with a child, listening to the creature's opinions, and noting its actions, would ever dream of considering more than 1 per cent. of the child-books published every year nowadays for Christmas or birthday presents." Mr. Cooper wishes that some writers whom he mentions, including Mrs. W. K. Clifford and Mr. J. M. Barrie, would give up a year or two to this kind of work."

SERMON.

OLD AND NEW.

BY THE REV. STOPFORD A. BROOKE.*

IT is well, perhaps, that the Old Year passes away and the New begins in winter. Winter, in its sunless aspect, represents better than spring or summer the temper of our souls as we look back and forward on this last night when the Old Year ends and the New begins. It is not a despairing temper, but it is a subdued recollection and aspiration. Here, on the edge of the Old and New we stand, like a windmill on the ridge of a lofty down, turning with the changing wind of the soul in thought, now gazing on the country behind us, now over that which lies before us.

One part of our thought is sad enough, the part of retrospect. How little have we realised of the aims with which we began the year, how much less of the larger aims with which we began our life! We tried, but we did not accomplish half we intended. We yielded up our ideal to pleasure or laziness, to the desires of the world or to our passions. When we think of it we are shamed within.

Another sadness is not our fault. We may have suffered loss. Those may have gone from us whose voice we shall never hear again on earth, whose heart, in soft embrace, we shall never feel beating again on ours. Since then, the world is half a shadow; we seem to move among illusions. We have lost even a great part of ourselves. It is gone with our dead lovers and friends into the far land where they are alive in God.

Or, mayhap, we have lost reputation, or competence, or hope, or our faith, or we have been deceived in love, or lost our self-respect in passion; and we look then on a wintry world as we look back upon the year. The freezing wind of winter blows over the bitter landscape of the soul.

Or we may have passed through that and found even a greater sadness in the scornful, regretful, embittered apathy such heavy loss and pain may have engendered. Our eagerness is gone, our faith in man and God, our power to love and to rejoice. We feel as if we were dying while we live, and we hate ourselves and hate the world when our dulness gives us leave to hate.

Often, as we look back, this desperation seems to rush upon us like a darkness. We think there is nothing more for us than the set, grey life and apathetic end; or cynicism, most stupid of all the fiends that take their lodging in the soul. Indeed, it is not only now, at such an anniversary, that this darkness that may be felt brings on us a deadly fear. There are passing hours in our life when our eagerness seems to end in despair, when every interest, and all we love, are like the frozen snow, the leafless wood of winter.

This is the sadness in our retrospect. But there is another side to our thinking as there is to the thunder clouds. Something *has been done*, and we may look at that to-day, and, in the name of God, take courage. A steadfast and good heart can make the little into the great, and our failures into the steps of success, if the success we work for is for our fellow men

* Preached in Rosslyn Hill Chapel, Hampstead, on Dec. 31, 1905, and printed here for the first time.

rather than for ourselves. It is fitting we should think humbly of what we have done ; but, taken into God's hands, who works with us when we work in love, our little may be far more than we imagine. The half sometimes means the whole, or secures that the whole shall be hereafter. Then, too, all success in good is slow, and we must learn that truth. And when we learn it, we shall not be too ready to cry out that we have failed. It is decay, degradation, real failure, which are swift. Good work walks quietly from point to point ; corruption gallops. If the wrong in you were greater than the good, you would have already rushed into disintegration. Therefore take courage ; resist despondency and despair. God, who hastes not, is with your slow advance ; so is humanity ; for as slowly as you move, even more slowly moves on humanity.

Then, as to loss—it has been bitter ; but have we gained no new love, no new friendship ? Has no new tenderness, no fresh interest come into our life, not to quench the old love, but to heal the evil in the pain of its earthly loss ? If not, it is our own fault. We have allowed sorrow to close the door of the heart ; and sorrow, when it repels new affections, is an enemy—not a friend—to the soul. It shuts us up with ourselves, and that is a terrible misfortune. It leads to the death of love. Our sorrow ought to have filled us with sweet memories, to have doubled our sympathy with others, to have made us follow in love the life of those we have lost, whose life had been so fair, because they loved so well. But we have thought of nothing but ourselves—of our loss, our pain ; and in turning the sorrow of our heart into selfishness, we have changed the honey of grief into gall. Loss, then, has been made into a greater loss—the loss of that inward gain of greater loving kindness which, had we won it, would have taken from our wintry world its power to freeze the soul. Our gain, through grief, would have been the power, through our knowledge of sorrow, to sympathise with those who suffer ; and this is a sympathy which wins for us treasures of affection to warm and console our wounded heart. Moreover, then we are saved from forgetting those whom we have loved and lost on earth. There are those who spend their whole days in grieving, as they say, for their dead ; and I have observed that while they say they remember, they have forgotten. Their love is really gone. It is replaced by a love of their own grief and sometimes by a pride in it. Oh, if we wish to keep alive our love for those who have gone, we must practise love and give it to others, subdue our grief to do what is loving. Then our heart never grows cold through want of loving, as it does with those who think of no grief other than their own—so cold that they cease justly to love the dead. They think they grieve for the dead ; alas ! they have come only to grieve for themselves. Oh, remember, love does not nurse its own griefs, but the griefs of others ; and in nursing these retains the loving heart that never can forget the lost. The love of the dead is kept sweet and clear only by the loving of the living.

And as to the loss of animation, eagerness, and life, is it really apathy you feel ? Is it not rather wrath, impatience with dulness, strong crying for a new spring in

the soul ? Are we so cold, so dead, as we think we are ? Do we not feel that we only need a touch of light, a ray of heat, a soft waft of the west wind of love, to break up the frost, to dissolve the snow in the heart ?

Yes, what in this condition we have to do is to refuse to believe in our own apathy, to despise our scorn of life, to say within, "I will have life full while I am here ; I will open my heart to loving." That is in our power ; and it is the natural thing to do. Good is with us in that effort, for it is a strife for love. Man is with us in that effort, for it is a strife for love. We are, then, on the side of the universe, the breath of which is love. When we strive in that noble way, we know that our life will be renewed into eagerness and brightness.

The wintry world teaches us that lesson. Under the snow, under the sodden grass, the seeds of a new green world, of a thousand, thousand flowers, are slowly winning to life. On every barren wood a million, million buds enclose in their velvet sheaths the multitudinous foliage of a vaster world than the wood has yet imagined. They are waiting for the soft clarions of the spring. Under death is hidden life, under frost is slumbrous fire ; under the white snow a glory of green rejoicing ; under silent apathy, singing of birds and laughter of streams. And if we love one another, life and joy will return to us. Spring and summer will come again. This is the lesson of Nature. It is far more ; it is the cry to us of God our Father. It is the result in us of the grace of Jesus Christ. It is the call to us of Humanity, all whose sorrows want our love ; and it is the blest experience of countless lives of men and women. Dulness, despondency, despair, the settled apathy of life, *think of them no more*. They are not the apanage of a child of God, a follower of Christ. If they have been in your heart during the past year, *shake them off* and, going forward into a life of love, recover eagerness, aspiration, and the joy of living.

When, then, we consider these things, it is time for us to look backward no more, but forward to all we may make of the future by the love of man and by the grace of God. Beneath us, as we stand on the ridge, lies an unknown land, fresh woods and pastures new, battles, adventures, rests by the wayside, new friends, new loves, strange work and stranger life. Is no curiosity yet awake in us to penetrate the secrets of the coming year ? No eagerness to strive and seek, to follow the gleam ? No heart for work certain to present itself, for serving our fellow men, for running the race set before us, looking unto Jesus, author and finisher of our faith ?

It is the natural thing to look forward ; it is in the common order of things that the year should open out new paths for energy. And when we have the good temper of love and admiration, and the passion of living life fully which comes of loving—such life as the wintry woods look forward to in spring—we are alert, as we ought to be, for new and brave experience. The past, with all its sin, trouble and failure, is forgotten when we hear the cry, "The Bridegroom is come ; go ye forth to meet him."

There, already, going down the hill before us (with the light of love around him)

Jesus walks into the New Year, and waves his hand to us to follow. And while as yet we linger, our human nature, ever eager for new life, curious of more of love and goodness, curious of more experience, curious of battle—even of sin—curious of new labour, urges us to go forward. Oh, go forward, not curious of sin, not racing after self-desires, but as the child of him, who is justice, pity, love, truth, and righteousness ; as his follower and soldier, whose banner is the love of man, whose feet are shod with the good news of peace, whose cry to us is this—"Cast off the works of darkness and put on the armour of light."

It is not only the natural, it is also the most human, thing to go forward eagerly in faith for humanity and in hope. All around us, playing incessantly on our will and emotion, is the vast movement of human life. Its bugles wake us on the morning of the New Year. Are we not also in the movement, part of the marching host, ready for the battle ; children of the causes for which all high-hearted men are striving ?

Shall we only think of ourselves in this hour, of our sins and pains and failures ? That were indeed unworthy. All the men and women in that great host, have, like us, their sins and pains and failures. Think of it, think of it, and in the thought forget yourself. Forget your sins in the name of God, and urge your life into His goodness. Redeem the sinful from their sins. In that effort you will cease to sin. Forget your own pains, and heal the pains of men ; forget your own failures by lifting your brothers out of failure. Set the lame upon their feet again. Deliver the captives of guilt ; love the sorrowful till they know joy again ; and then you will redeem your own sins, transmute your sorrows in spiritual powers, and turn your failures into victory. Best of all, you will then have doubled your power of loving by many deeds of love ; and he who loves dwells always in the world of beauty and joy and triumph. This is your call, the pull forward of the days before you. This keeps you in touch with men and women, and sets you free from yourself. No greater blessing than that freedom from yourself, the happy state of living by love in humanity, in nature, and in God, can I wish you for the coming year.

Again, natural and human as it is to look forward bravely and lovingly, it is also divine. It builds its effort on the unshakable foundations of faith in God as the Father of men, on the immutable mastery of righteousness, on the eternity of love in God. We think sometimes that our work is useless, that it will bear no fruit, and then we do not care to go on with life. And this is a great trouble. But that is not true if we are the children of the omnipotent and eternal righteousness. Whatever we shall think and do in the future, in accordance with our Father's love and righteousness, or in striving for them, is certain to bring forth its fruit, because it has become part of the eternal love, of His vast work in the universe of spirit for the joy and perfection of the whole.

Why should we trouble ourselves, then, about our passing failures ? They tell us where success does not lie ; they open to our thoughts the true passage to

success. Why torment ourselves about the sins and losses of the past? With God in us we can replace our sin by goodness, and repair our loss in new activities. And, most of all, why trouble more than is just about the misery of man? It is true that grief is a ceaseless trouble; but do not let it master you more than is wise and right. The trouble of it which is just is in that deep compassion for it which inevitably passes on into the giving of active help to this misery. But that is often the very thing which those who most dwell on the wretchedness of the human race do not undertake at all. They are too lazy to help. They nurse their wrath and scorn in a comfortable chair by their fireside, groan themselves into sloth, and isolate themselves from mankind, wretched and futile deserters from the army of God and man.

Only when we are doing what we can by thought and action to help the misery of man, can we, with any wisdom, think of it. Then, when we are relieving it and comforting it, and only then, light will break upon its mystery, and its sorrow find some solace. As we help in love, faith in God as the Father who is educating man through the trials which, resisted, ennoble him, will dawn within us, and we shall see the end of the long struggle of the world through the wild ocean of selfishness to the harbour of love. It is the winter-tide now with humanity. But, when our race has stored up enough of those forces of the spirit (which are born from long resistance of the evil in our sorrow), enough of latent life under the fierce pressure of the frost; enough of love in the battle with the selfish desire which binds the soul in ice—the spring-tide of humanity will come. All that lay hidden beneath the wintry weather will break forth into singing and live in the life of God.

Finally, all I have said resolves itself into one question, "Do we mean in the coming year to live for ourselves alone, or for other folk, like Jesus Christ? for self-interest or self-forgetfulness?" On the answer of our soul to that question, it depends whether we can set ourselves free from the burden of sin and failure and sorrow in the past, and go forward with courage, hope, faith, and alertness into the future. To believe in self-interest alone is to believe in damnation. It is to disbelieve in love, and that is the very darkness of hell. Oh, take the other alternative, take to loving, and we shall be the saviours of men, the image of Jesus Christ. When we love one another we shall escape the net of that dreadful falsehood that the world and we are doomed to ruin and to death, and see the very truth of things, the far-off redemption, into love, of all who having come from God, must finally flow to Him again. Even here, as we live by the doctrine of love, as Christ lived by it in his life, we realise how certain is redemption. Because we have, through the power of God's love, ourselves redeemed men from shame and sin; because we have had that blest experience, we believe that God the Father will redeem all men. If we search, believing in the divine in man, for goodness, we find it, as Jesus found it, in the darkest corners of humanity, and, drawing it to the light, redeem the man in whom we find it, and the lost are found

the dead are raised. Moreover, as we search (believing in God in man) for the divine within him, there is really no end to the sweet purity and goodness, to the everyday love and faithfulness, to the high honour and tenderness we find in those that are not lost, but whom we thought commonplace. No end to the ideal we find among the real. We thought the world was only ordinary grass and herbs; we find, not only the beauty of the grass itself, but that a thousand lovely and sweet flowers of high goodness and love are blossoming therein. These are discoveries which steal out of the soul our anger at life, and finally banish it altogether. We settle down into gentleness, loving kindness, peace and joy, faith and hope. We have redeemed of God's grace the lost; and now we believe that God will redeem the whole. Yes, belief in man, and love of him, enables us to find God, and to love Him as our Father. The bitter fierceness we felt against Him when we saw Him through our own selfishness, now vanishes away; and we understand what He means by our life, and, understanding it is love, we accept His will. If we suffer, we know now it is for the good of the whole, and that in that final good of the whole, our individual pain will be redeemed in gladness.

And then a mellowed grace, born of our Father's immortal love and beauty, descends at last upon our soul, the grace of our Lord Jesus Christ, the peace growing out of loving will, which he possessed, and which he left to us, a grace and peace which deepen as one year succeeds another. Every year makes them dearer. We are closer every year to the heart of God; our soul more strong for righteousness, more tender in love, more akin to truth, more alive in the eternal life. And, at last, we have but one thing to say to the world, and to live for in the world, but that one thing is enough. "Little children love one another." So, after the storms of the past years, there is, if we will, a quiet sunset. The evening of life is pure and sweet and clear. Slowly the light of this our earth fades away; the stars come forth, we wait in the silence of night and love. All is peace. At last, at midnight, we are called. Behold the bridegroom cometh, go ye forth to meet him.

MEETINGS AND SOCIETIES.

THE PROGRESSIVE LEAGUE.

THE SOCIAL SERVICE DEPARTMENT.

We have already made a start from headquarters with our Social Service work. We have started in a small way, not only for the purpose of putting into harness the workers on the spot, but also to give, as it were, samples to the various branches of the League throughout the country of the sort of work they may commence, and to gain experience for their advantage. We have a small company of workers who are by no means amateurs in Social Service, and in addition to them those who have been attending the lectures given by Mrs. Willey and so preparing themselves in practical wisdom and understanding to match their enthusiasm. We have, following the method which we propose generally to adopt, put

ourselves into communication with organisations which are already doing the work we want to do, and have offered our workers as voluntary assistants.

For example, in connection with the visiting of maternity cases we have got into touch with a maternity hospital, and have received the names and addresses of expectant mothers whom our workers will visit and look after, both prior to the birth of the child and subsequently. Many babies come into the world seriously handicapped on account of pre-natal starvation, and we propose to prevent this in as many cases as we can. Often it arises because the mother does not know what it is best for her to eat and best for her unborn child that she should eat; and often because she has not enough to eat anyhow. In the latter case, suitable and sufficient food will be provided for her; in the former case the visitor will help the mother to get what is best, show her how to cook it, teach her those matters of personal care and house care of which poor women are often so lamentably ignorant; help her, perhaps, to make clothes for the little stranger and generally befriend her. We lay stress upon this idea of the friend. Our workers are not sanitary inspectors or interloping outsiders; they are to be friends, friends who because they know are able therefore to help; and over and above the help they give, they bring friendship with them, which means a great deal at such a time, for it means sympathy, encouragement, brightness, idealism. In some cases money will be needed, but this will not be difficult to obtain; the visitor will either get it from her friends, or there will be a fund for the purpose raised by the League branch. We suggest to all the branches of the League that where they have workers who are capable of this kind of service they should get into touch with cases either through the local medical practitioner or midwife or otherwise. But we insist that they shall be sufficiently trained to do the work efficiently, and we remind them that the County Councils will, as a rule, arrange for a course of lessons on hygiene and kindred subjects to be given by competent persons, free of charge, when a sufficient number of students can be got together. Inquiries should be made about this, and where it is not feasible, it is possible that the local doctor or some other competent person would give such instruction.

Another branch of our work is that of looking after illegitimate children and their mothers. We get our cases in this department from some rescue society or hospital. Rescue societies are as a rule only too glad to hear of efficient voluntary assistance. To befriend such a mother is a valuable service; often they are poor, and after the birth of the child stand face to face with unemployment and an inhospitable world; to find them work and to keep them from despair is our object here. The child is usually handed over to a foster-mother, and a foster-mother is frequently ignorant and neglectful, even when she is not something worse. We see that the child is looked after, we help the foster-mother precisely as we would help the legitimate mother, and arrange for meetings between mother and child. This is a high service, which will appeal to every sympathetic heart. It

is clear that these kinds of service are more fitting for women than men. This is also true of a third branch of our work, namely, the visiting of phthisis cases. Here there is an obvious necessity that the worker should be trained. We get into touch with homes haunted by this shadow, through a phthisis dispensary; and our workers do their work under the direction and supervision of a medical officer or practitioner. Our object is to catch the disease in its initial stages when care may prevent its development; for example, the visitors would see that the children get taken out into the open air as much as possible, going themselves with them, either for walks or for drives. They will advise mothers as to the precautions to be taken with a view of preventing the spread of the disease from one member of the family to another. In cases where it is necessary, they will help to secure admission to phthisis hospitals or sanatoria. When the bonds of friendship have been sufficiently established, they will suggest the imperative need of fresh air and cleanliness in the home and see that it is obtained.

The men are still rather out in the cold! For the present we deal mostly with children for in these cases it is possible to do a maximum amount of good with a minimum risk of doing harm. And children are more in a woman's line! Men members of the League, however, need not be idle. One of the most important things preliminary to all effective social work is to secure a digest, as it were, of all the charitable and philanthropic agencies actually at work in a particular neighbourhood. We advise each of our branches to make enquiries and discover what such agencies are in their district, to secure if possible a copy of their constitution and the latest report, and tabulate these and have them handy for reference. It will then be possible immediately to know whether there is any organisation which deals with any particular case of need or distress which may come before us; to know what it is, and on what conditions it offers help. It may also be found that, here and there, there are organisations which, for various reasons, are not doing the work they intended to do according to the terms of their Trust or Constitution. Through a somewhat similar channel, the Social Service Committee of our different branches might get to know the persons residing in their districts who subscribe to charities, and who possess letters or influence in connection with some benevolent institution. Some of these persons would be only too glad to know of a Committee which would help them to place their money or their letters where they would be most effectively used.

We have seriously considered the many remedies suggested for helping the unemployed; we do not see our way to recommend any of them with the exception possibly of the cultivation of waste land in the form of plots and allotments. A Society exists for the development of this idea, and all information may be obtained from it. We have no space to speak further of it now.

On these lines, then, we have begun to work, and when this work extends and is taken up by branches of the League in all parts of the country, we feel that our movement will require but little other justifica-

tion. In the meantime all the information we have is at the disposal of those who care to ask for it with a view to making a start. Enquiries should be addressed to Mrs. Willey, Social Service Department, King's Weigh House, Duke-street, London, W.

F. W. LEWIS.

MEMORIAL NOTICE.

MR. JOHN SIBREE, M.A., J.P.

A LINK WITH GEORGE ELIOT.

IN the death of Mr. John Sibree, who, after an illness of three months, passed away on Dec. 21st at his residence in Rugby-road, Leamington, not only has there passed away one whose own life, mental attainments, and literary work are interesting, but one who is also interesting, because he represented the last of that literary *coterie* of Coventry associated with the name of George Eliot. In Mr. J. W. Cross's life of that eminent novelist many of her letters to Mr. Sibree and his sister (the late Mrs. John Cash) are quoted. Living quietly in Leamington for the last twelve years, it was to only a few that Mr. Sibree was known as an "intellectual." No other word better describes the mind whose translation in 1857 of Hegel's "Philosophy of History"—undertaken partly at the suggestion of George Henry Lewes—attracted so much attention at Oxford that it was noticed as a factor in the change of theological opinion there in the First Report of the Lords Committee on University Tests in 1871. He was born in 1823 at Coventry, where his father (Rev. J. Sibree) was minister of the Congregational Chapel in Vicar-lane. He was educated at Mill Hill Grammar School, where he imbibed a taste for classical study, which he always retained; he was thoroughly imbued with the classical spirit and knew Horace by heart. In 1842, Mr. Sibree went to Halle as a theological student. From there he went to Berlin, where he heard Bopp lecture on Comparative Philology, Neander on Church History, and many other illustrious men, including Schelling, Grimm and Ritter. On returning to England, Mr. Sibree went to Spring Hill College, Birmingham (since transferred as Mansfield College to Oxford), where he formed a friendship with the late Dr. Dale, of Birmingham, then a student. Leaving Spring Hill on account of views divergent from those held by orthodox Congregationalists, Mr. Sibree continued his studies at his father's house at Foleshill, and it was then that he saw a great deal of George Eliot. He also contributed many articles to various magazines. After being engaged some time as a tutor to the sons of Mr. S. S. Marling, of Stanley Park, Stroud, Mr. Sibree had a successful non-sectarian school, first at Stroud and then at Bussage (1866). During his residence there he took an active interest in politics, and was made a J.P. for Gloucestershire.

It was of great interest to hear him speak of George Eliot, who, he said, was a brilliant conversationalist. With her he read German, and took much interest in her translation of Strauss's "Leben Jesu" and Feuerbach's "Wesen des Christenthums." The friendship would probably have been continued for life, but Mr. Sibree always regretted Miss Evans' associations with George H. Lewes. The late Mrs. John Cash, the gifted sister of Mr. Sibree, has, in Mr. J. W. Cross's Life, given many valuable glimpses of Miss Evans at a most important time in her life. When Miss Evans was renouncing Evangelicalism, she said to Mr. Sibree's mother—who greatly loved the gifted girl—"Now, Mrs. Sibree, you won't care to have anything more to do with me." The latter rejoined, "On the contrary, I shall feel more interested in you than ever." The Brays were mutual friends of the Evans and Sibree families, and at the house of Mr. Charles Bray Mr. Sibree met and conversed with many eminent men, among whom was Emerson, and probably Thackeray, who wrote "The Newcomes" when on a visit to Mr. Charles Bray at Rosehill. It was as a member of a circle in which "philosophical speculations, philanthropy, and pleasant social hospitality, and the ease and *laissez aller* of Continental manners were joined to a

thoroughly English geniality and trustworthiness" that Mr. Sibree moved when a young man, and possessing a mind peculiarly adapted to the intellectual atmosphere of that circle, he retained and breathed to the last something of the *Geist* which characterised that famous Warwickshire *coterie*.

Mr. Sibree married Anna, daughter of Mr. Joseph Cash, of Coventry, who with three sons and three daughters is left to mourn their loss. Mr. Ernest Sibree, M.A. (Oxford), the second son, is Lecturer in Egyptian and Assyrian, and Librarian at Bristol University; and the Rev. F. J. Sibree, M.A. (Oxford), is vicar of Porchester, Hants. The funeral took place on Dec. 24 (Friday), at Milverton cemetery, the service being conducted by the Rev. George Heavside.

Prior to his death Mr. Sibree had resided in Leamington for twelve years and during that time was regular in his attendance at the High-street Chapel, Warwick.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

Blackpool: The late Rev. Robert McGee.—We regret to have to record the death of the Rev. Robert McGee, late minister at North Shore Chapel, Blackpool, which took place at his residence, Southport, on the 20th inst. Mr. McGee came to us from the Congregational Church ministry in 1902, and laboured with considerable acceptance at Colne till 1904, and afterwards at Blackpool, terminating his ministry there in September last. Mr. McGee was a native of Hull, having been born there in 1855. When but six years of age his father died, so that quite early in life he was brought face to face with the stern experiences included in the term "the struggle for existence." As soon as he could be sent to work he was apprenticed to sail-making, and wrought at his trade till his 29th year, being the main support of his mother and the home. From his teens he became an earnest Sunday-school and temperance worker, and eventually an acceptable lay preacher among the Congregationalists. As time proceeded the conviction grew upon him that he should give up his life to the work of the ministry, and as a Congregational minister he rendered faithful service at Cotherstone, Hawes, and Lower Darwen. In consequence of a development of the theological conviction ever nearer to the Unitarian position, he was ultimately driven by a strong sense of duty to resign his pulpit at Lower Darwen. For the last five years he laboured strenuously at Blackpool North Shore, battling bravely with the trying conditions in that difficult sphere, being most anxious to lead the church on to a more assured position. During the last year the strain of the arduous task began to tell on his health, so that he decided to resign the charge, and seek the rest and inspiration of a change of pulpit. But by the time his ministry terminated there in September he was already badly broken down. At the end of October he moved to Southport, hoping to benefit by the milder climate. After a painful, but patiently borne, illness, he passed peacefully away on Monday, Dec. 20. The funeral took place at the Southport Cemetery, the Revs. H. Davie (Congregationalist, Lower Darwen), George Knight, M. R. Scott, and J. M. Mills, taking part in the services at the house and the cemetery.

Cheltenham: Resignation.—After a ministry of twelve years at this church, the resignation of the Rev. J. Fisher Jones was read at a special meeting of the congregation held on Nov. 9 last, when a resolution was passed deeply deploring his resignation and expressing their hope that he would reconsider his decision, assuring him of their continued confidence and hoping for a favourable reply. At a recent committee meeting his reply was read, in which

he adhered to his decision and wished his resignation to take effect on Jan. 10 next.

Clifton: Oakfield-road Church.—The special music rendered by the choir at the Christmas services included the anthems "Sing, O Heavens" (Tours), "Say Where is He Born?" (Mendelssohn), and Smart's Te Deum in F. The preacher at all the services was the Rev. E. W. Lummis, M.A. His Sunday evening sermon was devoted to the Tennysonian theme, "The Christ that is to be."

Hampstead: The late Miss Jolly.—The death, at 2, Upper-terrace, Hampstead, of Miss Fanny Chitty Jolly, in the 75th year of her age, has removed from a small circle of friends one who was endeared to them by her refined and sympathetic nature combined with much strength of character. After leaving Miss Baker's school at Ilminster, Miss Jolly spent the greater part of her life with her parents, Alderman Thomas Jolly and Mrs. Jolly, formerly Chitty, members of the Trim-street congregation at Bath, with the prosperity of which ancient city Mr. Jolly much identified himself, having been its Mayor on more than one occasion. Miss Jolly had considerable talent as an artist, and devoted herself to water-colour sketching with the ardour of an intense lover of nature as long as health and failing eyesight permitted. After the death of her mother and surviving parent, she removed, in 1894, to Hampstead, in order to enjoy the companionship of several intimate friends, particularly that of the late Mrs. E. B. Squire and of the late Mrs. Sadler. After many years of ill-health, and a protracted illness, borne with much courage and patience, Miss Jolly passed peacefully away on the 23rd inst. On Tuesday, the 28th, a memorial service was conducted by the Rev. Henry Gow, prior to cremation at Golder's Green, in Rosslyn-hill Chapel, of which congregation Miss Jolly was a member.

Ipswich.—On December 26 Mr. and Mrs. W. J. Scopes celebrated their golden wedding, and received the congratulations of numerous friends. Mr. Scopes, who is one of the best known and most highly respected citizens of Ipswich, has always been a Unitarian, his family tracing their connection with the Friars-street Chapel for over 150 years. For over 40 years he has been chapel warden.

Liverpool: Hope-street Church.—The calendar for January contains the following announcement:—"A second course of Sunday evening addresses by the Rev. H. D. Roberts will begin in February. We live mentally in a most interesting time. It has been suggested sometimes that Unitarians are being left behind in modern thought, and are tied and bound to a rigid dogma of God. It was remarked not long ago to the Minister of Hope-street Church: 'Is not to call yourself a Unitarian to imply that you are bound to occupy a certain philosophic position with regard to the Deity—a position as dogmatic and unyielding as the Trinitarian position itself?' This question opens out some very interesting considerations, which it is hoped may be treated in the forthcoming addresses, under the general title: 'Some Present Day Problems in Religion, Philosophy, and Sociology.' At the same time, and while fully admitting the validity and utility of efforts after intellectual clarity, the Minister wishes to re-emphasise the primary objects of meeting together in this Church. Little good has been gained if its worshippers do not depart without some feeling of uplift, some deepened consciousness that 'our fragile houses of mortality' are indeed built on an eternal foundation, some impulse towards the things which in these passing and hurrying years are really worth while. 'The things of the spirit are real. . . in the last resort there is no other reality.' It is to assert this that we meet together; to listen for that voice which speaks in the apartness and silence and tells us so; to carry away some stimulus towards beauty, gentleness, uprightness, and unselfishness of life, which may radiate into human activities."

A special evening's entertainment was given on the 21st inst., when Mr. Hughes gave to a representative gathering a two hours' recital of Dickens' "Christmas Carol." The Rev. H. D. Roberts presided, and the proceeds were devoted to the Christmas Dinner Fund annually collected and distributed by the Misses Rawlins.

Liverpool: Mill-street Domestic Mission.—On Sunday and Monday, Dec. 19 and 20, members and friends of the Mill-street Mission

came together to do honour to the resident-missioner, the Rev. Jos. Anderton, on the 30th anniversary of his settlement in their midst. In spite of the terrible snowstorm which swept over Liverpool on Sunday, the 19th, a splendid congregation assembled in the beautiful mission-chapel to hear the message of confident hope and unfailing cheer from the lips of him who had grown old in their service. Vividly did Mr. Anderton recount the changes and improvements that had taken place in the neighbourhood since his coming, better houses, improved sanitary arrangements, widening of streets, clearing away of cellar dwellings, and the demolition of courts and dangerous alleys. On Monday evening a gathering of enthusiastic workers and well-wishing friends assembled to continue the celebrations. After tea, Mrs. and Miss Anderton were presented with charming bouquets. In the absence of the president of the Mission, Mr. Hugh R. Rathbone, the Rev. T. Lloyd Jones took the chair. Letters of apology for absence were read from the president, Mr. Walter Holland (treasurer), Mr. Harold Coventry (secretary), and many others. A batch of letters was also received from former members and scholars from Vancouver, Australia, and America, and from various parts of this country, all full of good wishes and appreciation. In his address the chairman briefly dwelt upon the work which Mr. Anderton and he had accomplished together in their long and harmonious mission life. The years had come and gone finding many things changed, but their resolve remained unaltered as to the religious character of their work there in Mill-street, and in all this they were not forgetful of the important part taken by Mrs. Anderton. On behalf of the members and friends of the Mission, Mrs. Ellens presented to Mr. Anderton a clock and purse, and brooches to Mrs. and Miss Anderton. Mr. Anderton feelingly responded. Short interesting addresses were also delivered by Misses McConnell, A. Coventry, H. Johnson, Revs. J. Collins Odgers, Neander Anderton, Messrs. Wardle, McAuslan (two of the oldest Mission scholars), C. Sydney Jones, Allen, and Fred Robinson. A programme of music ended a very successful and memorable gathering.

Mottram.—The Sale of Work held Dec. 10 and 11 realised over £110, with nearly £70 subscriptions towards clearing off debt of £180 on the new parsonage. Mrs. H. E. Dowson opened on the first day, with Mrs. Wallwork, of Woodley, presiding, and on the second day the Sale was opened by Mr. T. H. Gordon, town clerk of Dukinfield.

Nottingham.—At the High Pavement Chapel on Sunday evening, Dec. 19, the Rev. J. M. L. Thomas concluded the series of lectures which he has been giving on Christianity and the Social Movement with an address on "The Vision of Socialism." It was important, he said, to have as clear an understanding as possible of what Socialists were arriving at. Whether we liked it or not, Socialism was an ideal which was inspiring an increasing number of earnest men and women. To some people it was a terrifying monster, picturesquely called "the Red Terror." Yet this horrible dragon, with devouring crimson jaws and eyes of destructive flame, was a domesticated pet in some episcopal, if not archiepiscopal, palaces and in Anglican vicarages. He did not commit himself to an endorsement of the Labour party's entire policy, but it seemed to him that in brains, in dignity, in a sober sense of public responsibility, that party would bear favourably any comparison they might wish to make between it and other groups in our national politics. More than this, he believed that on great moral and humanitarian issues it had revealed a high idealism, a nobility of purpose, and an unselfishness of motive which were the most precious assets of our Parliamentary life. Some Socialists were hard, narrow, and sectarian, but others were moderate and inclusive. In this country the prevailing Socialism was not at all dogmatic and exclusive, but wide-hearted, tolerant, comprehensive, anxious, while preserving its own independence, to work with all progressive and Labour forces.

Stockton-on-Tees.—At the recent sale of work held in connection with the church the sum of £107 was cleared. The thanks of the congregation are sincerely given to the friends outside their church who gave their kind and generous assistance.

NOTES AND JOTTINGS.

We have received the latest pamphlet of the American Association for International Conciliation, which takes the form of an article entitled "Cecil Rhodes and His Scholars as Factors in International Conciliation," by F. J. Wylie, Oxford Secretary to the Rhodes Trustees. Mr. Wylie gives an interesting account of the ideals which were at the root of Rhodes's imperialism, and shows, by quotations from his will and from a paper which he wrote in his twenty-fourth year that the abolition of war was as much in his mind, from first to last, as the extension of British rule. He aimed, indeed, at "the foundation of so great a power as hereafter to render wars impossible, and promote the best interests of humanity." Internationalism, however, did not mean the denial of the national spirit. "He would have insisted that the approach must be the other way, through the nation to the brotherhood of man—*ita pro patria ut pro orbis concordia*." It was recognised by him ultimately that "by promoting the co-operation of peoples the similarity of whose history, traditions and ideals might justify the experiment," he might bring the peace of the world nearer, and he accordingly assigned at the end of his will, in a codicil, fifteen scholarships to Germany. Rhodes believed, as Mr. Wylie says, "that it is in the long run ignorance alone that divides; that knowledge undermines race prejudice, and weakens, if it cannot wholly dissipate, the hatred of nations."

A NATIONAL Anthem for United South Africa has been composed by Mr. Bertolde Kapelovitch, who was taken to Capetown in his infancy, and educated until his fourteenth year at the South African College School. He was then sent to Germany to study music, which is his hobby. Mr. Kapelovitch is now, says the *Manchester Guardian*, consulting engineer to the General Mining and Finance Company of Johannesburg. A committee of musicians and influential Johannesburg men some time ago invited contributions first of verse and later of music, the two best to be chosen to represent the National Hymn of Africa. The two best, between which lay the final choice, were suspected to be by the same person, and this proved to be the case.

In the same paper a Paris correspondent writes as follows:—"Christian Socialism is likely to get a hold in France now that the Archbishop of Paris has put himself forward as its champion. 'I am a Socialist because I am a Christian,' he said at a meeting a few days ago. He has taken up the cause of the working bakers. French bread is eaten new and often hot. It gets hard if kept even a day or two. Therefore all French baking goes on at night, and this means that a very large class of working men are up and active during the night only, when other people are resting, and that they enjoy little daylight, little fresh air, and rarely share in the family life even of their own homes. The Archbishop is very active in this matter, insists at least that the master bakers must arrange for Sunday to be a free day, so that the men may not be obliged to spend it in bed in order to get up for the night's baking, and has won for himself the name of the working-baker's friend (*l'ami du miron*).

CHRISTMAS in Canada has been mainly a matter of domestic celebration, and there are proofs everywhere that the prosperity in the Dominion has favoured all classes, says a Montreal correspondent in the *Daily News*. Last year there were many thousands of out-of-works to be cared for by charity, but this season has been well within the limits of ordinary philanthropic activity, without special funds.

The annual service in commemoration of the Sacrifice of Ismael was celebrated recently in London by a number of Mahomedans under the auspices of the Islamic Society. Those who were present were in Oriental costume. They removed their boots, but did not take off their turbans; and they sat on a floor draped with white cloth during the service.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, **BOARDING ESTABLISHMENT.** Unrivalled position on sea front, close to the Highcliff Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff. — Apply Mrs. POCOCK.

ST. LEONARDS-ON-SEA.—“Cran-tock,” 59, Warrior-square. First-class **BOARD AND RESIDENCE**; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. **SIDNEY P. POTTER.**

LANGLEY HOUSE, DAWLISH, S. DEVON. Ladies as guests. Special advantages for girls visiting alone. Consumptives not admitted. From 35s. weekly.—Prospectus from Miss **JONES.**

GRANGE-OVER-SANDS, LANCS.—Miss **ALICE E. PASSAVANT** receives Paying Guests, at 2, Newlands.

A LADY desires comfortable home as Paying Guest with a lady living alone, accommodation for self and maid. Quiet surroundings in West or Central London.—B., **INQUIRER** Office, 3, Essex-street, W.C.

A LADY STUDENT offers Board and Residence to a worker in London, during her sister's absence abroad. 25s. weekly.—Apply, Miss **DOROTHEA SPINNEY**, Felden, Boxmoor.

QUIET, REFINED HOME offered in home of Nurse. Country town Sussex. Lady, gentleman, or both. Good references.—Apply, E. B. G., **INQUIRER** Office, 3, Essex-street, W.C.

THACKERAY HOTEL

(TEMPERANCE),
GREAT RUSSELL STREET, LONDON.
Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION.
TELEPHONE. NIGHT PORTER.

This large and well-appointed **TEMPERANCE HOTEL** has Passenger Lifts, Electric Light throughout. Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. **Bed-rooms** (including attendance) from 3s. 6d. to 8s. Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day.

Telegraphic Address: “Thackeray,” London.

EATON'S TEMPERANCE HOTEL,

22, Guilford Street, Russell Square,
LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

DELICIOUS COFFEE.

RED

WHITE & BLUE

For Breakfast & after Dinner.

BRITAIN'S GREAT HERITAGE OF SONG. A TREASURE FOR EVERY MUSICAL HOME.

THE NATION'S MUSIC

FIVE SPLENDID VOLUMES.

Full Music Size

being the complete and most representative collection ever issued of

OUR COUNTRY'S WEALTH OF SONG.

The Songs of England. The Songs of Wales. The Songs of Scotland and of Ireland. Love Ballads. Sea Songs. War Songs. Solos. Duets. Part Songs. Glees.

THE BEST OF ALL THE CENTURIES, SECULAR AND SACRED.

The Music is printed from engraved plates on good paper, with Tonic Sol-Fa and Staff Notation.

If you are not thoroughly satisfied with the volumes, we will at once refund your money and free you from all carriage charge.

Send to-day

THE WAVERLEY BOOK COMPANY

56, Vulcan House, LUDGATE HILL, LONDON, E.C.

This is one of the greatest achievements in Music publishing on record. It forms a complete Library of British Song, and a great deal more. The Songs have been carefully revised by competent Musicians, the accompaniments are perfectly arranged, and

THE STORIES OF THE SONGS

and of their composers are beautifully told in a series of notes by

ROBERT J. BUCKLEY, F.R.C.O., while an additional charm is given to the volumes by a fine series of

ILLUSTRATIONS

appropriate to the Songs.

By Eminent Artists.

The Greatest and Cheapest offer of Music ever made. The whole Five Volumes sent for only 3/- down, and 8 further payments of 4/- each.

IRISH LINEN SALE!! During January only!—Grass Bleach Damask Tablecloth, floral design, 63 in. by 64 in., 2/11. Postage 3d. Patterns FREE. Other bargains. Write for circular.—**HUTTON'S**, 5, Larne, Ireland.

“SPUNZELLA,” the winter Blouse fabric, warm, smart, soft, unshrinkable; colours fast; makes up beautifully. Handsome designs. 200 Patterns FREE. Ready-made Blouses from 6/6. Postage 3d.—**HUTTON'S**, 5, Larne, Ireland.

“NAVY SERGE, REAL,” as Used in Royal Navy, 1/3½, 1/6½; also black, cream, scarlet; patterns free.—**J. BUCKLE**, Naval Outfitter, Serge Contractor (Dept. I.), Queen-street, Portsmouth.

READ JOHN PAGE HOPPS' MONTHLY,

THE COMING DAY.

PRICE THREEPENCE.

Contents for JANUARY.

An Advent Study on The Logos.
The Athanasian Creed.
The Trysting Place with Christ.
Three Notable Books.
Behind Matter.
A British Solomon in India.
A Victim's Appeal.
The “Wonderful” Gift to India.
A Novel Guardian Angel.
A Conscript on Conscription.
Notes by the Way.
Crutches for the New Year.

LONDON: A. C. FIFIELD, 44, Fleet-street.

May be had from all Newsagents, or direct from the Editor
The Roserie, Shepperton-on-Thames.

“THE UNITARIAN MONTHLY.”

Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—**SIR ALEXANDER WALDEMAR LAWRENCE**, Bart.

Deputy-Chairman—**MARK H. JUDGE**, A.R.I.B.A.
SIR WILLIAM CHANCE, F.H.A. **HARDCASTLE** Bart. F.S.I.
Miss **CECIL GRADWELL**. Miss **ORME**.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

CHARLES A. PRICE, Manager.

BLAIN & HANKINSON,

Pharmaceutical Chemists,

69, Market Street, MANCHESTER.

Continuing **WOOLLEY'S** Dispensing and Retail Establishment.

LADIES' Pure Wool Black Knitted Stockings, 1/3; 3 pairs 3/6. Stockingette Divided Skirts same price. Knitted Wool ditto, grey or navy, 5/11, 6/11. Knitted Helmets 2/-. All post free. Samples sent.—**CLARK**, Knitters, Clarence-street, York.

Printed by **UNWIN BROTHERS, LTD.**, 27, Pilgrim-street Ludgate Hill, London, E.C., and Published for the Proprietors by **E. KENNEDY**, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, **JOHN HERWOOD**, 20 to 26, Lamb Conduit-street, W.C. Manchester (Wholesale), **JOHN HERWOOD**, Deansgate—Saturday, January 1, 1901.

* Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3524.
NEW SERIES, No. 628.]

LONDON, SATURDAY, JANUARY 8, 1910.

[ONE PENNY.

NOTICE.

The columns of THE INQUIRER afford a most valuable means of directing special attention to

CHARITABLE APPEALS.

Particulars of the exceedingly moderate charge made for the insertion of notices of this kind will be found on page 2 of this issue.

COMMENCEMENT OF A NEW VOLUME!
Now is the time to start subscribing to
"YOUNG DAYS."

Our Young People's Own Magazine,

Edited by Rev. J. J. WRIGHT, F.R.S.L.

CONTENTS OF THE JANUARY NUMBER:—

The New Year. (Poetry.)
A Christmas Rose-bush.
Busy Little Maids. (Full-page Picture.)
The Mermaid of the Doom-Bar. (Chap I.)
Thoughts of the New Year.
A Wise Simplicity.
Young Day's Guild Work.
Another Year with the Poets.
Marian Pritchard Cot. (Picture.)
Winifred House. (Aunt Amy's Corner.)
Has and Is.
Land of Milk and Honey. (Illustrated.)
Shakespeare on Temperance.
Our Little Ones' Page. (Boydle's Fun.)
Puzzles & Puzzlers.
Editor's Chat, &c.

PRICE ONE PENNY MONTHLY.

Annual Subscription, by Post, One Copy, 1s. 6d.

Published by
THE SUNDAY SCHOOL ASSOCIATION, Essex Hall,
Essex Street, Strand, W.C.

BOOKS. Publishers' Remainders.

Books, in new condition, as published, at
Greatly Reduced Prices, including a large
Selection for New Year Presents.

Catalogues post free.

Who's Who and Year Book, 1909, published 11s. net,
4s. post free.

HENRY W. GLOVER, 114, Leadenhall St., E.C.

NEW PUBLICATIONS.

Price 1s. net; by post, 1s. 2d.

ESSEX HALL YEAR BOOK, 1910.
List of Unitarian, Free Christian, Presbyterian, and
other Non-subscribing Churches, with names and
addresses of Ministers and Secretaries, Missionary
Societies, Colleges, Trust Funds, etc.

Cr. 8vo., 140 pp., 2s. net; by post, 2s. 3d.

"MINE UNBELIEF."

Early Doubts and Difficulties Rationally
Considered.

By A. H. H. G.

Cr. 8vo., 144 pp., 2s. net; by post, 2s. 3d.

THE APOSTOLIC AGE.

By Prof. E. von DOBSCHUTZ (Strassburg).
Translated by F. L. POGSON, M.A.

Fcap. 8vo., 202 pp., 1s. 6d. net, by post 1s. 9d.

UNITARIAN AFFIRMATIONS.

Six Lectures. Second Edition.

By R. TRAVERS HERFORD, B.A.

BOOK ROOM, Essex Hall, Essex-street, Strand, W.C.
Postage saved by ordering through Bookseller.
Telegraphic Address: "UNITASSOCE, LONDON."

Schools.

EDGBASTON COLLEGE FOR GIRLS,
227 and 198, BRISTOL ROAD, EDGBASTON,
BIRMINGHAM.

Principal - - - MARY E. BAILY.

Head Mistress - ELEANOR MOSS, B.A.

Resident Pupils (limited to 18) taken at
private house of Principal.

Day School of 130 pupils. Games, Swedish
Gymnastics and Health Exercises under one of
Madame Osterberg's trained Mistresses.

Preparation for London and Birmingham
Matriculation, Cambridge Locals.

Associated Board Music Examinations and
L.R.A.M. Special terms for pupils over 16
studying for the profession.

CHANNING HOUSE HIGH SCHOOL

AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss
LILIAN TALBOT, B.A. Honours Lond. Preparation
for London Matriculation, Trinity
College, and Associated Board of Musicians.
Healthy situation, Hockey, Cricket, and Swim-
ming. Special terms for daughters of Unitarian
ministers.—Apply to the HEAD MISTRESS.

Term begins January 15.

A Class for Intermediate Arts Examinations will be
formed in January.

WAVERLEY SCHOOL, SHERWOOD

RISE, NOTTINGHAM. Head Master: Mr.
H. T. FACON, B.A. Boarders. Home in-
fluence. Private field opposite school. Tele-
phone. Ministers special terms. Re-open
January 18.

LETCHWORTH SCHOOL, HERTS.

Bracing climate; aims at developing
health, intellect, and character. Thorough
unbroken education from 6 years upwards.
Boys taught to think and observe, and take
interest in lessons. All religious opinions
honourably respected. Outdoor lessons when-
ever possible. Experienced care of delicate
boys. Well - equipped new buildings.

Principal: J. H. N. STEPHENSON, M.A.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

In the country, four miles from Crewe.
Preparatory Department recently added. Boys
admitted on the Foundation at half fees.

For particulars apply to the HEAD MASTER,
or to the Clerk to the Governors, 38, Barton
Arcade, Manchester.

LANDUDNO. — TAN-Y-BRYN.

Preparatory School for Boys, established
1893; on hillside overlooking centre of the
Bay. Sound education under best conditions
of health. Inspection cordially invited.

L. H. EDMINSON, M.A. (Oxon).

C. J. MONTGOMERY, M.A. (Oxon).

PYNE HOUSE.

Private Nursing Home.

VERY pleasant rooms for Chronic
Invalids. Also for Surgical, Medical and
Maternity Cases. Gravel soil. Large garden.
Inspection at any time.—64, South Side,
Clapham Common, S.W. Telephone: Brixton, 1493.
Miss FLORENCE BROTHERS.

BRITAIN'S GREAT HERITAGE OF SONG.

THE NATION'S MUSIC

FIVE SPLENDID VOLUMES.

being the complete and most repre-
sentative collection ever issued of

OUR COUNTRY'S WEALTH OF SONG.

The Songs of England. The Songs
of Wales. The Songs of Scotland
and of Ireland. Love Ballads. Sea
Songs. War Songs. Solos. Duets.
Part Songs. Glees.

THE BEST OF ALL THE CENTURIES, SECULAR AND SACRED.

The Music is printed from engraved
plates on good paper, with Tonic Sol-
Fa and Staff Notation.

If you are not thoroughly satisfied with the volumes, we will at once refund your money and free you from
all carriage charge.

THE WAVERLEY BOOK COMPANY

56, Vulcan House, LUDGATE HILL, LONDON, E.C.

This is one of the greatest achievements
in Music publishing on record. It
forms a complete Library of British
Song, and a great deal more. The
Songs have been carefully revised by
competent Musicians, the accompani-
ments are perfectly arranged, and

THE STORIES OF THE SONGS

and of their composers are beautifully
told in a series of notes by

ROBERT J. BUCKLEY, F.R.O.O.,

while an additional charm is given to
the volumes by a fine series of

ILLUSTRATIONS

appropriate to the Songs.

The Greatest and Cheapest
offer of Music ever made.
The whole Five Volumes sent
for only 3/- down, and 8 further
payments of 4/- each.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, January 9.

LONDON.

Acton, Cressfield-road, 11.15, Rev. J. ARTHUR PEARSON; 7, Rev. F. SUMMERS.
 Bermondsey, Fort-road, 11.30, Morning Conference; 7, Rev. J. HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. F. H. JONES, B.A.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUFF; 7, W. E. MARTLEY, M.A., "The Family."
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. JAS. HARWOOD, B.A.; 7, Rev. R. K. DAVIS, B.A.
 Finchley (East), Squires-lane Council Schools, 6.30, Rev. J. ARTHUR PEARSON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. ARTHUR HURN; 6.30, Rev. JOHN ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. E. SAVELL HICKS, M.A., Communion; 3.15, Young People's Service; 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. W. H. DRUMMOND, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Mr. JOHN KINSMAN; 7, Rev. T. E. M. EDWARDS.
 Islington, Unity Church, Upper-street, 11, Rev. H. RAWLINGS, M.A.; 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. LIONEL TAYLER.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A., Farewell Sermons.
 Stratford Unitarian Church, 11, P.S.M., Rev. JOHN ELLIS; 6.30, Mr. R. W. PETTINGER.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT, B.A.; and 7.
 Wimbledon, Smaller Worpel Hall, Worpel-road, 7, Rev. W. G. TARRANT, B.A.
 Wood Green Unity Church, 11 and 7, Rev. Dr. MUMMERY.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. JOHN WORSLEY AUSTIN, M.A.
 BLACKBURN, King William-street, near Sudell Cross, 10.45 and 6.30, Rev. E. W. SEALY, M.A.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. HERBERT McLAHLAN, M.A., B.D.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CHATHAM, Unitarian Christian Church, Hammond-hill, 11 and 6.30, Rev. J. MORGAN-WHEATMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. WALTER RUSSELL.
 CHELTENHAM, Bayshill Unitarian Church, Royal Well Place, 11 and 7, Rev. J. FISHER JONES.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. E. HARVEY COOK.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. J. HAMILTON VANCE, B.D.
 EVESHAM, Oak-street Chapel, 11 and 6.30, Rev. J. H. SMITH.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. WILLIAM WILSON.
 GORTON, Brookfield Church, 10.45 and 6.30, Rev. GEORGE EVANS, M.A.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPTON, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. FREDERIC ALLEN.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. T. R. SKEMP.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11 and 6.30.
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALM FORTH.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION SUBSCRIPTIONS 1910.

It is of great assistance to the Association in its work, if Subscribers will kindly pay at the beginning of the year. In places where there are Local Treasurers, Subscriptions should be paid through them; unless it is preferred to send direct to Essex Hall, in which case Cheques should be made payable simply to the order of the B. & F. Unitarian Association.

A copy of the ESSEX HALL YEAR BOOK for 1910 will be forwarded on application, free of charge to the following:—(1) The Secretary of any Congregation making a Collection; (2) Ministers who subscribe 5/- a year or upwards; (3) Members of the Association (not being ministers) who subscribe 10/- a year and upwards. The "Directory" of Congregations and Ministers for 1910 will be forwarded on application to Members subscribing from 5/- to 10/- a year.

Anyone desiring information concerning the Association and its work will receive a copy of the Report and other papers on sending name and address to Essex Hall.

HOWARD CHATFIELD CLARKE, Treasurer.
 W. COPELAND BOWIE, Secretary.
 Essex Hall, London,
 Jan. 1, 1910.

MARRIAGE.

RAINEY—BOWLES.—On January 1, at the Unitarian Church, Hackney, by the Rev. E. H. U. Bloor, B.A. Lieut. Wakefield Rainey, A.V.C., son of the late Rev. John C. Rainey, of Westmeath, to Elsie Clare Bowles, only daughter of F. D. Bowles, J.P., C.C., of Stamford Hill, N.

DEATHS.

BROMHEAD.—On January 3, at her residence, 69, Wordsworth Road, Small Heath, Birmingham, Anna Lætitia Barbauld Bromhead, eldest daughter of the late Rev. James Taplin, aged 83 years.

MELLY.—On December 29, at her residence, Abercromby Square, Liverpool, Sarah Elizabeth Mesnard, wife of the late George Melly, J.P., D.L., aged 77 years.

Situations

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

WANTED, situation as COMPANION to Lady or Gentleman. Would undertake mental case (not violent). Experienced, well recommended; disengaged.—Address, Miss FLYNN, Reynella, Killuran, West Meath.

GOOD HEAD NURSE WANTED.—Four children, eldest six years. Under-nurse kept. Good needlewoman. Country.—Mrs. H. MARTINEAU, Boxmoor.

LADIES' DIVIDED SKIRTS, 1/3; 3 pairs 3/6, post free. Grey Stockingette, perfect fit, correct shape, knee, and waist-band. Wash and wear well. Astonishing value. Money back if desired. Catalogue free.—CLARKS, Knitters, Clarence-street, York.

The Inquirer

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken. Cheques, &c., for Subscriptions, &c., should be made payable to E. KENNEDY, at the Publishing Offices, 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

Advertisements should reach the Office not later than Twelve o'clock on THURSDAY to appear the same week.

All communications and payments in respect to Advertisements to be made to Messrs. ROBERT C. EVANS & Co., Byron House, 85, Fleet Street, London, E.C. (Telephone, 5504 Holborn)

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	19	CORRESPONDENCE :—		Literary Notes	27
EDITORIAL ARTICLE :—		Theodore Parker	25	Publications received	28
The Super-Moral Life	20	The Guilds' Union	25	FOR THE CHILDREN	28
LIFE, RELIGION AND AFFAIRS :—		BOOKS AND REVIEWS :—		MEETINGS AND SOCIETIES :—	
The Secret of Evangelicalism	21	Canon Rashdall on Christian Theism	26	The Social Movement	29
Islam from the Standpoint of Liberal Christianity	22	The Essex Hall Year Book for 1910	26	NEWS OF THE CHURCHES	23
Gladstone and Religious Liberty	24	Paul and Jesus—Revelation and Inspiration—Primer of Statistics—The Annual Volume of Young Days	26, 27	NOTES AND JOTTINGS	31
Address of the Committee of the Peace Society	25				

- * * *Subscribers are reminded that their subscriptions are now due.
- * * *Will contributors and correspondents kindly note that from this date all letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. They should be endorsed "Inquirer" on the outside. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C., as usual.

NOTES OF THE WEEK.

ON New Year's Day a reform of some moment came quietly into operation. We refer to the new form of oath which is administered to witnesses in Courts of Law. It has been felt for a long time that the habit of kissing the Book, often a greasy and unattractive volume which made the idea of special sacredness appear very remote, was neither cleanly nor very reverent. The Bill, as it left the House of Commons, enjoined the repetition of the oath with the hand raised, as is customary in Scotland. An amendment inserted by the House of Lords makes the holding of the New Testament in the uplifted hand compulsory, though it need no longer be kissed. We wish that in this matter the House of Commons had persevered in its desire for a thorough and consistent reform. It is not in the best interests of religion that the New Testament should be used as a fetich, which gives a sort of magical efficacy to a pledge to tell the truth and tends to encourage the belief that there is something more sacred in an oath than in our word of honour.

PEACE Sunday was observed on the 19th ult. The Peace Society, following a custom of more than twenty years' duration, had sent a letter of invitation to all ministers of religion in charge throughout the United Kingdom, and the leaders of various religious organisations, numbering altogether 40,776, all of which were dispatched from the offices in Broad-street. With these were sent copies of literature likely to be useful. The replies received amounted to 3,396, promising 5,215 sermons or addresses. Many of these replies

expressed a desire to receive the literature which had been offered. A total of 313,220 copies was distributed. The letter of invitation was signed by 55 leaders of the Christian Churches (including 19 Bishops of the Church of England). This did not by any means include all who would gladly have signed. The limit was not fixed arbitrarily, however, but arose simply from occupation of space. As it was, the number was too unwieldy for wide notice in the press, which was, of course, a very pleasing feature. It is gratifying, too, to be informed that the efforts of the Society in former years to promote its observance in France, through M. Vasseur, are still bearing fruit. A letter has been received by the secretary showing that the Council of the "Fédération Protestante de France" inserted in all the Protestant papers of France, as on previous occasions, a notice inviting the Churches of France to devote one Sunday during the month of December to the eminently Christian cause of "Peace amongst men"—by preference the Sunday before Christmas Day.

THE following call to prayer has been issued to the Free Churchmen of England and Wales :—

"Dear Friends,—The General Election which is about to take place is the most important in the life and well-being of the nation of any that has happened, or is likely to happen, in our time. The most momentous issues are involved. The crisis is essentially religious. It is our privilege, as it is our duty, to pour out our hearts before God.

"Let us, then, draw near to Him with a true heart and with the full assurance of faith, seeking day and night His guidance and help throughout this critical time. Let us gather together and pray that we and our fellow-citizens may not forget that our vote and influence are a trust from God, to be used for His glory; and we must in this, as in all other matters, seek first His kingdom and His righteousness. Let us pray that we may faithfully and wisely make choice of fit persons to serve in the great council of the nation, and that all things may be so ordered and settled that peace and happiness, truth and justice, religion, and piety, may be established amongst us for all generations."

The appeal is signed on behalf of the National Council of Free Churches by Evan Jones (president), David Brook (ex-president), J. Monro Gibson, John Clifford, Charles H. Kelly, J. G. Greenbough, W. J. Townsend, James Travis, F. B. Meyer, Robert F. Horton, J. Scott Lidgett, and J. Rendel Harris (past-presidents), J. H. Jowett (president-elect), and Thomas Law (secretary).

"QUARTUS," who writes with so much sagacity and breadth of view on Church questions in the *Manchester Guardian*, has some admirable remarks on "Political Parsons" this week. "The whole spirit of the English Church," he says, "requires of its clergy that they shall be English citizens—not mere seminary priests. More and more, as social reform becomes the most essential element in political agitation, politics are becoming part and parcel of morals and religion. Politics have been rightly defined as morals on a larger scale, and does not Aristotle, the 'master of the wise,' declare that ethics are after all only an introduction to the science of politics, where the same principles have a wider play? For nothing that is morally wrong can ever be politically right. And if so, is it not obvious that the Church, that Christianity, cannot but have and declare an opinion upon every scheme of social reconstruction, on all plans for wiser taxation, on every suggestion of finance which may involve consequences to the condition of the people at home and to our relations to the other peoples of the earth? In a word, the religious leader, because he is a moral teacher, is bound to form an opinion upon public questions. He ought to arrive at a broad and sound view, and declare it openly, for politics are a part of practical religion."

"It seems clear," he continues, "that the parson, whatever his politics, should set the laity an example by the breadth of his views, his toleration and generosity towards opponents, by his serenity of temper, and by his perfect and manifest disinterestedness. If our political attitude is obviously clear from self-seeking, from bitterness, and from exclusiveness, if it leaves us generous, cheerful, and open-

hearted, then we need not fear to be 'political,' even if we are parsons. I do not think even his own Church people respect a clergyman who has no opinions, or who, having them, fears to disclose them. After all, a man's character will entitle him to the respect, or the reverse, of his fellows; and a strong character is not likely to have no opinions. . . . Politics are said to be a dirty game. That is true, if we play them as a game, and not in serious service of God and man, or if we forget to wash our hands of self-interest."

* * *

MR. JOACHIM KASPARY has issued what he calls a "Humanitarian Manifesto for the General Election." It contains some excellent sentiments on the Liberty of Speech and Listening, which may be commended to the attention of men and women of all parties:—

"Let there be *Fair Play* for all Parliamentary candidates, and *Foul Play* to none.

"Remember that it is *Foul Play* to interrupt a public speaker and to break up the public meeting of your religious, political or social opponents, but that it is *Fair Play* to demonstrate your difference of opinion by voting against them.

"Let Parliamentary electors listen quietly to all sides of the question by and when attending the meetings of the various political parties.

"Let the police and the fair play members of the audience defend *Liberty of Speech and Listening* by regarding and treating the uncrowned tyrants, who interrupt a public speaker and break up a public meeting of their opponents, either as greater criminals than common pickpockets or as dangerous lunatics.

"Parliamentary candidates, and especially the leaders of the various political parties, who do not recommend *Fair Play* and rebuke *Foul Play*, ought to be defeated not only by their opponents, but also by the electors of their own party; because *Fair Play* is the greatest jewel in the crown of real glory; and *Liberty of Speech and Listening* is far more important and valuable than even manhood and womanhood votes."

* * *

THE Winter Exhibition at Burlington House is rich in works by the Old Masters and eighteenth century English painters. A large number of the former are from the collection of Mr. R. H. Benson, and include characteristic examples of Andrea del Sarto, Luini, Palma Vecchio, Leonardo da Vinci, Botticelli, and Bellini. The "Santa Conversazione" of the latter is a notable picture, and the sweet, earnest face of St. Catherine, with her palm-branch, lingers in the memory long after one has passed into the second room, which contains two delightful Guardis, Murillo's "Paralytic" (with its marvellous grouping, and compassionate Christ), a fine Velasquez, "The Steward," three Tintorettes, and the charming "Portrait of a Child" by an unknown painter of the Spanish school. There is something at once pathetic and quaint in the appearance of this chubby little person, with her staring brown eyes, her baby mouth, stiff, pleated gown, and tiny ringed hands, holding some flowers and a water-bottle. Among the contributions from the Dutch and Flemish school are two fine "In-

teriors" by Peter de Hooghe and Nicholas Maes—the latter particularly striking by reason of the vivid figure of the woman pumping; several portraits by Frank Hals, and a portrait of a thin-lipped, bright-eyed old lady in black gown, white ruff, and white headdress, beneath which a curious black band is drawn across the forehead, throwing into relief the shrewd, unsmiling face, with its courageous expression.

* * *

THE portraits, chiefly by Raeburn, Gainsborough, Hoppner, Rembrandt, Sir Joshua Reynolds, and Romney, are among the most beautiful things in the exhibition, and one passes by even the large Turner ("The Harbour of Dieppe") which is somehow a little disappointing, to study the piquant face of Miss Lawrence by Romney, and the hues of rose and russet in Hoppner's superb "Portraits of Mrs. Sheridan and Son," Raeburn's "Sir John Sinclair," Van Dyck's brilliant "Genoese Lady," Sir Joshua Reynolds's "Viscountess Beauchamp"—the graceful, lovely woman in her pale brown draperies, with the winsome colour fresh on lips and cheek—and the child-group, also by Sir Joshua Reynolds, with its memorable portrait of Master Paul Methuen and his little sister Christian, the latter distressingly encumbered with a rich mantle and a cocked hat, as she sits straight up clutching the posies gathered from the flowers strewn at her feet.

A collection of pictures by the late E. J. Gregory is exhibited in the Black and White Room, and it includes the well-known "Dawn," now in the possession of Sargent, which is cleverly composed, but lacking in dramatic feeling. All Mr. Gregory's pictures are interesting, vivid, and brilliantly executed; but he lacked the power to communicate emotion, which can never be compensated for by mere accuracy of technique.

* * *

WE learn with interest that Miss Chettle has presented to Sharnbrook Church (Beds.) an exquisitely carved font cover, as a memorial to her very intimate friend and associate in art, Miss Edith Martineau. Miss Martineau (who died in February last) was the youngest daughter of Dr. Martineau. She was an Associate of the Royal Water-Colour Society, and regularly for many years exhibited in the Pall Mall Gallery her drawings of England and Scottish landscapes. The memorial which Miss Chettle has chosen for her friend has a special appropriateness from the fact that the font cover was carved by a rural postman of Rothiemurchus, in the Highlands of Scotland (where the Martineaus lived much of their lives), and the carving class at which the youth (James Angus by name) learnt the secrets of his art was one which has been carried on by the Misses Martineau, near their Highland home for some twenty years. The cover is carved with a Lombardic design arranged by Miss Gertrude Martineau, and it is a beautiful piece of workmanship. On brass plates, attached to the edges of the cover is the inscription: "To the Glory of God—In memory of Edith Martineau, A.R.W.S., who died on February 19th, 1909.—Given by one who had the happiness to be her friend."

EDITORIAL ARTICLE.

THE SUPER-MORAL LIFE.

FATHER TYRRELL has a startling remark in his last book "Christianity at the Cross Roads." It is, indeed, the keynote of his entire argument. "Morality is not our highest life, but only a particular manifestation of it under certain contingencies." It is a sentence worth pondering. It serves to arrest our headlong immersion in contentious interests, and gives us a moment for realising that there is a transcendent realm of spiritual experience above the dust of our earthly controversies.

Exigent and imperative as are the claims of world-morality always, everywhere, and among all, yet is it not true that there is a life higher than morality, an ideal life into which morality is, as it were, absorbed, or in which it will ultimately be merged and lost?

This may not seem a very palatable doctrine to Puritans, who inherit a tradition of heroic battles fought for morals. But there is really no reason why it should not be eagerly welcomed by them. It is precisely because morality and practical life are felt to be so important that we are constrained to establish the more important fact that there is a life greater than morality, and for the sake of which our moral battles are now fought. We may transfer to morality and religion the essential meaning of the words of the cavalier poet, "I could not love thee, dear, so much, loved I not honour more!" We could not fight so valiantly for morality in public and private life, loved we not more a super-moral life. Perhaps we can explain the matter in this way. Those of us who believe in heaven, and the present writer is childish enough to hold this belief, have some vague beautiful dream of it as a state of being where life is so full of joy and peace and love, where perfection is so complete and pure, that we shall actively minister to each other with such spontaneous alacrity and eagerness that our conduct has ceased to be moral by becoming perfect. Something of this kind Herbert Spencer said would be the result of ethical evolution on this earth; but let that pass. At any rate, we do not think of the angels or the spirits of the blessed as fighting moral campaigns among themselves in heaven, or as organising a celestial crusade on behalf of some oppressed section of themselves. For there is no heavenly oppression or injustice. God's will is their peace and His service their perfect freedom. We may, indeed, conceive of them, as in some way grieving over our lapses and sufferings, and as interceding on our behalf or pleading even now with our better nature. But even so, we think of themselves as purified from all mortal stain, and living somehow

a life of beatitude and fruition in God. They grieve not and suffer not for themselves, but for us. They struggle not with any sins of their own, and fight no moral contest on their own behalf. Their life, we dream, is a rapture of adoration in the blessed presence of God. It is more comparable to the life of an artist entranced in the contemplation of absolute loveliness than to the life of a soldier who has ceased to be self-conscious because intent and centred on the desperate fight.

The life of heaven may thus be conceived as a super-moral life. Or, to avoid criticism, let us say that when all the universe of conscious beings shall have been perfected, it *will then* be a life where what we call morality has no meaning. It is not the Absolute Idealist alone who can take a moral holiday. Professor Wm. James might have claimed as much for the pragmatist. For *any* faith at all in the ultimate victoriousness of love can give us that certainty of the final issue which entitles us here and now to anticipate it in moments of repose. Our inheritance is so sure, our expectation so safe, that we may venture to draw a little leisure on it by way of mortgage in order that we may enrich our present too indigent life. Heaven does not hand over a monopoly of its symbolism to the Idealists. It offers an immortal triumph to *all* the faithful, to all who are full of faith in the final redemption and beatitude of souls. We may think of that life as being in its absolute supremacy a life of mystical ecstasy, a white, breathless hush of unutterable joy, a fulness and infinity of rapture, an unbroken peace of hearts in eternal harmony beating in ultimate rhythmic beat with the blissful heart of God.

Such a life we call transcendent, because from this level of earth it cannot be described. We can, at best, only throw out great gleaming symbols at it as a kind of apocalyptic anticipation. This is the life of religion *par excellence*, a religion that has already the mystical instinct for an experience that is above and beyond morality. It is like the young fledgling in the nest beginning to wonder what this desire for flight can mean, or like the chrysalis feeling the strange loosening of bonds and marvelling what this folded mystery of wings will be like when presently the butterfly spreads their glory in the high-noon splendour of day.

Now this type of mystical and symbolical religion, this anticipation of an experience that transcends morals may even now and here be ours. The poet comes near to it in times of trance-like stillness, when he leans on the breast of nature and hears the beating of her heart and the rising and the falling of her breathing; or the musician when no longer conscious that he hears, because hearing and sense have passed into that to which he

listens. But chief of all it is fore-tasted by the saint who in moments of withdrawal from the world, finds untellable intimacy and union with his God. This he may do, like our Lord seeking the mountain, to the invigorating, not enervating, of his moral personality. We fight, we struggle, we wrestle in order to make that ultimate life possible for all, in order to break down barriers of privilege, and open wide the gates of opportunity. We wield the sword of the Church militant in order that others as well as we may enter into the joyful fellowship of the Church triumphant.

But it is meet and right that we should now and again withdraw from the strenuous field, if only to look up through the folds of our tent by night and see the glittering array of heaven which tells us that it shall be praise at the end, even as it was at the beginning, when the morning stars sang together, and all the sons of God shouted for joy. J. M. LL. T.

LIFE, RELIGION & AFFAIRS.

THE SECRET OF EVANGELICALISM.

"THE essence of religion is the sense of sin, repentance, and the assurance of forgiveness of sin." So says the writer of a thoughtful letter in a recent issue of this journal. The writer affirms that "the secret of Evangelicalism in the past was that it dealt drastically with human sin, and brought sinners to repentance and an assurance of full and free forgiveness." Willing to discard much of the theology of Evangelicalism, he pleads for the retention of this vital element. The "central citadel" of Evangelicalism is declared to be "the overwhelming consciousness of the indwelling Spirit of God"; and the writer questions whether we can be blessed with this consciousness, "until we have repented of our sins and received an answer of peace, assuring us that God has reconciled us to himself, and fully and freely forgiven us out of the plenteousness of his mercy."

This appeal can produce little result until we understand exactly how Evangelicalism awakened the sense of sin, *how* it brought sinners to repentance, and assurance of forgiveness, and above all, *how much* of the theology of Evangelicalism must be discarded. The writer retains many of the old expressions; but it is significant that he leaves out what is, in the ordinary Evangelical doctrine, the supreme fact—the fact which alone gives meaning to Redemption—the historical fact of the Saviour, at once human and divine.

An "Evangelical" type of religion without Jesus as Saviour, and in fact without recognition of the need for human saviours or human mediation in any kind or degree, is set forth in Francis William Newman's book, "The Soul: Its Sorrows and Aspirations." I remember, when I first read this book, the surprise with which I found the author—whom I had heard of only as a pure Theist, a severe critic of historical Christianity—expounding a religion of the purest Evangelical type, though in a non-Christian setting!

This fact of itself is sufficient to show how superficial are some of the distinctions that we make, and how absurd it is to suppose that all ideas of conversion, regeneration, and the like, are a set of delusions propagated by "revivalist" fanatics. Newman gives a just account of what conversion is, and of the causes which lead to it; and he deliberately declares that essential religion is the experience of Paul, though he regards the historical Jesus as of no true religious importance.

The essential thing in all religion of the genuinely Evangelical type is the experience of a "new birth," "conversion," or "regeneration." All who wish really to understand this experience should study the many examples given in Professor William James' chapter on "The Divided Self," in his volume "The Varieties of Religious Experience." It is the account given of the facts which is so instructive, whatever may be thought of the author's explanation of them by reference to "sub-consciousness." He shows that "to be converted, to be regenerated, to receive grace, to experience religion, to gain an assurance, are so many phrases which denote the process, gradual or sudden, by which a self hitherto divided, and consciously wrong, inferior, and unhappy, becomes unified, and consciously right, superior, and happy, in consequence of its firmer hold on religious realities. This is at least what conversion means in general terms, whether or not we believe that a divine operation is necessary to bring such a change about." And as regards "sudden" conversion, Professor James observes: "The believers in the supernatural character of sudden conversion have had practically to admit that there is no unmistakable class-mark distinctive of all true converts. The supernatural incidents, such as voices and visions and overpowering impressions of the meaning of suddenly presented Scripture texts, the melting emotions and tumultuous affections connected with the crisis of change, may all come by way of nature, or, worse still, be counterfeited by Satan. The real witness of the spirit to the second birth is to be found only in the disposition of the genuine child of God, the permanently patient heart, the love of self eradicated, and this, it has to be admitted, is also found in those who pass no crisis," and (we may add) who experience no "assurance of forgiveness" and no "newness of life."

There are many pathways to the central citadel of Religion; but the characteristic doctrines of Evangelicalism point only to one of these pathways among many others. It ought not to be so very hard to understand that *no single type of religion can appeal effectively to all types of human experience*. There are different kinds of mental growth. It is, or ought to be, a commonplace to say that our minds are always developing, always growing. There are some whose mental development is a gradual, rational process, harmoniously responding to favourable outward conditions; here are no definite "transition-points" from one thing to something conspicuously different. There are others so constituted that their natural development can only proceed by crises, with something of storm and stress and struggle. The same kind of religion cannot appeal to both of these two kinds of people. Conspicuous

in the second class are those still leading the old instinctive life, with their strong feelings and their undeveloped intellects.

To all these, Evangelicalism at its best appealed with great force. It preached the Love of God freely and powerfully. It fostered personal trust in, and love for Christ as a person with a real human heart full of fathomless pity. It made men feel that the apparently irreparable past could be dealt with and modified, that though men might have destroyed themselves, their help was still in God. On the other hand, it had many fatal defects. It insisted that the new birth is something which must be felt, consciously felt, as a broken bondage to sin, and a surrender to the will of a forgiving God; religion being a conquest of the soul by Divine aggression, nothing can be accepted as spiritual except what *declares itself* within the human spirit, and the soul that does not *know* that it is saved is "lost." It uttered the blasphemous doctrine that the best works of the unconverted, so far from having any tendency to bring them to Christ, are of the nature of sin, and that the natural universe, material or human, was the antagonist of the spiritual. It accepted belief in the final victory of evil in "lost" souls beyond the grave.

All these ideas are dying now. Evangelicalism in its old form is coming to be as powerless as Bunyan's Giant Pope—much more powerless than the real Pope to-day. But there is something left. The love of Christ as conceived by the old Evangelicals needs to be *universalised*, to be identified with the *human love* which is actually working in the world at large, and recognised as the revelation of an unspent store of love which is ultimately divine. The founder of the Salvation Army once declared that the first vital step in saving outcasts consists in making them feel that some decent human being cares enough about them to take an interest in the question whether they are to rise or sink. Salvation is first of all the work of human beings. It is realised in moral and spiritual fellowship. It begins in men's companionship with those who are better than themselves, in their desire for personal approbation, when they have done well, and, when they do ill, in the fear of offending and disappointing someone whom they care for supremely, and who, they know, cares for them. The lost soul—lost, so far as this world goes—is the one which is impervious to the influence of human love, like Caliban—

On whose nature
Nurture can never stick; on whom my
pains
Humanely taken, all, all lost, quite lost.

James Martineau (in his review of Newman's "Phases of Faith" in the third volume of his collected *Essays*), has well said that "influence transmitted from soul to soul, whether among contemporaries or down the course of time, is not only as *natural*, but as *spiritual*, as the direct relation of each worshipper to God. The whole world is held together by like forces of natural reverence, grouping men in ten thousand clusters round centres diviner and more luminous than themselves. And if every family, every tribe, every sect, may have its head and representative, excelling in the essential attributes which

constitute the group, what hinders this law from spreading to a larger compass, and giving to *mankind* their highest realisation, superlative in whatever is imitable and binding, and saving?"

In a second and concluding article I shall try to meet the question, How are we to understand that condition of "the self, divided, and consciously wrong, inferior and unhappy," from which deliverance is sought, and which I have provisionally assumed to be a sufficient account of what we mean by sin as a state or condition of the soul.

S. H. M.

ISLAM FROM THE STANDPOINT OF LIBERAL CHRISTIANITY.

By PROFESSOR E. MONTET, OF GENEVA.

THE subject of this study was suggested after reading a series of articles on Islam from the Standpoint of Christian Missions, which appeared in the French Review, *Foi et Vie*, and which have just been published in pamphlet form under the title "Que Penser de l'Islam?" (Paris, 1909). The author, M. E. Brès, a missionary in Kabylia,* has, in this pamphlet, brought a regular indictment against Islam. Unhappily, he is very ill-informed about the religion of Mahomet, in spite of the fact that he has lived and is still living in a Mussulman country. There is scarcely a page of his writing that does not contain grave errors of fact, and superficial or rash statements about Islam, thus evincing a very narrow and one-sided Christian spirit. I have felt it necessary, therefore, to revise the question for the public at large, and to consider it from a wider point of view, and especially in a less one-sided spirit, and with more care as to the truth of the facts. The Liberal Christian convictions we profess on the one hand, and our long experience of Islam and of various Mussulman circles on the other, furnish us with some authority on the matter, and in any case may reassure our readers on the score of our sincerity.

I.

The question, "How are we to regard Islam from the standpoint of Liberal Christianity?" is far from simple, and admits of no easy answer.

Islam of to-day is not, as a matter of fact, any longer a homogeneous whole, any more than Christianity is. True, the immense majority of Mussulmans cling to a very narrow and traditionalist orthodoxy. But there is a liberal minority, as in the case of Christianity, and what is more, and what complicates the question, there is a new spirit manifesting itself in the Mussulman world, so that we are actually the spectators of the beginning of an evolution, which will keep on developing and increasing in the years and centuries to come. The transformation of religions is, in fact, very slow, and centuries are required before they are seen to be developing, and passing out of the traditional form of their childhood into the freer atmosphere of thought of later times.

Let us particularise, at the outset, in a few but precise terms the elements of

* The French Protestant Mission in Kabylia was founded in 1886 by the Methodist Church of France.

Mussulman orthodoxy and Liberalism, as well as of that new spirit that is pervading Islam. By so doing we shall simplify the question we are desirous of elucidating. We shall by way of simplification omit from our survey the numerous sects of Islam and its manifold confraternities, which, moreover, for the most part cleave to orthodoxy.

Mussulman orthodoxy possesses a very simple but fundamentally a very incomplete creed. It comprises but two articles: the Unity of God, and the Mission of Mahomet. In reality, however, the beliefs of the Mussulman orthodox are much more overweighted with encumbering details. They believe in the supernatural in the fullest sense of the word; they believe in the miraculous intervention of the saints, to whom they direct a fervent but unelevating worship; they believe in salvation by works, and in a grossly material future life (heaven and hell). The Mussulman orthodox type of morality, is, I am convinced, inferior to that of the gospel of Jesus; but, it must be acknowledged, it possesses pretty nearly the same value as that practised by Christian peoples, not excepting even the custom of polygamy, for we know what is to be thought of the respect paid to the principle of monogamy in Christian circles. Finally, the Mussulman orthodox for the most part profess a belief in practical fatalism, which, for all that, does not exclude all affirmation in a doctrine of Free Will. It is true that, on this point, the Koran provides no categorical instruction, and that the Mussulman doctors have been divided on the question of moral freedom.

On the whole, we may state that in Mussulman orthodoxy grave inroads have been made into the fundamental dogma of the Unity of God. The same thing has happened in the case of orthodox Catholicism and Protestantism in the proclamation of the Trinitarian dogma, and still more in the case of Catholicism by the worship of the saints.

As to religious Liberalism in Islam, this has not been a movement of recent date. It traces its origin in a respectable antiquity, and to the party of the Mu'tazilah, which was founded in the eighth century of our era by Wâsil ben 'Atâ (d. 748), and which expired in the thirteenth century. The Mu'tazilah professed the dogma of the Unity of God in all its purity and spirituality. They even went so far as to reject the doctrine of the eternal attributes of God, from fear of falling, as the Christians had done, into the doctrine of the distinction of the divine persons, seeing that these attributes had become in the thought of many orthodox Mussulmans separate entities of God. They believed in Free Will, and for the most part they regarded the rewards and punishments of the future world in a spiritual sense. Many of them denied the doctrine of eternal torments. In Paradise, they said, there is no material vision of God. The Koran was for them a merely human book. The Mu'tazilite doctors admitted that man can attain directly by his own reason to the knowledge of God, so that not unjustly the Mu'tazilah have been termed the Rationalists of Islam. The most illustrious thinker of the Mu'tazilah was the famous

Zamakhaharî (d. 1144). He it was who wrote that saying so highly remarkable, considering the date at which he lived, and the truth of which is never out of date: "Advance in thy religion under the standard of Science." Since the disappearance of the Mu'tazilah, religious liberalism has never ceased to be represented in Islam, and at the present day there are everywhere liberal Mussulmans, such as in India was Syed Ameer 'Alî, who claimed to be of the school of the Mu'tazilah, and who said that "the young generation (in Hindoo Islam) was tending unconsciously in the direction of the Mu'tazilite doctrines." Liberal Mussulmans are to be found not only in India, but in Turkey, in Egypt, in Tunisia, in Algeria, and elsewhere. We know several of them in these divers countries, whose belief show affinities, as we shall see farther on, to those of Liberal Christianity.

Finally, there is, as we have said, a new spirit manifesting itself in the Mussulman world. It is a spirit of emancipation, sprung of a prolonged and increasingly intimate contact with European civilisation, and tending to apply to the Mussulman world the political and social principles of the Christian world. This spirit has chiefly appeared in these latest times in Turkey, in Egypt, in Persia, and in Algeria and Tunisia. The Mussulmans who are penetrated by this new spirit represent very diverse tendencies. Some remain Mussulmans in the narrow sense of the word; others are emancipating themselves with singular success from the Koranic and traditional religion, whilst others are definitely freethinkers.

In Turkey this liberal movement is represented by the Young Turk party at present in power. It is a party essentially political, striving for a Turkey constitutional and politically liberal. As for religion, the majority of the Young Turks profess the Mussulman orthodoxy. In Egypt, the Young Egyptian party, who aspire to constitute an independent Egypt, are of three distinct groups: the National Party who demand the evacuation of Egypt by the English, and who claim a Constitution; the Party of the People opposed to the Khedive, and who likewise are struggling for a constitutional government, and the Party of Reform, who seek changes and ameliorations, and believe them to be attainable in co-operation with the Khedive. There are amongst the Young Egyptians a pretty large number of freethinkers in the European sense of the word.

In Persia the National Persian Party, which is labouring for the establishment of a constitutional government, is essentially a liberal political party.

Finally, in Algeria and Tunisia cultured Mussulmans, like the Tunisian authors of "The Liberal Spirit of the Koran,"* appeal to Islam to rid itself of its religious confraternities, of its worship of the saints, of all the superstitions with which it swarms, and to enter resolutely into the stream of modern ideas. Others, on the contrary, like the Algerian Ismaël Hamet,† eulogise European civilisation which they would substitute for Mussulman civilisation.

tion, and profess scepticism in religion. Were we not then right, unmistakably right, when we declared at the outset of this study, that it was impossible nowadays to judge of Islam as a homogeneous whole!

II.

It is this Islam, at once so numerous (it is estimated that there are at present at least 250,000,000 Mussulmans) and so varied, that is being attacked with the object of conversion by Catholic and Protestant missionaries.

The Catholic missions in Mussulman countries are in the hands of a veritable host of secular priests and of monks pertaining to very diverse orders. As to Protestant missions, directly or indirectly occupied with missions in Mussulman Countries, S. M. Zwemer in his "Islam: a Challenge to Faith" (New York, 1907), estimates them at twenty-eight, but this number is too low, and requires to be considerably augmented.

And what is the final result of the efforts of all these missionaries? It is practically insignificant. It is a fact of general observation that the monotheistic religions, which nowadays have renounced force as a method of propagation, make few encroachments. The small numbers of conversions that are effected from one to the other may be classified as follows: an inconsiderable number of conversions having as their sole motive reasons of conscience and religious conviction; the majority of the cases having as their sole cause questions of self-interest. It is in this last category that, for the most part conversions, examples of which are familiar to us, are found from Judaism to Christianity, or from Christianity to Islam, or from Islam to Christianity.

There is a country in Africa which we have closely studied, having been entrusted with a scientific mission therein 1900-1901. I mean Morocco. A prolonged residence in that country (on the coast and in the interior) has enabled us to collect interesting observations on Christian missions, Catholic and Protestants.

In Morocco the Catholic missions are entrusted to Spanish Franciscans, long established in the country. In reality the Franciscans have discarded the mission properly so-called. They have built schools, frequented especially by Spanish children (the Spanish population is numerous in the coast towns open to Europeans, especially at Tangier), and render great service to the Spanish population, such as elementary schooling, medical aid, and assistance to the poor.

As to the Protestant missionary societies labouring in Morocco, they are three in number: North Africa Mission (London) founded in 1881, Southern Morocco Mission (Glasgow) founded in 1888, Central Morocco Medical Mission (Glasgow) founded in 1894. These societies (two of them at least) publish official missionary reports, which may be misleading as to the results of their activity, but no one can be under any illusion about the fruits of this propaganda who has seen the labourers on their mission field. The missionaries of these societies to the number of about fifty, distributed over the chief towns of the coast and of the interior, do assuredly render services, especially in the direction

of medical aid to the natives. But from a religious standpoint their action is practically *nil*. During my stay in Morocco I never met but one Moroccan authentically converted to Christianity; and that was at Casablanca.

A similar judgment must be passed in the case of the greater number of Christian mission fields in a Mussulman country. In that direction, then, enormous spiritual forces and generous efforts are absolutely lost.

III.

How then are we to regard Islam from the standpoint of Liberal Christianity, and what attitude ought we to assume towards it?

As far as Mussulman orthodoxy is concerned, that is to say, as far as the religious form of Islam in the case of the immense majority of the disciples of Mahomet is concerned, our opinion is subject to no element of doubt. Mussulman orthodoxy appears to us inferior to the religion professed and practised by Jesus, and inferior as a religion to Christianity even as it is understood amongst ourselves. The mass of superstitions of every kind which overlies its monotheism obliges us to encourage every effort which is being made in the heart of Islam by enlightened Mussulmans to reform it and to conduct it to a purer and loftier conception of religion. Beyond that our action would not go; all missionary endeavour should be avoided as doomed beforehand to failure.

As regards the general movement of liberalism taking shape in Islam, and appearing to contain in germ its future, we, who represent liberalism, not only in religion, but in every domain of thought (a liberal Christian could not well be a reactionary in the field of politics or in the world of science), we ought not to be satisfied with merely testifying to the profound interest we feel in this liberating tendency which is manifesting itself in Islam, but we ought to co-operate in augmenting its power. It is our duty to aid every movement that tends to rid the Mussulman populations of the political, religious, or social yokes that weigh upon them, and in particular to aid the efforts of the Mahometan peoples who desire to establish constitutional government in their countries.

How are we to co-operate in such efforts? Assuredly not by any direct action. Each people is master of its own destinies, and any political or governmental interference on the part of the foreigner in Mussulman countries, still masters of their own destinies, is fraught with dangers. We can, however, by writings, by articles in the journals and reviews, by lectures, create in Europe and in the United States of America a current of opinion favourable to the political, social, and religious reforms of Islam.

In Mussulman countries subject to European powers, as in the Islamised regions of India, Algeria, and Tunisia, our function would consist in developing native education along broad and liberating lines, and in harmonising European institutions characteristic of our state of civilisation with the material and spiritual needs of the Mussulmans. Here, again, we should be able to act by means of printed publications and lectures.

As an example of the application of the

* *L'Esprit libéral du Coran*. Par César Benattar, El Hadi Sebati et Abdelaziz Ettéalbi. Paris, 1905.

† *Les Musulmans français du Nord de l'Afrique*. Par Ismaël Hamet. Paris, 1906.

very general programme which we have outlined, we would mention the very laudable efforts made some years ago in Tunisia by representatives of French authority for harmonising the provisions of French legislation with the Mussulman laws.*

But the question which interests us Liberal Christians most is that which deals with Mussulman liberalism. In what light are we to regard this little and much-scattered group in Islam? What attitude are we to adopt towards them? They ought to win our entire sympathy. In all religions the liberal groups have ever been of little importance as regards numbers, but they have always been formed of an intellectual and religious *élite*. "I have seen," said the great Mu'tazilite thinker, "that the loftiest religion is the religion of the enlightened man." It is not otherwise in Islam, and this consideration alone should suffice to commend Islamic liberalism to our particular sympathy.

Our sympathy for this group increases as we become aware of the spiritual and religious relationship existing between liberal Christianity and liberal Islamism, not unlike the analogous relationship existing between liberal Christianity and liberal Judaism, as was evident in a very striking fashion at the Unitarian International Congress of Geneva in 1905, when liberal Judaism was represented by two distinguished Rabbis, the late chief Rabbi Wertheimer of Geneva, and the Rabbi Lévy of Dijon, the present head of the liberal synagogue in Paris.

What are the essential beliefs of the Mussulman Liberals? What I am about to say of them here is a *résumé* of the writings published by them, and an expression of the personal relationships which I maintain with several of them.

The liberal Mussulman believes in the Unity of God and in the mission of Mahomet, as does every orthodox Mussulman; but, in his case, this profession of faith is freed from any doctrinal narrowness and from the encumbering superstitions of Mussulman orthodoxy. He may vary in opinion on questions of free will, predestination, or determinism, as we Christians of all tendencies vary on these insoluble problems; but, whatever his opinions on these supreme questions may be, he conceives in a spiritual manner of personal salvation and the future life. There could be no question for him of a gross doctrine of salvation by works, nor of material rewards or punishments in the hereafter. As to his conception of the moral life, it is very lofty in the case of the liberal Mussulman, both in his capacity as an individual and in his social relationships. The principle of monogamy finds frequent defenders in Mussulman liberal circles. Woman is highly esteemed and respectfully treated. Total abstinence from alcoholic beverages is very generally observed amongst them, in conformity with a perpetual law of Islam. The virtues of service to one's fellow creatures and of charity are extensively cultivated amongst them. Finally, towards the person of Jesus, the

liberal Mussulman displays a profound respect, though this respect is common to all Mussulmans. But there is a very clearly marked difference, on this point, between orthodox and liberal Mussulmans.

The orthodox, in Islam, make of Jesus, as of Mahomet, though placing him in the second rank in the scale of divine envoys, a wonder-worker whose miracles and marvellous actions are proclaimed of men. The liberal Mussulman, on the other hand, considers Jesus, as well as Mahomet, notwithstanding the differences of rank assigned to each, as an apostle of God, whose life and word have never transcended the characteristics of humanity. In view of these affirmations the duty of the liberal Christian to the liberal Mussulman is, in my judgment, clearly laid down. The liberal Christian ought to extend the right hand of friendship to his Mussulman brother. Both, in highly different surroundings, are accomplishing the same work of spiritual emancipation and religious enfranchisement; both in sister religions aspire after the same higher life and the same communion with God.*

May we not dream, therefore, and it is in this hope we would conclude this study, of a humanity led on, more and more, by liberal religious minds, towards the one true God, the God of Moses, of Jesus, and of Mahomet, the God of Justice and of Love.

It matters little whether these pioneers of the ideal religion belong to Catholic, Protestant, Jewish, or the Mussulman army. The one thing needful is that they should be sincere believers, believers of an absolute breadth of thought, true worshippers of the Father in spirit and in truth.

* * * We are indebted to the Rev. E. L. H. Thomas for translating Professor Montet's manuscript into English.

GLADSTONE AND RELIGIOUS LIBERTY.†

WHENCE sprang the fount of liberty that alone could justify me in speaking of "William Ewart Gladstone as a moral and religious factor in national and international life?" I offer a theory. He tells us himself that the first conception of the unity of the Church had come into his mind, and the desire for its attainment, when, with Manning, on his birthday in 1838—just 71 years ago—he heard Mass in St. Peter's in Rome with the Pope's choir, and sat on the bench behind the Cardinals. But he must have recognised, however dimly, that though that Papal Church might, perhaps, remain, as he afterwards suggested, "the only body in Western Christendom to witness for fixed dogmatic truth," that very circumstance prevented it from being the living fountain of Christian unity. Christian unity was impossible on the basis of the dogma of the Catholic Church. It is exceedingly interesting to note only three years later, in 1841, his support of the plan for gathering together what were derisively termed the "scraps" of Christendom, under the ægis of a Bishop at Jeru-

salem. With caustic scorn, so John Morley tells us, Newman asked how the Anglican Church, without ceasing to be a Church, could become an associate and protector of Nestorians, Jacobites, Monophysites, and all the heretics one could hear of, and even form a sort of league with the Mussulman against the Greek Orthodox and the Latin Catholics. Nevertheless, this young politician and member of the English Government, declared himself ready to "brave misconception for the sake of union with any Christian men, provided the terms of union were not contrary to sound principles"; and with a strenuous patience, that was thoroughly characteristic, he set to work to bring the details of the scheme into an order conformable to his own views, becoming even a trustee of the endowment fund.

Here is a noteworthy sign of his development, and is, indeed, the more fruitful in its beginning because of the fact that his own personal view of Christian doctrine was immutable.

I am unable to assign a period for Mr. Gladstone's first acquaintance with the agitation that led up to the passing of the Dissenters' Chapels Act of 1844; but I venture to emphasise the import of the speech of Mr. Gladstone on the second reading of the Bill, and to declare that the lesson learnt in his new studies on the origins and history of such a congregation as this—the origins and history of those congregations early called Presbyterian, which have merged into a Unitarian theory of God—gave him an insight into the nature and the conditions of religious comprehension such as had never been presented to him, and which were not possible to be presented in his own country except by this particular group of congregations. The speech gets nearer the heart of the case even than Macaulay's. He tells the House he had thought it his duty to look into the question and to examine the whole subject with the most scrupulous anxiety, and with the best attention in his power; and, certainly, he knows his subject. What, we may ask, did he learn? (1) That it was not the intention of the men who first associated for worship to bind their posterity permanently to the same profession of faith as that which they themselves possessed. I trust our own recently published history conclusively clinches that contention. (2) These founders conceived of Christianity, as a shifting, changing and advancing subject. (3) A regard for the supremacy of private judgment, and a disinclination to tolerate human interpretations of Scripture, gained the upper hand of the older principle of authority in religion, viz., Mr. Gladstone's own principle, that religious truth was something permanent, substantive, independent, and immutable.

The practical conclusion of his speech is that the holders of the chapels in which Unitarian doctrine was taught were justified in their possession on all the permanent principles of truth and justice.

One eloquent and far-sighted Irishman, Mr. Sheil, who followed Mr. Gladstone in the debate, did not disguise from himself and from the House of Commons the inevitable inference. "I cannot doubt that the right honourable gentleman, the champion of free trade, will ere long become the advocate of

* Code civil et commercial tunisien, avant-projet discuté et adopté au rapport de M. D. Santillana, Tunis: 1899. Un volume in-4° de 878 pages. (Travaux de la Commission de Codification des lois tunisiennes.)

* It is well known how mysticism has developed in Islam, and what close connections it has with Christian mysticism.

† Part of a Centenary Address given in Hope St. Church, Liverpool, by the Rev. H. D. Roberts, on Sunday, December 26, 1909.

the most unrestricted liberty of thought. . . . Sir, this Bill is not confined to Unitarians; it does not make Unitarians the object of especial favour. There is a cry against Unitarians throughout this country. At one time you did not pursue a Unitarian when you had a Papist for your game, but now the sport is capital if a Socinian is to be hunted down. The object of this Bill, however, is not to extend privileges to any particular sect, but to confer equal protection upon all classes."

The lesson that Oxford had failed to teach was learned, and it is not without some pride that I put it to you that the forefathers of this congregation drove the lesson home to Mr. Gladstone. Arnold, of Rugby, had been delighted that the new Church at Jerusalem should comprehend persons using different liturgies and subscribing different articles. Here had been no compulsory subscription of assent to any articles of the Christian religion.

How well the lesson was learned is evidenced and, again, curiously enough, after the space of three years. When Mr. Gladstone was candidate for the suffrages of the members of Oxford University, Charles Wordsworth, his old tutor and warden of Glenalmond School, founded largely by the exertions of Mr. Gladstone himself, found it hard to give him his support, because he himself held to the high principle of State conscience, while the candidate seemed more than ever bent on the rival doctrine of social justice.

It is literally true, as Mr. Gladstone himself said, that the circumstances of the Dissenters' Chapels Bill "heightened his Churchmanship and depressed his Church-and-State-manship." In the same year as his election as member for the University he astonished his father, as well as a great host of his political supporters, by voting with the Government in favour of the removal of Jewish disabilities. His biographer comments that no ordinary degree of moral courage was needed for such a step by the member for such a constituency. Later, in 1856, he gives it as his opinion that Archdeacon Denison ought to have been allowed to show that his doctrine, whether in accordance or not with the articles, was in accordance with Scripture. By 1865 he declares that he is not loyal to the Irish Church as an Establishment; in 1874 he asserts he does not feel the dread of disestablishment which others entertain, "though I desire and seek, so long as standing ground remains, to avert, not to precipitate it."

We are now prepared for the sequel. No longer did he believe in "The Shepherd with one Fold," but in "The Shepherd with many Folds."

ADDRESS OF THE COMMITTEE OF THE PEACE SOCIETY.

TO THE ELECTORS OF GREAT BRITAIN AND IRELAND, JANUARY, 1910.

FELLOW COUNTRYMEN,—As representing a body of citizens interested in the preservation and promotion of International Peace, we venture to make a very earnest appeal at this juncture.

It is simple history that the agitation which has resulted in the present political crisis began with a naval scare, manufactured chiefly by a certain portion of the Press, and with an endeavour to stir up national feeling against a neighbouring and friendly people.

The course of political agitation is still marked by the continuance of the same tactics, accompanied by proposals as to naval expenditure, which simply make us stand aghast.

Against all this we urgently protest.

The present political issues, in their domestic aspects, are grave enough; we deplore and deprecate their complication and confusion by the introduction of bad feeling, and by stirring up animosity and war against any other nation, which in the nature and necessity of things cannot be responsible for our internal affairs.

We would remind our countrymen that the issues of war are always uncertain. One thing alone is sure, that one nation can conquer another only by crippling itself; that any attempt on the part of one nation to "crush" another must always recoil in disaster upon itself, however successful it may be; and that the bare declaration of war between two great Powers would cause such universal dislocation and upheaval of affairs as to be tantamount to actual war. As a nation we have learnt what this means from recent experience, which has left us with increased national expenditure, unpaid debts, and a burden of heavy suffering—all of which we shall have to endure for many years to come. It is evident, therefore, that to coquet with the idea of war is to play with fire, and the introduction of such an expedient into domestic politics should be as unthinkable as it would be criminal.

The true patriot, in our judgment, will seek the highest good of his country; his duty, under present circumstances, should be to urge upon his Government the extreme importance of cultivating more friendly and fraternal relations with other nations.

It is abundantly evident that the influence of justice and equitable dealing is more potent in maintaining International Peace than any array of armaments; whereas an increase of armaments only tends to create international distrust, suspicion, unfriendliness, and, ultimately, in all probability, war.

By the cultivation of friendly relations the way will gradually be opened for an agreement as to the mutual and simultaneous limitation of armaments; international disputes and difficulties will be more and more settled by arbitration and other peaceful methods, as has been the increasing tendency for some time past; and reason and justice will take the place of brute and barbarous methods of settlement.

This is the international issue, so far as the crisis in our domestic policy has any, and we cordially and earnestly recommend it to the attention of every elector.

We are, on behalf of the Executive,

ROBERT SPENCE WATSON, *President.*

WALTER HAZELL,

Treasurer and Chairman of Committee.

W. EVANS DARBY, *Secretary.*

CORRESPONDENCE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

THEODORE PARKER.

SIR,—This year brings with it the centenary of the birth of Theodore Parker, on August 24, and also the 50th anniversary of his death on May 10.

It may be thought a fitting opportunity for some public recognition of his work, while yet there remain living some who heard his voice or were subject to that quickening spiritual influence which still exerts its power after the living presence has departed.

In any case, will you permit me to say through your columns that, as a humble tribute of gratitude for the influence of his writings upon me over fifty years ago, in revolutionising my thought and giving me a new spiritual outlook, I am prepared to give a lecture upon his teachings and life to any congregation or society which is willing to defray out-of-pocket expenses.

A reperusal of his masterpiece, "A Discourse on Matters Pertaining to Religion," leaves me with the conviction that he anticipated most of the spiritual problems of to-day, and resolved them all into the principles of the Absolute Religion which he so fearlessly and eloquently preached to the remarkable congregation which gathered to hear him weekly in Boston, U.S.—Yours, &c.,

E. CAPLETON.

113, Highbury New Park, N.

THE GUILDS' UNION.

SIR,—It will be encouraging to those of your readers who are interested in the Guild movement to know that six new Guilds have been formed since last September, and that these have joined the Union.

It may be that other societies have been organised for work and fellowship on our lines, whose members would like to know something about our aims and work. If secretaries of such societies will communicate with Rev. C. M. Wright, M.A., Atkinson-road, Ashton-on-Mersey, they may obtain reports, leaflets, &c. Mr. Wright would also be glad to send information respecting conditions of membership of the Guilds' Union, and to welcome into fellowship societies connected with our churches whose aims are to foster the religious life and to inspire personal service.

It is gratifying, also, to know that the manual of "Services and Prayers for Guild Meetings" is having a good sale. The use of these simple and devout responsive services is helpful to the religious life, and, at the same time, a link in the bond of comradeship.

May I remind Guild members that it would be well, now that holidays are over, to set to work in earnest on their special study of "The Life and Teachings of Mazzini." Essays on that subject should reach Mr. Wright not later than March 31 next. The labour entailed in preparing

papers on so fine a subject should prove an inspiration and a delight. Wishing my fellow Guild members a happy and prosperous new year,—Yours, &c.,

JOHN ELLIS,

President of the Guilds' Union.
19, Highlands Gardens, Ilford.

BOOKS AND REVIEWS.

CANON RASHDALL ON CHRISTIAN THEISM.*

CANON RASHDALL'S contribution to Messrs. Duckworth & Co.'s admirable series of "Studies in Theology," should receive a very special welcome from all Liberal Christians. It is exactly what was needed by the hurried, hard-worked minister, and by the well-read layman; a compact, lucid and finely judicial presentation of a rational basis of Christian Theism, and this within a brief compass of less than two hundred pages. It is written throughout with delightful ease and perfect candour. Its entire freedom from rhetoric or false phrasing, its imperturbable and scholarly calm, its firm yet scrupulous balancing of argument, its frank recognition of difficulties, and its austere avoidance of anything approaching special pleading, are features that combine to win our unqualified confidence. The general effect of the book will probably be admitted by every reader to be altogether steady and confirmatory. Students steeped in Modernism and the New Theology, and tossed to and fro between the Absolute Idealists and the Pragmatists, may be forgiven if they often feel confused and bewildered. On such unsettled minds the clarifying influence of these untechnical pages can hardly fail to be immediate and powerful. Canon Rashdall pursues, but without weak hesitancy or compromise, the middle road of sober thought. Even those who fail to agree with him will pay him the ungrudging tribute of admitting that his English common-sense has cleared the air and plainly stated the issues. Spite of some striking disagreements his philosophical and ethical affinities with Martineau, and especially with Prof. Upton, are many and profound. His theory of the Universe is indeed idealistic, but he contends that Reality is not an all-inclusive consciousness, but consists of God and all the minds that He wills to exist, together with the world of Nature which exists in and for those minds. "Reality is the system or society of spirits and their experience." In expounding this view, he aims some penetrating and, it would seem, fatal criticism at the non-theistic idealism of his friend Dr. McTaggart, but sharply distinguishes his own theory from all forms of Absolute Idealism which would merge the existence of persons in one comprehensive consciousness. He is thus avowedly a personal idealist, and will have nothing to do with the formula "God is all." His fundamental position may be thus expressed in his own words, "all beings are ultimately part of one Universe or Reality; but that Reality is not one Consciousness. The Universe is a unity, but the unity is

not of the kind which constitutes a person or a self-consciousness. It is . . . the unity of a Society, but of a Society . . . which emanates from, and is controlled by, and guided to a preconceived end by, a single rational Will."

Perhaps the most bracing element in the volume, an element which pervades it through and through, is its utter trust in the Reason and Conscience to which the final appeal is always taken. In the last two chapters, which deal with Revelation and Christianity, this appeal is consistently and courageously made. His treatment of the personality of Christ and of the doctrine of the Trinity leaves nothing to which the strictest Unitarian Christian need object. He says quite roundly that "Jesus did not—so I believe the critical study of the Gospels leads us to think—himself claim to be God, or to be Son of God in any sense but that of Messiahship." In discussing the doctrine of the Trinity he is candid himself, and presents a view which he claims by quotations from St. Thomas Aquinas to be orthodox, but which, as he says, is "not less true because few Unitarians would repudiate it." It would probably be safe to say that no modern Unitarian would repudiate it. In the context of such an exposition the question will again be asked: Is not the Trinitarian-Unitarian controversy extinct?

It may be mentioned in conclusion that all these chapters were originally delivered as lectures to a Cambridge audience, consisting chiefly of undergraduates. The volume is, therefore, not intended for experts or even for beginners in philosophy, but simply for educated men anxious to think out for themselves a reasonable basis for personal religion. As such, it forms an excellent handbook for the members of all progressive Churches, to whom we unreservedly recommend it.

THE ESSEX HALL YEAR BOOK FOR 1910.*

THE Essex Hall Year Book for 1910 is the same useful book of reference which we know so well, now in its twenty-first year of publication. We congratulate it on attaining its majority. It contains the names of 373 ministers in Great Britain and Ireland, and of 372 places of worship—293 in England, 38 in Ireland, 34 in Wales, and 7 in Scotland. Only three new places have been inserted, namely Barnsley, Marple, and Stenhousemuir. The names of 15 ministers and lay-workers appear for the first time. Among these five are lay-workers, and the tendency to place small congregations under the pastoral care of a layman, who qualifies for the regular ministry by three years' active service, is evidently on the increase. It is a rather novel development which requires careful consideration before it is accepted as a settled policy. We feel that the absence of proper intellectual and spiritual training is a serious disadvantage, which needs to be compensated for in most cases by personal and religious gifts which are not common. For the first time an attempt has been made to give the list of ministers some representative authority, and we are told that it was "submitted before pub-

lication for revision to a joint-committee representing the British and Foreign Unitarian Association, the National Conference, and the Ministerial Fellowship." Some fuller explanation of the policy which underlies this new arrangement would have been welcome. It is not very clear, for instance, why the Ministerial Fellowship, whose members are all members of the National Conference, should have been given special and additional representation in this matter. The particulars given of various societies are in many cases full and adequate, but we should like to see some greater uniformity of plan. In some instances the names of the Committee are given, in others, for no apparent reason, they are omitted. The space allotted is also curiously unequal. Why should the International Council have two pages of good type with very full particulars, while the National Conference has less than half a page of small type? The information about the National Conference, its representative character, and its activities, is also curiously incomplete, and the names of the Committee are not given. This is a very inconvenient omission. Again, while there is a cordial and enthusiastic reference to the meetings of the International Council at Boston in 1907, nothing is said of the extremely significant and stimulating meetings of the National Conference in Bolton in 1909. We call attention to these matters because the value of a book of reference depends so largely upon its completeness and accuracy, as indicating a few possible improvements which may easily escape the eye of the editor in the mass of material with which he has to deal.

PAUL AND JESUS. By Johannes Weiss, Professor of Theology in the University of Heidelberg. Translated by Rev. H. J. Chaytor, M.A., Headmaster of Plymouth College. London and New York: Harper and Brothers. 2s. 6d. net.

THIS recent volume of Harper's "Library of Living thought" contains an essay of some thirty thousand words, without index or table of contents, but with the guidance of head-lines to indicate generally the subjects of its twenty-one numbered sections. Professor Weiss says in a preface to the original, not reproduced in the translation, that this essay is only a part of his treatment of the subject, which is further dealt with in two other publications of his, also belonging to the present year, an address on "Jesus in the Faith of Primitive Christianity," and a popular treatise on "Christ: The Beginnings of Dogma," a double number in the series of *Religionsgeschichtliche Volksbücher*, an English translation of which is shortly to be published at Essex Hall. The essay on "Paul and Jesus" takes up the keen discussion aroused by the publication of Wrede's "Paul," with special reference to criticisms by Kölbinger, Kaftan, and Jülicher, and shows good ground for the conclusion that the influences of the personality of Jesus on Paul, in determining the character of his teaching, was far greater than Wrede was willing to admit. "The new world-wide religion," says Professor Weiss, "stood in need of a theology such as

* Philosophy and Religion. By Canon Hastings Rashdall, D.Litt. Duckworth & Co. 2s. 6d. net.

* London: British and Foreign Unitarian Association. Pp. 164. 1s. net.

Paul possessed. The life of Jesus created the type of a child of God freed from formalism and from servitude to law; Paul explained the theoretical principles upon which this type was based" (p. 79). The essay, we should note, will only be fully appreciated by readers with some knowledge of Greek. The translation seems to us on the whole better than Mr. Chaytor's version of Becker's "Christianity v. Islam," to which we recently referred, yet there is room for greater accuracy. Thus on page 4 we read that one who asks for "grace and peace," not only "from God our Father," but also "from our Lord Jesus Christ," *must regard Christ as co-equal with God*, which introduces a phrase from the later creed, which Weiss does not use. He says simply that to such a one "Christ stands side by side with God" (as an object of religious veneration). Then the translation goes on: "However carefully the formulæ distinguishing his unique nature from that of God may be worded, the practical faith of Paul and his congregations expects no less from Christ than from God—guidance, help, and blessing." But what Weiss says is that however carefully worded the formulæ which distinguish his nature "from the uniqueness of God," the practical piety of Paul and his congregations had the same expectations of him as of God. And when, on p. 6, the translation refers to Jesus as speaking of the Father to men, "in full consciousness of the Godhead," the phrase is ambiguous. The original is "seines Gottes voll," "full of his God," filled with the consciousness of the Divine presence in his life. On the next page, where Weiss speaks of a modern religious tendency, which finds its full satisfaction in "being led by Jesus of Nazareth to the Father," the translation merely speaks of "progress from Jesus of Nazareth to the Father." On p. 103, "reversal to the type of religion preached by Jesus" is probably a misprint for *reversion*.

REVELATION AND INSPIRATION. By Dr. Reinhold Seeberg. London and New York: Harper Bros. Pp. x.—135 2s. 6d. net.

THIS volume in "Harper's Library of Living Thought" presents "a new theory of inspiration," after a very candid confession that the old has become impossible, for reasons succinctly stated. The author's view is that Scripture is "a whole," however divided we may be in opinion as to the date and authorship of the different books. The Bible, as a unity, has, directly or indirectly, exerted a vast influence on the religious life of mankind. This is due to the ideas, opinions, and judgments which we find in it in "immediate connection with a series of historical events." Thus experience, first of the original writers and afterwards of the innumerable readers, testifies to a special sense of God's presence, grace, and faithfulness. "Revelation is history," in which man's spirit is developed. There was a need in ancient times of forcible and striking facts—the "miraculous"—to evoke fixed and clear reflections in the human mind, but the words that came from Jesus or the prophets are also in essence historical events and thus are part of God's revela-

tion of Himself, which is, in fact, the imparting to human consciousness of a new world of ideas and ideals, gifts, tasks, powers, and blessings. Scripture itself is not identical with revelation, it is a special effect of revelation, though at the same time it is the unique means by which we are enabled to interpret the revelation-history. The guarantee for this view is the consciousness of "the evangelical faith." Inspiration is the act of God in causing His Spirit, "which is active in the revelation, so to lay hold of His witnesses that they thereby become capable of understanding and interpreting this revealing activity." Or, again, the author says, "Inspiration consists in the fact that the spirit of revelation creates in His first witnesses the sufficient right and efficacious understanding of revelation." It does not consist in the imparting of a knowledge of facts, scientific or historical, but in a power to apprehend the significance of the story handed down, not without distortion, by the usual natural means. This view relieves its supporters from the intolerable burden of proving every statement of the Bible to be true; and the author's position is the more attractive since he will not concede that human history outside of Christianity is wholly erratic, but regards it as "a history of progress to Christianity and of progress from Christianity to eternal consummation. Over these wide fields and devious paths also the light of the Word which was in the beginning has shone, and the will of the Lord ruled, who is the Alpha and Omega of the world's history." It will be perceived that the author is a thoughtful and earnest writer, and his essay may be read profitably along with the more detailed work of such writers as Ottley and Sanday.

PRIMER OF STATISTICS. By W. Palin Elderton and Ethel M. Elderton. With a Preface by Sir Francis Galton. One plate and 23 diagrams. London: Adam and Charles Black. Pp. vi-86. 1s. 6d.

To the student of the laws of variation this primer will prove of much assistance, not only by the lucidity with which methods of statistical analysis are discussed without the aid of mathematics, but also by the graphic manner in which the results are set out. The authors rightly lay stress on the great care required in interpreting statistical results as well as the absolute necessity for collecting all material at random, in order to ensure a successful interpretation. The correlation of different classes of variation and the calculation of probable errors are thoroughly worked out and illustrated.

Young Days, in volume form, is more full of charm and interest than ever, and every parent who does not take the monthly number will find no better investment than this as a gift for their little folks. Some lucky people are born with what is called a "genius for children," and the Rev. J. J. Wright is one of them. He has quite an extraordinary insight into the child consciousness, and the result is that he supplies

the young mind with exactly what it needs, and in astonishing variety. There are jolly little pictures, not too "Art-y,"—one is by Walter Crane—and little verses to learn by the fireside on winter evenings, tales of heroes, and a collection of short articles on "Favourite Flowers of the Poets," as well as a serial by Elizabeth Stuart Phelps, and various short stories. There are also Bible readings, and temperance ideas are inculcated, so that the child may become familiar with these things without being too much be-moralised. Mothers and fathers will find much to attract them, too. A delicious Irish lullaby, for instance, that goes straight to the heart, and interesting puzzles wherewith to sharpen dull wits, and "Things you Don't Notice"—How many ribs are there in the cover of an umbrella? for example. We have seen many children's books lately, and we can cordially recommend this as one of the very best of its kind. Parents, aunts, uncles, godmothers, please add this to the nursery library, and so please the bairns! (Sunday School Association, Essex Hall).

From the S.S. Association comes, also, a dainty little volume of poetry, "Our Reciter," with an introduction by Mr. Wright. The poems are arranged in parts, and adapted to children of different ages, and they are not at all what we find in the ordinary child's poetry book. It is refreshing to come across so many good things—old it may be—but quite new to us.

LITERARY NOTES.

THIS week Alfred Russel Wallace, celebrates the 87th anniversary of his birth. We hear that he has been particularly busy recently, and a new volume from his pen will be issued in the coming spring or summer.

* * *

MR. ANDREW LANG tells his readers in the *Illustrated London News* that there is always a reaction against great poets at some period or other. Even Shakespeare "is now felt by men of genius to be a nuisance," but Mr. Lang is not anxious about Shakespeare, in spite of this. The aversion to great poets of past generations is not, however, peculiarly modern, and he tells us that "a strong coterie of young and superior persons in antiquity" talked freely about Homer as a superstitious and prejudiced individual "who believed in the gods, and neglected to celebrate the glories of the Athenians and their colonists in Asia."

* * *

In the evening of his life, Count Tolstoy, who is recovering from influenza at Yasnaya Polyana, is arranging his papers, and writing a number of simple little stories and fables for the young which he hopes will ultimately be adopted by the Russian school authorities throughout the national schools of his country. Tolstoy, it appears, has given up the notion of writing his autobiography, but he is leaving his materials in proper order for the contemplated life which is certainly to be written.

* * *

IN an article entitled "The Making of a Poet," in the *Nineteenth Century*

and After, Mr. Stephen Gwynn says, "a comfortable bringing up and a public school education are the worst possible apprenticeship for the art of poetry. Comfort avoids the sharpnesses of feeling, takes away the keenest stimuli to thought; and a public school education teaches chiefly to repress both emotion and the utterance of emotion." That the want of a certain degree of "comfort" tends also to the atrophy of thought in some cases, however, it may stimulate it in others, might easily be proved; but clearly Mr. Davies (of whose work Mr. Gwynn chiefly speaks) would never have given us his poems and "Autobiography" if he had been brought up and educated as Matthew Arnold, for instance, was brought up and educated. From the first he had a desire to see the world, and taste life for himself, not after any orthodox fashion; and although poetry is rarely, as it was in his case, the result of a drifting "into sheer vagrancy," it is certain that he heard the music of humanity in his long tramps from town to town, in camps and cattle-boats, in crowded streets and common lodging-houses, as few hear it who have not shared the joys and sorrows of the masses.

* * *

MADAME OZAKI, the author of "Warriors of Old Japan, and other Stories," is the wife of the Mayor of Tokyo. She has already written more than ten volumes of Japanese folk-lore and history, the best known of which is "The Japanese Fairy book." "Warriors of Old Japan" is a second series of fairy-tales and legends similar in kind. None of the stories are invented. They are old Japanese tales embroidered a little and put into excellent literary form by one who knows the West as well as she knows the East. They appeal to children and to the student of folk-lore alike. They are illustrated in colour by Japanese artists, and preceded by a short sketch of Madame Ozaki by Mrs. Hugh Fraser.

* * *

PASTOR NITHACK-STAHN, of Berlin, who has recently given to the Paris correspondent of the *Christian Commonwealth* an interesting review of the modern movements in theology in Germany, is the author of many theological works, and has written a popular novel, "Der Mittler" (The Mediator). This book describes the struggles of a young theologian to escape the throes of spiritual death. A number of plays by Pastor Stahn have been presented on the German stage, including the "Christians," a drama depicting the first open conflict between the adherents of the new faith and the pagan subjects of the Emperor Trajan.

* * *

SIR THEODORE MORISON, the only K.C.I.E. in the short Indian Honours list published at the New Year, is an ardent educationist, and was formerly Principal of the Moham-medan College at Aligarh, says the *Westminster Gazette*. He is the son of the late James Cotter Morison, a member of the famous group of friends which forty years ago surrounded George Meredith and the then Mr. John Morley, and author of "The Service of Man," a book which, on its appearance in the middle of the eighties, was hailed as the most powerful attack

on orthodox Christianity produced during the generation. Cotter Morison's father was far more widely known in his day than any other member of the family, since he was the maker of the far-famed "Morison's Pill," around which Carlyle allowed his sardonic wit to play in "Latter-day Pamphlets" and elsewhere.

PUBLICATIONS RECEIVED

From BEDFORD TIMES PUBLISHING Co.:—Fair Trade v. Free Trade: Cobden's Unrealised Ideal: Dudley S. A. Cosby. 6d.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION:—Essex Hall Year Book for 1910. Edited by W. Copeland Bowie. 1s. net. The Ideal Christ: R. B. Drummond, B.A. 1d. CASA EDITRICE DEL "COENOBIVM":—Prolegomeni alla Storia Comparativa delle Religioni: Professor Baldassare Labanca.

MESSRS. CONSTABLE & Co.:—Our Lady of the Sunshine and Her International Visitors. Edited by the Countess of Aberdeen. 1s. net.

MR. HENRY FROWDE:—The Companion Bible, being the Authorized Version of 1611, with the Structures and Notes, Critical, Explanatory and Suggestive. Part I. 4s. net.

MR. PHILIP GREEN:—Mine Unbelief—Early Doubts and Difficulties Rationally Considered: A. H. H. G. 2s. net.

MESSRS. HODDER & STOUGHTON:—Antoinette Bourignon, Quietist: Alex. R. Macewen, D.D. 3s. 6d. net.

INTERNATIONAL ARBITRATION AND PEACE ASSOCIATION:—A Primer of the Peace Movement: Lucia Ames Mead. 3d.

MESSRS. PUTNAM:—Abraham Lincoln, the People's Leader in the Struggle for National Existence: S. Haven Putnam, Litt.D. 6s. net.

SUNDAY SCHOOL ASSOCIATION:—The Sunday School Quarterly. Edited by J. Arthur Pearson. Vol. I. 1s. 6d. net. Children's Sermon by the late Mr. Frederick Nettlefold.

Hibbert Journal, Mind, Contemporary, Young Days, Sunday School Quarterly.

FOR THE CHILDREN.

THE HOLLY, THE MISTLETOE, AND THE CHRISTMAS ROSE.

CHRISTMAS is still with us the children's festival, and I want to tell you about some things that we always connect with Christmas though without knowing quite why we do so.

I think a number of you may have heard the story of the holly berries which became red through the sufferings of that great Teacher, whose childhood gave us Christmas Day with all its rejoicings—but it is such a beautiful little story that it will bear telling again. On the last sad day of Jesus' life, when he climbed the hill to Calvary, bearing his heavy cross, and wearing a crown of thorns on his head, a little robin, wanting to take away some of the pain, pecked one thorny leaf from the crown, and in doing so stained his own breast and the holly berries red. That thought must make us always specially kind to the dear little robins when they hop about for crumbs. They always look so cheerful and hold up their little heads, proudly showing their marked breasts.

Perhaps so many of you do not know how the other Christmas berry—the mistletoe—came to take such a large part in our rejoicings. The mistletoe is a strange plant, which has no root of its own, but lives on other trees—particularly the apple, and more rarely the oak. In the long ago history of Scandinavia there was a man called Balder the Beautiful, a son of the great god Odin, whose character and beauty

of life were very like those of Jesus. So full of graciousness was he that all his face and hair were always shining. His home was held to be the palace of perfect purity and gentleness, and all who were in trouble of any kind went there for help.

But there came a time when Balder—like some children of to-day—had bad dreams, and always they made him fear danger to his life. He spoke of this to the other gods and heroes, and they were very sad. They knew the worth of the great soul among them, and dreaded the thought of its being snatched away from them.

So Balder's mother, Frigga, went through the world making everything, whether animal, vegetable, or mineral, promise not to harm Balder. Then the gods, feeling secure, in great glee made a new sport—they placed Balder in their midst and threw stones and javelins at him, and laughed to see how none harmed him.

There was, however, one evil-minded god called Loki, who wished to kill Balder—and, as often happens when you wish to do wrong, an opportunity soon came. He found that when Frigga had obtained the promises from all things living not to hurt Balder, she had passed over one plant that she thought too small to give a promise. This was the mistletoe, which had no root in the ground, but grew high up on a tree. From this plant Loki quickly fashioned a weapon, and returned to find Balder. Now Loki was crafty and cunning, and he would not fight a straight fight with Balder, but preferred that someone else should have the blame for the crime of depriving the world of the beautiful god. When he found the gods and heroes at their game of shooting at Balder he persuaded a blind man to allow him to prepare and direct his weapon for him. So when Balder, struck by the mistletoe, instantly fell dead, it was the blind Hoder who was punished with death, and not Loki.

As soon as Balder was dead the world grew dark and cold—summer fled and winter came, the plants drooped, the birds stopped singing, the animals crept away to sheltered places to sleep and wait till the sun should shine again. Gloom, gloom everywhere. Then Balder's mother, Frigga, sent a message to where Balder was resting with the spirits of other dead heroes, begging for his return. Her request was granted on one condition—everyone and everything must desire Balder to come back. The whole world longed for the reappearance of Balder, and, with him, of summer and sunshine and beauty and peace. But again Loki, the evil god, stepped in. He hid himself in a tree, and said he did not want him to return. So it was decreed that Balder could not come back to them, but the heroes promised themselves that he would come back when the world became purer and more fit to have him, for at his death sin and sorrow grew fast in the world that missed him so much.

Now the mistletoe, which had played such a fatal part in the story of Balder, came to be used in our Christmas festival because of this old legend. Balder's character was so much like that of the Christian hero in its happy sweetness and spotless purity, that many people thought it was only the local form of the old Eastern story.

Now about the rose. On the first Christmas morning, when the little babe, whose life was to be such a help and light to all people, was born into the world, everyone began to bring gifts of welcome. One poor little girl had nothing to bring; and as she walked along on that beautiful morning, when the snow was thick and white everywhere, she was very sad, and the tears began to fall. Then a voice said, "Do not be sad, little unselfish heart; look up, and then look down again." She looked up to the blue sky, where the sun was just beginning to shine, and then down to the snowy ground, and rubbed her eyes and looked again, for there where her tears had fallen the snow had melted, and a beautiful little root of white flowers was blooming. With a glad cry she filled her pinafore with the beautiful blossoms, and ran to give them to the wee babe. And when he smiled up at her, she said, "These must be Christmas roses." And always the strong white flowers that bloom through the snow in the hardest winter have been connected with the Christmas story and the Christmas Babe.

E. F. B.

MEETINGS AND SOCIETIES

THE SOCIAL MOVEMENT.

The fourth and final report of the Royal Commission on Canals and Waterways, appointed in 1906 to inquire into the present conditions and possibilities of the canals and waterways of the United Kingdom, is a remarkably interesting volume. The Commission are of opinion that in by far the larger number of cases the owners of waterways have barely maintained the canals, keeping them in a material condition probably somewhat inferior to that in which they were 70 or 80 years ago in the pre-railway period. The condition of British canals and the extent to which they are used (or rather left unused and unusable) are in painful contrast with the activity which prevails on the great inland waterways of Belgium, France, and Germany. The Commission, concluding that it is useless to look to private enterprise for the necessary improvement of the canals and the organisation of efficient traffic arrangements upon them, boldly recommends a State-acquired and co-ordinated system of canals, which, among other remarkable features, would include a Mersey to Thames and a Humber to Severn waterway, following in the main the existing canals with the centre somewhere near Birmingham.

In connection with the whole question of the conveyance of goods, one wonders how long the patient British public will submit to the enormous tax placed upon commerce and industry by the fact that in this country freights are on an average twice (and often three times) as high as those in other European countries in commercial competition with us, which have state-owned railways and canals.

* * *

One of the most remarkable events in the industrial history of 1909 was the co-partnership scheme put forward by Sir Christopher Furness on behalf of himself and his colleagues in the shipbuilding firm to which he belongs. The main features of the scheme were that all workmen associated with the ship and repairing yards should become partners and shareholders in the company; that the artisans should pay for their shares by deductions from their earnings, which would be on the scale of their respective trade unions; that upon the money so paid each shareholder should be guaranteed a minimum interest of 4 per cent. regardless of the annual profit and loss account, and in addition thereto such additional dividend or bonus on the year's working as might be justified by the profits.

The effect of the scheme as judged by a year's working appears to have been remarkably successful in preventing friction between

masters and men, and therefore in steadying employment, and not only did the "employee-partners" receive the 4 per cent. guaranteed, but have just been paid in addition a bonus of 5 per cent. on their shares, making 9 per cent. without any risk whatever. Owing to the absence of disputes between masters and men each artisan has been in regular employment at the standard rate of wages recognised by his own union, and every new ship launched by the co-partnership company has been built and every vessel repaired within the period stated in the contract, and to the entire satisfaction of the owners. This is all the more noteworthy as during the year there was the unusually large total of 15 vessels launched or in course of construction, and 187 steamers repaired or undergoing repairs.

* * *

The National Food Reform Association, in view of the General Election, has issued a circular to Parliamentary candidates, calling attention to some important matters, and asking support for certain useful recommendations with which most sensible people will be entirely in accord.

In view of

- (a) The widespread physical degeneracy of the people of Great Britain as revealed in the evidence before the recent Inter-Departmental Committee on Physical Deterioration (*vide* also appended extracts);
 - (b) The very general ignorance of household management, and particularly respecting the choice and preparation of food, noted by the above committee;
 - (c) The close connection between improper, inadequate, and unscientific feeding, and the drinking habits of the people, to which the same committee refers;
 - (d) The alarming increase of cancer, appendicitis, and other grave diseases, which experts attribute to errors in diet;
- the Committee of the National Food Reform Association would be glad to know whether they may count on your support in any efforts they may make to bring home to His Majesty's Government and to Parliament this serious state of things, and, in particular, whether you will join them in

- (1) Urging His Majesty's Government to publish, in a popular and easily accessible form, full information as to the nutritive value of foodstuffs, as is done in the official bulletin issued by the Office of Experiment Stations in connection with the U.S.A. Department of Agriculture.
- (2) Supporting a proposal for a Government inquiry into the feeding of the Army and Navy, both at home and abroad, the inmates of prisons, workhouses, and other institutions, and of underfed scholars, with the object of procuring a maximum efficiency with a minimum expenditure of public money.
- (3) Endeavouring to secure the more systematic and scientific teaching of cookery, hygiene, and domestic economy in schools and continuation classes, these subjects being, as far as possible, made compulsory for the older girls (cp. recommendations 20 and 37 of the Inter-Departmental Committee).
- (4) Demanding the provision, in every dwelling let for the occupation of a family, of a grate suitable for cooking (cp. recommendation 21 of the same committee).
- (5) Advocating the passing, at the earliest possible date, of a Milk Bill on the lines of that introduced by the President of the Local Government Board.
- (6) Asking that it be made compulsory for each patent medicine to bear a label setting out in detail the ingredients of the same, their proportions, and the diseases they profess to cure.
- (7) Endeavouring to ensure that the legislation on the subject of inebriates, promised by the Home Secretary for next session, shall take into account the evidence as to the efficacy of the dietetic treatment of inebriety furnished by the Salvation Army Homes for Women Inebriates.

Information about this and other activities of the National Food Reform Association may be obtained from the secretary, Mr. Charles E. Hecht, 178, St. Stephen's House, Victoria Embankment, Westminster Bridge, S.W.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bristol.—"The ex-president of the Western Union, Rev. A. N. Blatchford, is, our readers will hear with sympathy, on the sick list this Christmas time, owing to an accident with painful effect, but which, under the circumstances, we cannot be too thankful had not yet more serious consequences. Busy on Christmas Eve, Mr. Blatchford unfortunately slipped on the greasy pavement, and, falling, dislocated a shoulder. We are glad to hear that he is progressing as favourably as possible and has the intention of preaching at Lewin's Mead at any rate on the 19th inst."—From the *Western Union Chronicle*.

Chowbent Chapel.—The customary service on Christmas morning was largely attended. The Rev. J. J. Wright conducted, and the singing was of a hearty character. The annual party was held in the afternoon, and there was again a large attendance. The Rev. J. J. Wright presided over the subsequent entertainment, which consisted of musical and vocal items, and three plays, "The Haunted Room," by the younger children; "Votes for Women," and "Who do you take me for?" On Sunday afternoon Rev. J. J. Wright conducted a lantern service in the large schoolroom, which was crowded. The subject was Dickens's "Christmas Carol," illustrated by limelight views. The workers of the Christmas party had a successful gathering on the Monday night, and on the Wednesday night the children's dance on behalf of the children's homes was held. The New Year's Day party completed a successful series. The following notes from the January calendar with their bright spirit of optimism are of more than usual interest:—

"The Christmas services and parties were all successful in every good sense of the word. More successful it would seem next to impossible to be. And yet, year by year, we somehow succeed beyond any previous success. A better attendance at the Christmas morning service I have never seen, and bigger crowds than gathered at the Christmas party and the lantern service the large school could surely not hold. But even numbers are not everything. We are not running a mere business. We are a Christian congregation, existing to cultivate the Christian spirit, and working to spread around us in the world the Christian grace of good-will. Measured by this higher standard our varied parties and services were a sure success. There was in them all the abounding spirit of good-will. Numerous as we are, we feel to be one big family. And, best of all things in a family, the fresh young life among us is always coming forward and giving us surprises and satisfactions. Was not this so at the party on Christmas Day? Was it not so also at the service on Christmas morning? If a test of a religious society is the quality and the amount of the young life within it, and the way that that young life is tending and growing, then we need have few, if any, fears for our future. The fine lot of young people we now have, who have grown up out of the children of a few years ago, are a credit both to chapel and school. And all older people are glad to see such young people coming up—the older people remembering that the young people now are where they (the older people) were some years ago. But let older and younger keep ever in mind that neither can do without the other. It takes all there are to do all there is to do. And the one thing above all that is needed, by all, and always, is the grace and spirit of good-will.

"In kindly memory of Richard Manley Peake, born May 6, 1844, died July 3, 1909, organist of this chapel for 46 years, composer of many beautiful tunes, and gratefully remembered by the congregation for the truly devotional way in which, all unobtrusively, he aided the Divine services of praise and prayer in the public worship of God. Nearer my God to Thee, nearer to Thee." The above are the words to be upon the tablet which this month will

be placed in the vestibule, as the congregation's tribute to the late Mr. Peake."

Clifton: "Charles Lamb" Fellowship of Book Lovers.—On Dec. 15 readings were given from standard novelists, the authors under contribution being George Eliot, Thackeray, Charlotte Brontë, George Meredith and Allan Raine. The meeting on Dec. 29 was an evening with Charles Dickens. The Rev. E. W. Lummis, M.A., was present, and again kindly took the chair. Readings were given from "Pickwick," "David Copperfield," "Dombey and Son," and the "Christmas Carol" by Miss Blake, Mrs. Garlick, Mr. Charles Cole, Mr. F. H. Fortey, Mr. J. W. Norgrove, Mr. G. Kellaway, and Mr. H. Vicars Webb.

Hindley.—On New Year's Day a most successful tea party and social was held. Two large companies sat down to tea and upwards of 200 were present at the after meeting. Mr. Councillor Hurst, in introducing the Rev. W. F. Turland as temporary minister to the chapel, said that he had had the honour of introducing four former ministers—Rev. George Hoade, Rev. Adam Rushton, Rev. Philip Vancesmith, and the Rev. John Moore. He expressed the hope that the time had come when everything would move smoothly, and that the chapel and schools would go ahead in the New Year. There was an excellent programme of music, together with an interesting series of lantern views. On Sunday afternoon, January 2, the annual prize distribution in connection with the Sunday school took place in the chapel. The Rev. W. F. Turland addressed the scholars and afterwards distributed prizes to some sixty-two scholars. On Sunday, January 2, the Rev. W. F. Turland preached at his opening services at 10.30 and 6.30 to good congregations.

Huddersfield.—The annual Christmas party was held on Dec. 27, and despite the rain was well attended. The pretty Dutch cantata, "Jan of Windmill Land," was charmingly performed by the scholars, who had been trained by Miss Corder. The scene was painted by Messrs. Ernest and Edward Jury. Mr. Owen Balmforth, after a most encouraging address, distributed the prizes to the regular attenders, and on behalf of the congregation he also presented an oak timepiece bearing a suitable inscription to Mr. and Mrs. James Balmer, who have been devoted and self-sacrificing caretakers for the last 25 years.

Ilford; Death of Mr. Thomas Moody.—Mr. Thomas Moody, of 18, Northbrook-road, Ilford, who held the rather unique office of deputy City gauger, died at his residence on Sunday, after three months' illness. The deceased gentleman, who was 59 years of age, succeeded his father in 1883 in his appointment under the City of London Corporation, the office having been held by various generations of the same family for over 100 years. He was also a freeman of the City of London and a member of the "Metropolitan" Lodge of Freemasons, No. 1,507. He had been living in Ilford for nearly five years, having come from Westcliff-on-Sea. He was a kindhearted man and had many friends. Locally he was identified with the Unitarian Church and the Conservative Club. The funeral service was conducted in the Unitarian Church on Saturday, January 1, by the Rev. W. H. Drummond, the interment taking place subsequently in the churchyard at Lambourne End, where the vicar took the first part of the service in the church, the Rev. W. H. Drummond reading the lesson and the words of committal at the graveside. Last Sunday evening the Rev. W. H. Drummond gave a new year's address, when there was a full attendance. The new schoolroom will be opened on Saturday, February 5, by Mr. J. S. Beale, the president of the Provincial Assembly.

Kidderminster: New Meeting House.—The January calendar contains the following timely words from the minister, the Rev. J. E. Stronge: "In the new year we are given a new chance, and no doubt we all shall make many good resolutions. Let us plead for some in connection with our church. Here are some suggestions:—(1) I will attend the services of the church regularly; (2) I will give personal service in any way I can be of use; (3) I will teach in the Sunday-school if required; (4) I will make my church known to outsiders and endeavour to get them to come to the services; (5) I will do all I can in the new year to nourish my spiritual life by private prayer and public worship; (6) I will

endeavour to live uprightly according to conscience and in the spirit of Christ. If we made these and similar resolutions, and really tried to keep them, our own lives would be more religious and our church would exert a greater spiritual influence in the world."

Leeds: Mill Hill Chapel.—The Rev. C. Hargrove has announced a series of Sunday evening sermons, of particular significance at the present time on "New Testament Politics: Aims and Aspirations of the Christian Voter." Jan. 2, The Welfare of the People the First Concern of the People's Representatives; Jan. 9, Our Empire, a Glorious Trust, and a Weighty Responsibility; Jan. 16, The Maintenance of Peace, our Duty to Ourselves and to the World; Jan. 23, The Kingdom of God on Earth, the only Legitimate End of all Governments. Mr. Hargrove explains his own attitude in the present tension of political feeling in the following words:—"The crisis which is upon us, and is about to be decided at the polls, is of the gravest which has occurred in our generation, and the future of England will depend upon the decision which will this month be registered. So far we are all agreed, but no further. There was a time when Nonconformist grievances were sorely felt, and Nonconformists, with fewest exceptions, were Whigs or Radicals. So late as the year 1880, in the Mill Hill congregation there were, I believe, only two members who called themselves Conservatives, and all the influence we could command was given to the support of Mr. Gladstone. Under these circumstances I had no scruple in giving myself whole-heartedly to the service of the Liberal party in the borough. I spoke every night while the contest lasted, and was busy with it all day. But things have changed since then, and for more than twenty years past we have been sharply divided, and the causes of division are more in number every year. Nor is anyone to blame for this. There is no inconsistency in a Unitarian being a Tory, or Unionist, or Tariff Reformer: and we must learn not only to tolerate those who vote against us while they worship with us, but sincerely to respect their judgment. To the minister, however, the change of conditions imposes a change of conduct. Like policemen, and professors, and public officials of all kinds, who are engaged in the service of both political parties, he may not take an active part in a campaign in which he would be in opposition to his own supporters and friends. And so of late years my part in elections has been confined to recording my vote, which I do as a private citizen. Some will condemn this standing aside from the battle, in which great issues are being contended for, as cowardly and time-serving. I have examined the situation carefully, and am convinced that while I remain minister, my congregation has the prior claim upon me, and that while my interference would be of little benefit to either side, it would be rightly resented by those who did not agree with me."

Leicester: The Great Meeting.—A handsome stone tablet has been erected by the congregation just beneath that to his father, in memory of the late Mr. Alfred H. Paget. It is the design of his friend from boyhood, Mr. Charles Kempson, the chapel-warden, and a labour of love. The inscription is as follows:—"In memory of Alfred Henry Paget, F.R.I.B.A., second son of Alfred Paget, J.P. Born February 16, 1848. Died March 14, 1909. He was deeply attached to the Great Meeting and unwearied in its service. He was chairman of the congregation from 1903 to 1909. This tablet is erected by his fellow-worshippers in affectionate remembrance of his high character, courtesy and quiet power, and of his love of the beautiful and inspiring in nature, literature, and art."

London: Brotherhood Church, New Southgate-road, N.—There was a large attendance at the midnight service, New Year's Eve, when in the absence of Rev. G. W. Thompson, through illness, Mr. E. Capleton conducted the service, and also on the following Sunday morning.

London: Stoke Newington Green Church. **Farewell to Dr. Foat.**—An interesting gathering took place at this church on Wednesday last for the purpose of bidding farewell to Dr. F. W. G. Foat, M.A., who for the last three years has been the minister. In the course of a pleasant social evening opportunity was afforded to the members of the con-

gregation of saying their personal adieux, and the meeting terminated with the presentation to Dr. Foat of a copy of the "Encyclopaedia Biblica," suitably inscribed, in token of esteem and as a farewell gift from the congregation. Dr. Foat will preach his farewell sermon on Sunday next.

London: Hackney, New Gravel Pit Church.—An interesting series of Sunday evening sermons is announced on "Religion and Statesmanship," by the Rev. H. Rawlings, and other ministers. Jan. 16, "Oliver Cromwell"; 23, "George Washington," Rev. J. A. Pearson; 30, "Abraham Lincoln," Rev. F. K. Freeston; Feb. 6, "Joseph Mazzini," Rev. S. Burrows, of Hastings; 13, "W. E. Gladstone"; 20, "Statesmanship and Religion."

Manchester: Dob-lane Chapel.—The calendar for January gives as the motto for the New Year:—"Wherefore gird up the loins of your mind; be sober, and hope to the end" (1 Peter i. 13).

"Go forth! firm faith in every heart,
Bright hope on every helm;
Through that shall pierce no fiery dart,
And this no fear o'erwhelm.
Go in the spirit and the might
Of Him who led the way;
Close with the legions of the night,
Ye children of the day."

S. J. STONE.

Manchester.—The Circuit System and its First Chairman.—The Unitarian monthly contains a portrait of Mr. Henry Marsden, J.P., and the following short biographical sketch:—"Born Langcliffe, near Settle, Yorks, 1842; removed to Manchester at age of 14 years; commenced business on his own account in 1865; ultimately entered the wholesale clothing trade and succeeded in building up a flourishing business under good conditions for his employees. In religion he was a Wesleyan up to 1872, when he heard a lecture given by the late Rev. William Gaskell, M.A., in Cross-street Chapel, and a course of six more lectures, which so changed his views that he joined the Unitarians at Upper Brook-street Free Church. He has been treasurer for this church many years, and is most highly esteemed and trusted by his fellow-members. Mr. Marsden is chairman of the new First Circuit of Manchester, which includes the four churches of Upper Brook-street, Higher Broughton, Chorlton-cum-Hardy, and Urmston. In public life he has also pursued an active and honourable career in politics and social service; he has been a member of the Lifeboat Saturday Committee, Poor Law Guardian, member of the Manchester and Salford District Education Committee, and a City Councillor for Manchester, and is treasurer of the Police Aided Association for Clothing Destitute Children. He has four sons and one daughter, one son being a successful physician in Manchester, and another is a Ph.D. of Heidelberg, and managing chemist in a large Yorkshire industry. An earnest Unitarian, he is untiring in his devotion to the church of his adopted faith; to such loyal adherents as he is, our churches owe more than they know. With the religious rationalism of Unitarianism he combines the fervent spirit of his early Methodism, and believes in the promotion of true missionary enterprise for the propagation of the free and progressive Faith."

Pontypridd.—The members of the Unitarian church held an "At Home" on Thursday, December 30. Visitors attended from Merthyr, Aberdare, Newport, Cardiff, Swansea and Pentre. The object of the meeting was to bring the Unitarians of the district into closer personal touch with each other. After tea short speeches of welcome were delivered by Messrs. John Lewis, Griffith Thomas, and David Davies, while Messrs. George Payne and Lewis Lewis, Pentre, the Rev. M. Evans, Mr. L. N. Williams, J.P., and Miss George, Aberdare, the Rev. W. E. Williams, B.A., formerly of Wimbledon, and Mr. Gomer L. Thomas, J.P., Merthyr, responded. All thought the experiment was successful and hoped that one or two other churches would hold similar functions during the winter. Mrs. Jones and Messrs. Ben Davies and S. T. Lewis, Pontypridd, and Miss G. George and Miss Gwladys Evans, Aberdare, contributed music, reading, and recitations in the course of the evening. After a few words from the minister, the Rev. J. Park Davies, B.A., B.D., a happy and enjoyable meeting was brought to a close by

the singing of the Welsh National Anthem, "Hen Wlad fy Nhadau," the words and music of which were composed at Pontypridd and which was first sung in public by a member of the Pontypridd congregation then present.

Preston: Unitarian Chapel, Church-street.—In December, 1905, this congregation resolved to build on land in their possession, adjoining the chapel, a new block of school premises with class rooms and vestry. In December, 1906, the premises were opened, having cost £1,000. At the beginning of 1909, £250 of this amount was owing and the congregation agreed to a suggestion of the minister that they should raise this sum by direct contributions during the year. If they would raise £200 he undertook to obtain £50 outside the congregation. Despite the depression in the cotton trade this has been done and the debt extinguished. Our thanks are due to those who so generously responded to the minister's appeal.

Taunton.—Interesting Presentation.—At the annual New Year's Eve social gathering held at Mary-street Memorial Schools, a presentation was made to Mr. and Mrs. J. Duckworth in recognition of their silver wedding, which they celebrated that day. In addition to his work as head master of Mary-street schools, Mr. Duckworth has also rendered long and valuable service to the chapel and congregation. For many years he has been a member of the choir and secretary and treasurer of the Sunday school, while more recently he has held the position of chapel secretary. He also retains the position of Sunday school treasurer, Mr. Stanley Goodland being now the secretary. Members of the congregation, and more particularly the teachers, officers, and scholars of the Sunday school, thought that the happy twenty-fifth anniversary of Mr. and Mrs. Duckworth's wedding day should not be allowed to pass without being marked in some suitable way. Accordingly the presentation was arranged, Mrs. Phillips kindly taking the initiative. There was a ready and generous response, and the gift selected was a valuable case of silver-plated forks and spoons. On the inscription plate was engraved: "Presented to Mr. and Mrs. James Duckworth, on the occasion of their silver wedding, by their friends at Mary-street, December 31st, 1909." On behalf of his wife and himself, Mr. Duckworth thanked them very heartily for their handsome gift, which he would treasure and value on account of the kind feeling that prompted it. What he had undertaken at Mary-street had been done for the love of the work, and he only trusted that he and Mrs. Duckworth might have health and strength to continue for many years to come. He again thanked them, and wished them a very Happy New Year.

We have received reports of successful Christmas and New Year services and celebrations from Astley, Halifax, Malton, Saffron Waldon, Mottram, Stratford, and Preston.

NOTES AND JOTTINGS.

IN an interview with a representative of the *Standard*, Professor Karl Pearson recently described the aims of the Galton Laboratory for National Eugenics, and the work that has been done under his direction at University College. He thinks that the effect of parental alcoholism upon the "physical and mental characters of children has been immensely exaggerated in some directions, and erroneously estimated in others; but that there is little doubt as to the inheritance of the tubercular tendency. But his most striking pronouncement is as follows:—"The evidence we have collected shows that the effect of heredity is five or ten times as intense as that of environment, and one of the obvious results of this is that social reformers should devote five or ten times as much energy to the question of inheritance as they do to that of environment. To give an illustration by reference to the relation of alcoholic mental deficiency. Those who regard alcoholic parental environment as the main factor will advocate enforced abstinence; those who consider heredity all-important will recommend the segregation of the mentally defective."

DR. COLLIE medical examiner to the London County Council, calls attention in his report on the work of the five years ended last July, to the large proportion of cases set out under the head of neurasthenia, mental depression, and insanity. Neurasthenia, he describes as a "physiological sin," and he urges that over-time and overwork should be discouraged in all departments and grades of the service.

THE Mond benefaction, says *The Times*, is all the more deserving of gratitude since the giver, though English by adoption and domicile, was of foreign birth. He made his great fortune in England, and to England he leaves those treasures the acquisition of which was the pleasure of his maturer years. Dr. Mond was the best type of cosmopolitan. German by birth, English by long residence, he had a passion for Italy and Italian art. Rome was the city in which he preferred to spend his leisure, and it was in Rome and Florence that he acquired that love and knowledge of the painters of the Renaissance which led him to form his choice collection.

A LECTURE has been delivered in French by Sir E. H. Shackleton in Rome, at the invitation of the Italian Geographical Society. King Victor Emmanuel and Queen Elena were present, and at the conclusion of the lecture the Geographical Society's Gold Medal was conferred on the explorer.

DR. RICHARD BOWDLER SHARPE, the famous ornithologist, who died on Christmas Day, was the first librarian of the Zoological Society of London, and afterwards joined the staff of the British Museum. The monumental work that has made his name familiar in every land is in twenty-seven volumes, of which he himself wrote one-half. The work has been carried down to the present year with a hand list of every bird now known.

MANY of the leading American astronomers declare that the pronouncement of Professor Maunders, of Greenwich Observatory, that the so-called canals of Mars are nothing but optical illusions, is incorrect. Professor Lowell is, naturally, also sceptical, and he maintains that the construction of canals on Mars is still going on.

WE have received details of the special arrangements which have been made for the second term in connection with University College. Some interesting courses of lectures are announced, and Professor A. J. Butler's lectures on "The Divina Commedia as illustrated by Dante's other Works," "The French Revolution and Empire," by Professor Montague, and "Greek Sculpture," by Professor Gardner, are among the more attractive items on the list.

A BEAUTIFUL bronze statuette, which is believed to represent Caligula's sister Drusilla, has lately been recovered from the sunken pleasure galley of the Roman Emperor, which lies, with that of Tiberius, at the bottom of Lake Nemi. Many attempts have been made to raise the submerged vessels. Owing, however, to the length of time they have been under water, says the *Illustrated London News*, and the consequent fragility of their timbers, the task has proved one of enormous difficulty, and has hitherto baffled all attempts. Lake Nemi is not far from Rome. It was called in ancient times Lacus Nemorensis (the Lake of the Groves), from the sacred groves and temple of Diana on its banks. Julius Cæsar built a villa there, and the place became a fashionable resort of the Roman world.

At the ordinary general meeting of the First Garden City, Ltd., in the Inns of Court Hotel, Holborn, Mr. Aneurin Williams, the chairman, said they had made substantial progress during the year, although not so great as they would have desired. In reply to questions, the chairman said that ninety-nine years was the period fixed for leases to owners of factories on the estate, and a proposal to have an hotel on the estate had been rejected by a vote of the inhabitants, as also a proposal to have a public-house. He thought they would reach the time when they would be able to pay a small dividend. Proposals for inquiries as to the

policy in reference to the sale of alcohol and to freehold sites for factories were refused. After the meeting an illustrated lecture on the development of Letchworth was given by Mr. Ebenezer Howard, who said that the success of the experiment should be judged mainly by the way they developed child-life. The infantile mortality rate was only 56 per 1,000 births. Mr. Howard briefly explained the benefits of living in the Garden City, as views of the residential and industrial quarters, open-air swimming baths, and other institutions were thrown upon the screen.

In an article on "Parent and Child" in the *Christian Commonwealth*, Sir Oliver Lodge speaks sympathetically of the "make-believe" mood which should be indulged with fairy-tales; and adds that, although the "inquiring" mood has also to be met, and satisfied with facts, the habit of constantly asking whether everything is true is an inappropriate habit. "Some things are better than true. You do not call a sunset or the Sistine Madonna or the Fifth Symphony 'true.' A cloud is not what it seems; and, going up to it, you find it merely a wet drizzle. A rainbow is in many ways deceptive. A mirage can be treated scientifically enough, but to the eye it is a phantasm. Even the image in a looking glass is not really there. Children must learn that things are not what they seem, and that works of imagination and beauty have a truth of their own which can be felt, but not stated. They will know this instinctively; they will not require to be taught it, if they have not been first taught wrong. Wrong teaching is the deadly thing, the thing to avoid. Poetry is the wholesome antidote for any exaggeration on the scientific side."

No city has changed more completely than Brussels in the last fifty years, says the *Graphic*. The old narrow streets have almost disappeared. New arteries of communication between the upper and lower towns are being established. The fine shady boulevards in the upper town, laid out by Charles of Lorraine, have their counterpart in the broad, busy streets that were the creation of the burgomasters Brouckère and Anspach. A new central station is shortly to be constructed below the old Montagne de la Cour. The Montagne de la Cour itself is to be superseded by a Montagne des Arts, which will embellish the approaches to the old Palace of Orange-Nassau—the home of William the Silent—and the modern Musée des Beaux Arts.

THE Senate of the National University of Athens celebrated the centenary of Mr. Gladstone's birth by decorating the statue of the great statesman which stands before the University, and invitations to the commemoration were sent to the members of the Cabinet, the Foreign Ministers, the President of the Chamber, the members of the Holy Synod, and other distinguished persons.

DR. FREDERICK COWEN is writing a new choral work for the Cardiff Festival next September, of which he is conductor. It is entitled "The Veil," and is adapted from Robert Buchanan's poem, "The Book of Orm."

A MEETING of wholesale clothiers in Lancashire has been held in Manchester to consider the Trade Boards Act, which aims at stopping sweating in the clothing trades. It was decided to recommend the Board of Trade to establish a minimum rate of wages for the whole of the trade.

THE Indian National Congress has as president a public man who is widely known in India, though his name is unfamiliar in this country. Mr. Madan Mohun Malaviya is a pleader practising in the Allahabad High Court. He began life as a school teacher, and tried his hand at journalism before going to the law. An active politician for many years, he has been for some time past a member of Council in the United Provinces, and has ranked among the most prominent supporters of the Moderate Party in the Congress, and has also made a reputation in North-Western India as a social, educational, and religious reformer. In religion he is nearer to the orthodox Hindu standpoint than many of

the Indian reformers. His oratorical gifts are of a high order, and he is one of the few Hindu politicians who have never been suspected by the officials of leanings towards the extremist camp.

THE number of travellers going over some of the magnificent mountain passes in Switzerland by the old-fashioned diligence instead of through the tunnels by train, is, we learn, increasing. This is good news for those who complain that Switzerland is being spoilt by mountain railways.

WRITING in the *Atlantic Monthly* on "The Heterodoxy of Genius," Mr. W. A. Smith discusses sympathetically the problem of the essentially Nonconformist attitude, "genuinely Protestant and intolerant," of the man gifted with imagination in a special degree, who, from the point of view of the average Episcopal parson, is "seemingly going to waste outside parochial bounds." The writer admits that "a genius can rarely be held in social groups in such first-hand matters as faith and worship. His directness and intensity of vision are themselves limitations which narrow the field of comradeship. He sees further, but sometimes not so much as common folk. His short cuts to reality make him impatient with the more orderly conventional routes. With less pretence to frequent converse with God, he approaches Him, nevertheless, with a certain ceremony of the spirit after a liturgy of his own. The clear sweep he gets on the outside, unobstructed by the details which belong to the office-work of religion, appeals to his romantic temperament. Offensive particulars, like heresy trials, the fussiness of dignitaries, and church controversies, fret his spirit. Out he goes to gather his most excellent beauty by the way."

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliff Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply Mrs. POCOCK.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, S. DEVON. Ladies as guests. Special advantages for girls visiting alone. Consumptives not admitted. From 35s. weekly.—Prospectus from Miss JONES.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests, at 2, Newlands.

A LADY STUDENT offers Board and Residence to a worker in London, during her sister's absence abroad. 25s. weekly.—Apply, Miss DOROTHEA SPINNEY, Felden, Boxmoor.

KINGSLEY HOTEL

(TEMPERANCE),
HART ST., BLOOMSBURY SQUARE, LONDON.
Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms, Lounge; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone. **Bedrooms** (including attendance) from 3s. 6d. to 6s. per night. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day.

Full Tariff and Testimonials on application.
Telegraphic Address "Bookcraft," London.



MAKE YOUR OWN RUGS

Of all the Home Industries that of Rug-making has become at once the most fascinating and simple. Valuable and highly artistic rugs and mats—the hand-tufted kind, so delightfully soft and luxurious—can now be made with amazing celerity by using "Wessex Thrums." The Wessex way of rug-making is so easy, all the preliminary tedium of winding and cutting the wool oneself is unnecessary, and rugs can be made into any design and colouring. In all "Wessex" Home-made Rugs, from the simplest to the most elaborate design, there is that distinctive sign of quality, careful colouring, and perfection of finish which place them beyond comparison and in a class apart. For patterns and a charming Illustrated Brochure send 4d. to-day to

THE ART WEAVER'S GUILD,
22, Wessex Works, Kildermminster.

THE LATEST FOUNTAIN PEN, 1909 MODEL.

One of the leading manufacturers of Gold Fountain Pens challenges to demonstrate that their Pens are the very best, and have the largest sale, that no better article can be produced.

They offer to give away 100,000 10/6 Diamond Star Fountain Pens, 1909 Model, for 2/6 each

2/6

This Pen is fitted with 14-carat Solid Gold Nib, iridium pointed, making it practically everlasting, smooth, soft and easy writing and a pleasure to use. Twin Feed and Spiral to regulate the flow of ink, and all the latest improvements.

One of the letters we daily receive:—"It is by far the best of the kind I have ever used."



THE SELF-FILLING AND SELF-CLEANING PERFECTION FOUNTAIN PEN is a marvel of Simplicity; it deserves to be popular. It is non-leakable, fills itself in an instant, cleans itself in a moment—a press, a fill—and every part is guaranteed for two years. The Massive 14-carat Gold Nib is iridium-pointed, and will last for years, and improves in use. Fine, Medium, Broad, or J points can be had.

This Marvellous Self-Filling Pen, worth 15/-, is offered as an advertisement for 5/6 each

5/6

It is certain to be the Pen of the Future. Every Pen is guaranteed, and money will be returned if not fully satisfied. Any of our readers desiring a really genuine article cannot do better than write to the Makers.

THE RED LION MANUFACTURING CO., LTD., 71, HIGH HOLBORN, LONDON,
and acquire this bargain. (Agents wanted.)

READ JOHN PAGE HOPPS' MONTHLY, THE COMING DAY.

PRICE THREEPENCE.

Contents for JANUARY.

An Advent Study on The Logos.
The Athanasian Creed.
The Trysting Place with Christ.
Three Notable Books.
Behind Matter.
A British Solomon in India.
A Victim's Appeal.
The "Wonderful" Gift to India.
A Novel Guardian Angel.
A Conscript on Conscription.
Notes by the Way.
Crutches for the New Year.

LONDON: A. C. FIFIELD, 44, Fleet-street.

May be had from all Newsagents, or direct from the Editor
The Roserie, Shepperton-on-Thames.

Telegrams: "Platefuls, London." Telephone: 3899 Gerrard.

THE NEWTON HOTEL, HIGH HOLBORN.

Opposite British Museum Station. 12 minutes' walk from the City Temple. The centre of the Tube Railways, shops, and Amusements. Handsome public rooms. Electric light throughout. Room, bath, and breakfast, 4s. 6d. Inclusive terms, £2 2s. per week.

Personal Supervision of Proprietresses.

IRISH LINEN SALE!! During January only!—Grass Bleach Damask Tablecloth, floral design, 63 in. by 64 in., 2/11. Postage 3d. Patterns FREE. Other bargains. Write for circular.—HUTTON'S, 5, Larne, Ireland.

"SPUNZELLA," the winter Blouse fabric, warm, smart, soft, unshrinkable; colours fast; makes up beautifully. Handsome designs. 200 Patterns FREE. Ready-made Blouses from 6/6. Postage 3d.—HUTTON'S, 5, Larne, Ireland.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1/6 6d. a year; 9d. per dozen; 3s. 6d. per box, extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
SIR WILLIAM CHANCE, F.H.A. HARCASTLE Bart. F.S.I.
Miss CECIL GRADWELL. Miss ORME.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

CHARLES A. PRICE, Manager.

NOMORE FOOT TROUBLE

Dry, Warm, Comfortable Feet assured! Wear **Dr. Wilson's Electro-Galvanic Socks.** Prevent and cure Rheumatism, Gout, Coughs, Colds, and all nervous troubles. Electricity, properly applied, never fails. Wearers soon realize increased vigour and less sense of fatigue. For Walking, Golfing, Shooting, Motoring, &c., they are invaluable. Price 2s. 6d. per pair (say size of boot worn).—Dr. WILSON'S PATENTS CO., 140, Gray's Inn, London, W.C.

"NAVY SERGE, REAL," as Used in Royal Navy, 1/3, 1/6; also black, cream, scarlet; patterns free.—J. BUCKLE, Naval Outfitter, Serge Contractor (Dept. I.), Queen-street, Portsmouth.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lambs Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate—Saturday, January 8, 1910.

* Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3525.
NEW SERIES, No. 629.]

LONDON, SATURDAY, JANUARY 15, 1910.

[ONE PENNY.

NOTICE.

The columns of THE INQUIRER afford a most valuable means of directing special attention to

CHARITABLE APPEALS.

Particulars of the exceedingly moderate charge made for the insertion of notices of this kind will be found on page 2 of this issue.

COMMENCEMENT OF A NEW VOLUME!
Now is the time to start subscribing to
"YOUNG DAYS."

Our Young People's Own Magazine,
Edited by Rev. J. J. WRIGHT, F.R.S.L.

CONTENTS OF THE JANUARY NUMBER:—

The New Year. (Poetry.)
A Christmas Rose-bush.
Busy Little Maids. (Full-page Picture.)
The Mermaid of the Doom-Bar. (Chap l.)
Thoughts of the New Year.
A Wise Simplicity.
Young Day's Guild Work.
Another Year with the Poets.
Marian Pritchard Cot. (Picture.)
Winifred House. (Aunt Amy's Corner.)
Has and Is.
Land of Milk and Honey. (Illustrated.)
Shakespeare on Temperance.
Our Little Ones' Page. (Boydie's Fun.)
Puzzles & Puzzlers.
Editor's Chat, &c.

PRICE ONE PENNY MONTHLY.
Annual Subscription, by Post, One Copy, 1s. 6d.

Published by
THE SUNDAY SCHOOL ASSOCIATION, Essex Hall,
Essex Street, Strand, W.C.

BOOKS. Publishers' Remainders.

Books, in new condition, as published, at
Greatly Reduced Prices, including a large
Selection for New Year Presents.

Catalogues post free.

Who's Who and Year Book, 1909, published 11s. net,
4s. post free.

HENRY W. GLOVER, 114, Leadenhall St., E.C.

Just Published

Crown 8vo. 384 pages, 6s.

"A DAUGHTER IN JUDGMENT."

By EDITH A. GIBBS.

Messrs. John Long, Ltd.

Schools.

EDGBASTON COLLEGE FOR GIRLS,
227 and 198, BRISTOL ROAD, EDGBASTON,
BIRMINGHAM.

Principal - - - MARY E. BAILY.

Head Mistress - ELEANOR MOSS, B.A.

Resident Pupils (limited to 18) taken at
private house of Principal.

Day School of 130 pupils. Games, Swedish
Gymnastics and Health Exercises under one of
Madame Osterberg's trained Mistresses.

Preparation for London and Birmingham
Matriculation, Cambridge Locals.

Associated Board Music Examinations and
L.R.A.M. Special terms for pupils over 16
studying for the profession.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss
LILLIAN TALBOT, B.A. Honours Lond. Preparation
for London Matriculation, Trinity
College, and Associated Board of Musicians.
Healthy situation, Hockey, Cricket, and Swim-
ming. Special terms for daughters of Unitarian
ministers.—Apply to the HEAD MISTRESS.

Term begins January 15.

A Class for Intermediate Arts Examinations will be
formed in January.

WAVERLEY SCHOOL, SHERWOOD
RISE, NOTTINGHAM. Head Master: Mr.
H. T. FACON, B.A. Boarders. Home in-
fluence. Private field opposite school. Tele-
phone. Ministers special terms. Re-open
January 18.

LEITCHWORTH SCHOOL, HERTS.
Bracing climate; aims at developing
health, intellect, and character. Thorough
unbroken education from 6 years upwards.
Boys taught to think and observe, and take
interest in lessons. All religious opinions
honourably respected. Outdoor lessons when-
ever possible. Experienced care of delicate
boys. Well - equipped new buildings.
Principal: J. H. N. STEPHENSON, M.A.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

In the country, four miles from Crewe.
Preparatory Department recently added. Boys
admitted on the Foundation at half fees.

For particulars apply to the HEAD MASTER,
or to the Clerk to the Governors, 38, Barton
Arcade, Manchester.

LLANDUDNO. — TAN-Y-BRYN.
Preparatory School for Boys, established
1893; on hillside overlooking centre of the
Bay. Sound education under best conditions
of health. Inspection cordially invited.

L. H. EDMINSON, M.A. (Oxon).

C. J. MONTGOMERY, M.A. (Oxon).

ST. GEORGE'S WOOD, HASLEMERE, SURREY.

SCHOOL FOR GIRLS. Sandy soil.
608 feet above sea level.—Principal, Miss
AMY KEMP.

BRITAIN'S GREAT HERITAGE OF SONG.

THE NATION'S MUSIC

FIVE SPLENDID VOLUMES.

being the complete and most repre-
sentative collection ever issued of

OUR COUNTRY'S WEALTH OF SONG.

The Songs of England. The Songs
of Wales. The Songs of Scotland
and of Ireland. Love Ballads. Sea
Songs. War Songs. Solos. Duets.
Part Songs. Glees.

THE BEST OF ALL THE CENTURIES, SECULAR AND SACRED.

The Music is printed from engraved
plates on good paper, with Tonic Sol-
Fa and Staff Notation.

If you are not thoroughly satisfied with the volumes, we will at once refund your money and free you from
all carriage charge.

THE WAVERLEY BOOK COMPANY

56, Vulcan House, LUDGATE HILL, LONDON, E.C.

This is one of the greatest achievements
in Music publishing on record. It
forms a complete Library of British
Song, and a great deal more. The
Songs have been carefully revised by
competent Musicians, the accompani-
ments are perfectly arranged, and

THE STORIES OF THE SONGS

and of their composers are beautifully
told in a series of notes by

ROBERT J. BUCKLEY, F.R.C.O.,

while an additional charm is given to
the volumes by a fine series of

ILLUSTRATIONS

appropriate to the Songs.

The Greatest and Cheapest
offer of Music ever made.
The whole Five Volumes sent
for only 3/- down, and 8 further
payments of 4/- each.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, January 16.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
Bermordsey, Fort-road, 11.30, Morning Conference; 7, Rev. J. HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
Brixton, Unitarian Christian Church, Effra-road, 11, Rev. E. D. TOWLE, M.A.; 7, Rev. G. C. CRESSEY, D.D.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. T. E. M. EDWARDS.
Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. H. DRUMMOND, B.A.; 7, Rev. W. J. JUPP.
Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
Finchley (East), Squires-lane Council Schools, 6.30.
Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. C. F. HINTON.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford, High-road, 11, Mr. WALTER RUSSELL; 7, Rev. W. H. DRUMMOND, B.A.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. G. CRITCHLEY, B.A.
Stoke Newington Green, 11.15 and 7.
Stratford Unitarian Church, 11, P.S.M., Mr. A. CAUSEBROOKE; 6.30, Rev. JOHN ELLIS.
University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. E. D. TOWLE, M.A.
Wood Green Unity Church, 11 and 7, Rev. DR. MUMMERY.
Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
BIRMINGHAM, Church of the Messiah, Broad-street, Rev. JOHN WORSLEY AUSTIN, M.A.
BLACKBURN, King William-street, near Sudell Cross, 10.45 and 6.30, Rev. E. W. SEALY, M.A.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. HERBERT McLACHLAN, M.A., B.D.
BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CHATHAM, Unitarian Christian Church, Hammond-hill, 11 and 6.30, Rev. J. MORGAN-WHITEMAN.
CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. JOHN KINSMAN.
CHELTENHAM, Bayshill Unitarian Church, Royal Well Place, 11 and 7.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. E. CERREDIG JONES, M.A.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12, Rev. J. HAMILTON VANCE, B.D.
EVESHAM, Oak-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
GATESHEAD, Unity Church, 10.45, Mr. JOHN NIXON; 6.30, Mr. WALTER GLOVER.
GORTON, Brookfield Church, 10.45, Rev. GEORGE EVANS, M.A.; 6.30, Rev. W. G. CADMAN.
GUILDFORD, Ward-street Church, North-street, 11 and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Student.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. M. WATKINS.
MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MORETONHAMPTON, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. FREDERIC ALLEN.
PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. T. R. SKEMP.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11 and 6.30.
WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALM FORTH.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

DEATH.

TAYLOR.—On January 10, Kate Beryl (Bobo) daughter of Lincoln and Kate Elizabeth Taylor, of "Sunbeams," Ulleswater-road, Southgate, N., aged 5½ years.

Situations

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

A LADY requires post as COMPANION-HOUSEKEEPER to lady or gentleman. Experienced; highest references.—Address, E. E., 3, Essex-street, Strand, W.C.

LADY HOUSEKEEPER wanted by Widower with daughter, aged seven. Must be well educated and accustomed to children.—Address, S. C. S., INQUIRER Office, 3, Essex-street, Strand, W.C.

MATERNITY NURSE wants cases.—Nurse CHAPPELL, Maternity Hospital, Wilton-terrace-road, Leeds.

WOULD any retired Minister take Morning Service at Tunbridge Wells for one year? Honorarium £40.—Apply, Miss YEOMAN, The Three Gables, Tunbridge Wells.

MISS LOUISA DREWRY will resume her Lessons, Classes, and Lectures on Monday, January 17.—For information concerning them apply by letter, 143, King Henry's-road, London, N.W.

The Inquirer

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken. Cheques, &c., for Subscriptions, &c., should be made payable to E. KENNEDY, at the Publishing Offices, 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

Advertisements must reach the Office not later than Twelve o'clock on THURSDAY to appear the same week.

All communications and payments in respect to Advertisements to be made to Messrs. ROBERT C. EVANS & Co., Byron House, 85, Fleet Street, London, E.C. (Telephone, 5504 Holborn)



THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	35	QUESTIONS AT ISSUE:—	Publications received	44
EDITORIAL ARTICLE:—		Would the Adoption of Socialism tend to	FOR THE CHILDREN	44
Christianity without History	37	the Well-being of Society	The Social Movement	45
LIFE, RELIGION AND AFFAIRS:—			The Unitarian Movement	45
The Meaning of Sin	38	BOOKS AND REVIEWS:—	Channing House School	45
Some Observations on Industrial Condi-		Shakespeare and his Contemporaries	NEWS OF THE CHURCHES	46
tions in Italy: The Strike	39	Natural and Social Morals—Professor	NOTES AND JOTTINGS	47
		Inge's Jowett Lectures on Faith		
		Literary Notes		

* * Will contributors and correspondents kindly note that all letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. They should be endorsed "Inquirer" on the outside. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C., as usual.

NOTES OF THE WEEK.

THE Committee of the International Arbitration and Peace Association has received from the German Peace Society a letter thanking the Committee for a resolution passed by it, and "for the energetic manner in which you have replied to one of your journalists who has been trying by misrepresentation and distrust to disturb the steadily-growing agreement between our countries." The letter continues: "We can assure you that not only the German Peace Society, but also the larger part of the German people, reciprocate your friendly disposition, and that the German pacifists are always on the look out, ready to oppose the incitements of certain well-known factions. With regard to a convention for the limitation of naval armaments, we think that the best basis for the 'formula of disarmament' would be an agreement between the two countries that Germany should have the right to spend each year a certain sum, say 350 million marks, and England 700 million marks, for naval armaments. Naturally this would be impossible without a simultaneous convention between England and Germany by which the two countries would engage to help each other if attacked on sea by another Power, or that all the sea Powers should agree at the next Hague Conference to the fixing of their naval Budgets."

PROFESSOR SADLER spoke some very timely words on the need of greater efficiency in education at the Northern Education Conference held at Leeds last week. Never before, he said, had so many thoughtful citizens been deeply stirred by the problems of national education, and such a movement was the herald of effective reform. Out of 1,300,000 boys and girls in England and Wales between

twelve and fourteen years of age, 211,000 had already obtained exemption from school, and were receiving no further systematic education. Of 2,000,000 between fourteen and seventeen only one in four received on any week-day any continued education. Modern industry was exploiting boy and girl labour during the years of adolescence. The limits of the evil could not be defined with that statistical accuracy that was desirable, and he suggested that in the census of next year information should be gathered to show the occupations of males and females under each year of age up to twenty-one. Did they not all virtually concur in thinking that all boys and girls ought to receive during the years of adolescence some form of continued education which would develop their physique, widen their mental outlook, cultivate their sympathies, prepare them for the responsibilities of parenthood, equip them for trustworthy efficiency in their occupations, and fit them for the duties of citizenship? There were many signs that the nation was approaching the problem in the right attitude of mind and with willingness fairly to consider temperately stated arguments for reform. The growth of this right attitude of mind was much more important than hurried legislation, which, indeed, if precipitately forced on to the Statute-book, would retard rather than hasten our advance.

* * *

THE *Christian Commonwealth* of last week contains an article of unusual interest by the editor of the *Hibbert Journal* on "Education Founded on Faith in Man," in which he proclaims himself an uncompromising optimist so far as educational progress is concerned. "I see no reason," he says, "for supposing that the modern belief in education will decrease in intensity. I imagine it will increase. The zeal and fervour now displayed are only a foretaste of the zeal and fervour of posterity. We shall not ask the State to do less for education; we shall ask it to do more. More and more of the surplus wealth of the country will be diverted into educational channels. Less of that wealth will be spent on senseless luxury, less of it will go to the support of vast armaments; more of it will be spent in teaching and training the young. The great teaching establishment of the nation is not going to

be disestablished; it is going to be built on firmer foundations than ever." The following striking passage illustrates his general point of view: "Education is our social right only on one condition, that we put the results of our education to social uses. Unless we have grounds for believing that man is a being who can be trusted in the long run to employ what society has taught him for the good of society, then we have no ground for asking society to teach him. If he is as likely as not to turn his education to his own harm, or to use it as a weapon of offence against his fellows, or against posterity, then the whole ground falls away on which the plea for education has to be based. Belief in education means faith in man—faith in man, with all its formidable difficulties overcome, with all the reasons for distrusting human nature put to silence—and unless we are prepared to defend the second thing no one of us has the right to defend the first. We have only to consider these things, and I think we shall have to confess that the modern belief in education, which many persons have adopted as a substitute for other forms of idealism, both theological and philosophical, itself rests on an implied but very lofty form of idealism as to the nature of man. It presupposes the ultimate goodness of humanity." We are glad to notice at the foot of the article an announcement that it is part of the introductory portion of a work on "The Philosophy of Education" which Mr. Jacks hopes to publish at an early date.

* * *

THE exploration of the historic sites of Palestine has been yielding some fruitful results recently. A number of German archaeologists have begun a series of scientific excavations at Megiddo, a very marked position on the southern rim of the plain of Esdraelon. The work has been undertaken by the German Palestine Association in conjunction with the Orient Gesellschaft. Professor Thiersch, who has furnished the Berlin correspondent of the *Morning Post* with a very interesting report of the excavations, states that Megiddo was so important a position on the great military road from the Mediterranean to the interior, that Tuthmosis III. boasts of taking it in one of his inscriptions on the rock temples of Karnak. The Egyptian monarch states that he is prouder of taking Megiddo than of taking a thousand other towns.

As far as the excavations have already proceeded, Thiersch is certain that he has discovered remains of buildings dating from the time of Solomon and Jeroboam. A jasper seal, bearing the engraving of a lion, is unquestionably the seal of the son of Nebat who made Israel to sin. There is every reason to believe, says Thiersch, that the expedition will discover the walls which offered so stout a resistance to Tuthmosis. Traces of fortifications on a very extensive scale have already been laid bare, and it is believed that they are not far from the great palace in which the allied Assyrian princes fought and finally capitulated. Tuthmosis states that he captured 87 sons and daughters of princes, over 1,700 slaves, immense stores of household goods, furniture, vessels and weapons of the costliest materials. He captured, moreover, 900 chariots, 200 suits of armour, 500 bows, 2,000 horses, an equal number of oxen, and 20,000 other animals, carrying all with him in triumph to Egypt. Thiersch believes that his future work will cast a flood of light on some of the most complicated passages in Kings and Chronicles.

SOME remarkable results have also been obtained in the course of the renewed excavations on the site of Jericho, which were carried out in January, February, and March of last year. Among other things it is claimed that the excavations have established the fact that Jericho was completely surrounded by a high and thick wall, and that undoubted remains exist of an early Canaanitish town beneath the buildings of a later date.

WE have received from Mrs. Fisher Unwin an interesting letter on the subject of "The Hungry Forties, and Richard Cobden on Women's Suffrage," which contains some very interesting reminiscences of her father. "In 1845," she says, "in Covent Garden Theatre, he addressed one of the largest audiences during the Anti-Corn Law agitation, in these words:— 'There are many ladies, I am happy to say, present. Now, it is a very anomalous and singular fact, that they cannot vote themselves, and yet they have a power of conferring votes on other people. I wish they had the franchise, for they would often make a much better use of it than their husbands.' Again, in a speech in the House of Commons on July 6, 1848, he narrated a conversation 'with a gentleman who was engaged in drawing up the Charter.' This was, no doubt, Francis Place, who asked Cobden to support Universal Suffrage on the ground of principle. He replied:— 'If it is a principle that a man shall have a vote because he pays taxes, why should not also a widow who pays taxes, and is liable to serve as churchwarden and overseer, have a vote for members of Parliament?' In 1860, Mr. Cobden, still adhering to his convictions, in a letter to his friend Mr. Joseph Parkes, the father of Bessie Raynor Parkes, now Madame Belloc, who is still living, says:— 'My doctrine is that in proportion as physical force declines in the world, and moral power acquires the ascendant, women will gain in the scale. Christianity and its doctrines, though not yet coming up to its own standard in

practice, did more than anything since the world began to elevate women. The Quakers have acted Christianity, and their women have approached nearer to an equality with the other sex than any of the descendants of Eve. I am always labouring to put down physical force and substitute something better, and therefore I consider myself a fellow-labourer with your daughter in the cause of Women's rights.'"

LORD CROMER gave an important address on "Ancient and Modern Imperialism," to a meeting of the Classical Association, held at King's College on Tuesday. It contained a striking passage in defence of humanitarian feeling as part of the art of government, though it increased the difficulties. The modern Imperialist, he insisted, would not accept the decrees of nature. He struggled manfully and at enormous cost to resist them. The policy of preserving and prolonging human life—even useless human life—was noble. It was the only policy worthy of a civilised nation.

Dr. CLIFFORD'S New Year's address, delivered in Westbourne Park Chapel on Monday evening, January 3, on "The Social Renaissance of 1909," appeared in full in the *Christian World Pulpit* last week. It contains a broad survey of the activity of the social spirit at home and abroad, and is animated by his own passionate belief in the cause of democracy, and the deep conviction, which is the root of his own courage and optimism, that the soul of the world is alive.

ACCORDING to the official returns for last year there has been a decrease of 1,553 in membership among the Baptists and of 2,492 in the case of the Congregationalists. Denominational statistics are not very appetising reading at the present time, though we think it would be misleading to take them as convincing evidence of the average spiritual temperature. There is an increasing number of earnest and broad-minded people who cannot fit their spiritual life to the accepted boundaries and the traditional machinery of the sects. Religion itself must be reckoned with as one of the forces which is producing denominational disintegration; and this process, which is so disquieting to the official mind, may be a necessary stage in the effort to recover the unifying power of spiritual faith and the Christian vision of the kingdom of God.

WITH the beginning of the year Dr. Horton completed thirty years at Hampstead. Those who can remember the small iron church in which he began to preach after he left Oxford will appreciate to the full the remarkable character of his ministry with its growing popularity and its ever-widening usefulness. There could hardly be a severer test of a man's spiritual power and intellectual resourcefulness. He was himself ready, he said in his New Year sermon commemorating the event, to go on preaching the unsearchable riches of Christ for another thirty years if it were for the good of the Church. But he knew too well that it was one of the tragedies of ministerial life, especially

among Congregationalists, when a minister outstayed his usefulness, and in his later years destroyed the work of his earlier years.

Dr. G. S. BARRETT, of Norwich, has announced that he will retire from the active ministry at the end of the present year in order to leave room for a younger man. He has been minister of the Princes-street Congregational Church for 45 years, and is everywhere held in honour as one of the veterans of English Nonconformity, a man of strong personality and fine religious gifts. "In the length and devotion of his service to Princes-street Church," says the *Christian World*, "Dr. Barrett has worthily followed the example of his predecessor in the pastorate, Rev. John Alexander, who ministered to the church for fifty years. These two pastorates will therefore cover a period of ninety-six years. Dr. Barrett has not only been an earnest and cultured leader of Free Church life in the old cathedral city, but he has been one of the leading figures in English Nonconformity, a President of the English Congregational Union, and editor of the Congregational Hymnal. His ministry has built up an active and prosperous church in Norwich, and he has been helpful and strenuous in all good public movements—in hospital and educational work, and in Poor-law administration. Throughout the Eastern counties his name is known and honoured, and he well deserves the title of 'The Nonconformist Bishop of East Anglia,' as he has more than once been described."

It is with very deep regret that we have to announce the enforced retirement, owing to ill-health, of the Rev. Thos. Pipe, of Birmingham. For nineteen years Mr. Pipe has been the organising and inspiring genius of a remarkable centre of missionary activity which has brought the peace and comfort of the gospel and the blessing of human kindness into the darkest corners and the most destitute lives of a great city. The bravest workers in the Christian army are those who do their deed and "scorn to blot it with a name." They are too busy with the day's work and too single-minded in their aims for self-advertisement; but few men are happier in their lot. The gratitude and affection they inspire are entirely free from the base alloy of envy; and their joy as helpers of mankind is a thing which they would not barter for the richest prize the world has to offer. May the strong, quiet worker, who now retires wounded from the field, carry with him always the benediction of these things in his heart.

THE eightieth anniversary of the Brahmo Somaj will be celebrated at Essex Hall, Essex-street, Strand, W.C., on Saturday, January 22, 1910. Programme, 1-2 p.m., Bengali service; 3-4 p.m., English service, to be conducted by Mr. R. Sen, M.A.; 4-5 p.m., interval for tea; 5-6 p.m., Address by the Rev. J. Estlin Carpenter, M.A., D.Lit., on "The Brahmo Somaj and Western Theism." John Harrison, Esq., president, British and Foreign Unitarian Association, will preside.

EDITORIAL ARTICLE.

CHRISTIANITY WITHOUT HISTORY.

PROBABLY there is no article in the current number of the *Hibbert Journal* which will be read so widely as the one entitled "The Collapse of Liberal Christianity," by Dr. K. C. ANDERSON, of Dundee. Men of an ultra-orthodox tendency will turn to it eagerly for the pleasure of watching the death-throes of their enemy, while all who profess and call themselves Liberal Christians will be anxious to know what unseen foe has undermined the temple of their faith while they are still at their prayers. The very title of the article has in it some of the art of the scare-monger to which we are accustomed on election hoardings. "The collapse of *my* Liberal Christianity" would have been less sensational and much truer, we venture to think, to the facts of the case; but for one reader who would turn aside to consider a merely personal confession, there will be scores to listen to bold, challenging statements, however little they may be supported by evidence, when it is the doom of a great spiritual movement which is foretold. Let us explain in a few words what the momentous issues are which Dr. ANDERSON has raised, and why we refuse to be alarmed. In doing so we shall have to use great plainness of speech, so that our meaning may not be missed, and because we believe that vital religious interests are involved. But Dr. ANDERSON would, we are sure, be the first to claim that these questions must be discussed, without any trace of personal feeling, simply in the light of reason and religious experience, of historical evidence and inherent probability. With Dr. ANDERSON himself we are only concerned as the representative, for the time being, of a tendency of thought and a series of conclusions to which he has given emphatic expression.

This article is the last and not the least able attempt to rid Christianity of the encumbrance of history. If only it can be evaporated into a form of cosmic idealism, its recorded events being sublimated into symbols of interior processes in the life of the soul, then, it is thought, it will be simple and spiritual enough for universal acceptance. Hitherto, from the time of the Gnostics to that of Strauss, two difficulties have stood in the way of the triumph of these suave arguments. History has declined to abdicate, and human nature has shown an obstinate preference for the plain fact and the recorded event. Dr. ANDERSON, however, is forced to quit *terra firma* and to embark on his strange experiments in spiritual aviation by an acute fit of historical agnosticism. Has he not also allowed

himself to be captured unawares by the present fashion for rhetorical alternatives in theology—more useful for securing logical victories than for any fruitful understanding of the multiplicity of vital truth? "For some decades now," he tells us, "liberal theology has been engaged in the search for the historical JESUS, and the conviction is being slowly forced upon all candid inquirers that very little can be known of Him. Liberal theology is unwilling to admit this conclusion, because it takes away the basis on which it rests—its working hypothesis—but it is not able to resist it. With the steadiness and certainty of fate, this conclusion advances, and the time is not far distant when it will be universally admitted." We are driven accordingly to the alternative either to accept the ecclesiastical CHRIST of tradition or to become frankly agnostic about the Founder of Christianity. Dr. ANDERSON tries to support his own adherence to the latter position by a series of statements, every one of which requires the most careful scrutiny. "Even the Sermon on the Mount," he says, "on which liberal theology has planted itself, as on a rock, is full of Christological elements. Nowhere do we get back to a historic JESUS. Not only have we not a biography of JESUS, we have not the materials out of which to make one. The words JESUS is represented as speaking were put into his mouth by a community or church who worshipped him. We have no absolute certainty that any single saying in the Gospels was uttered in that precise form by JESUS." He calls attention to the absence of any details of the life-story of JESUS in apostolic literature, and he finds this omission even more disquieting when we pass from the story to the teaching. "When we turn to the other parts of the New Testament, we naturally expect to find these noble utterances occupying the place of first importance in the teaching of the first preachers and missionaries. But the closest and most sympathetic consideration of the case leaves the candid mind in a state of blank astonishment. Hardly the most distant allusion to that teaching which has fascinated later Christendom can be found in apostolic literature." Dr. ANDERSON takes the heroic course of supposing that at the time when the Pauline Epistles were written "the creative sayings of the Gospels had not then crystallised round a JESUS nucleus." But Christianity has to be accounted for, and seeing that both the orthodox and the liberal theory have failed, we must look elsewhere, and Dr. ANDERSON, quite undaunted, provides us with a new solution, his own great contribution to historical research, for which we modestly await one shred of evidence. After a reference to the various cults or clubs which were so characteristic of the social and religious life of the Græco-

Roman world, "let us take as a working hypothesis," he says, "that Christianity began as one of these clubs or communities. The God, or patron, of what afterwards became the Christian church, was 'CHRISTOS,' the CHRIST, and had the characteristics of the Messiah of the Jews." How this cult became attached to an historical person called JESUS, Dr. ANDERSON is only able to explain by plunging still deeper into hypothesis: "Around the dim and meagre outlines of a slain JESUS the mythologising faculty wreathed a garland of glory containing elements from Jewish materialism, Greek philosophy, Oriental cults of dying and rising Saviour-Gods, and the prevalent Roman Emperor worship. Transfigured and glorified into JESUS CHRIST, the ideal became the centre of a cult."

We think that we have expressed Dr. ANDERSON'S crucial positions fairly, though necessarily in an abbreviated form. To say all that needs to be said in reply would require a volume of careful argument and closely-knit evidence. We are not partial in these matters to his method of large emphatic statement. But all that is possible in this article is to suggest to our readers certain considerations, which should make them pause before they respond to the invitation to become historical agnostics, or to lose themselves in the quagmire of subjective hypothesis. We do so with all the graver sense of responsibility, because to ourselves Dr. ANDERSON'S theory is as spiritually desolating as it is historically unconvincing.

(1) We must emphasise what we have said already, that, so far as we know, there is not a particle of evidence for the extraordinary theory of a Christos-cult in the Roman Empire. The responsibility of producing his evidence rests with Dr. ANDERSON, and we have a right to assume that he is prepared to publish his documents and inscriptions, if he really wishes any candid and well-informed readers to treat him seriously. If he relies simply upon his own instinct of probability, we should require a much fuller and more searching explanation of the possibility of the growth of the spiritual splendours of Christianity from such a root. Men do not gather grapes from thorns or figs from thistles.

(2) We feel all through Dr. ANDERSON'S article that we are living in the region of topsy-turvydom. His method of treatment tends to conceal the exquisite humanity of large parts of the Gospels and the homely incidents and people which crowd their pages. To suppose that those things are not primitive and historical, but belong to the mythology which gathered at a later time round a glorified but unknown teacher, contradicts all that

we know of the growth of an idealised portrait. Hagiographers do not invent the homely simplicities, which it is often their chief object to hide out of sight.

(3) Dr. ANDERSON'S emphatic statements about the absence of the influence of the teaching of JESUS in primitive Christianity rest upon a failure to recognise the difference between a book religion and the religion of a living influence, still felt, clear and vivid in memory, and communicating itself by contagion. How often the teaching and the *memorabilia* of the Master's life were on the lips of the early preachers we cannot tell, when it is only occasional letters that have come down to us; though we may hold a contrary opinion to Dr. ANDERSON about probabilities. But one thing stands out quite clearly, namely, the ethical unity of the Early Christian movement. It dominates the New Testament, and binds the Christian societies in the remotest corners of the Empire into a unity of spirit and aim. It is for those who deny it to prove that this ethical unity did not spring from the impact of the life and work and teaching of JESUS upon the society which he created.

(4) We are in fundamental disagreement with what Dr. ANDERSON says about the detachment of the CHRIST of St. PAUL from an historical person. We agree that "Paul's doctrine of CHRIST is, undeniably, a mystical one." But we are far from drawing the implied inference that consequently he can have known nothing of the real JESUS; for all that we know about the mystical relation of discipleship or the more spiritual forms of human love points in the opposite direction. We idealise the life that we have known. St. PAUL was able to speak of the CHRIST within "the hope of glory," and to take him not as an outward mentor but "in the spirit" just because JESUS "after the flesh" was real to him, and he had penetrated by love and spiritual imagination so deeply into the secrets of a real personality. The words:—

"Strange friend, past, present, and to be;
Loved deeper, darker understood;
Behold I dream a dream of good,
And mingle all the world with thee,"

do not prove that Tennyson knew nothing of the earthly life of ARTHUR HALLAM.

If Dr. ANDERSON'S article makes us search more deeply into these things and causes some fluttering of wings in the complacent dovecotes of liberal theology, we may after all have to be grateful for the strange hypotheses and the prophecies of collapse which challenged us to articulate the historical elements of our Christian faith more clearly. But meanwhile we are not persuaded that the sun is even darkened in the spiritual firmament

LIFE, RELIGION & AFFAIRS.

THE MEANING OF SIN.

WHAT is meant by sin, or what ought to be meant by it? This is one of the perennial problems of Religion and Life, to which some interesting contributions have recently been made in this journal. The various writers have touched one or other of its aspects. It is a natural human tendency, when we see one fragment, or one aspect, of truth, to treat it as the whole, and to reject as spurious another fragment offered by some one else. The many-sided and complex character of this particular question is not easily realised unless we have the various theories which have been formed about it brought together, and compared, as they were, for instance, in Dr. W. E. Orchard's very able volume on "Modern Theories of Sin."* I am not now reviewing Dr. Orchard's book, but it may be referred to as a very useful guide in a very perplexing subject—perplexing, that is to say, for those who are not contented to treat their own little fragment of truth as if it were the whole.

Sin is moral evil; it is what in some way obstructs or is opposed to the increasing life of good. What, then, is moral good? It is the ideal of human nature; and the meaning and the character of this ideal become gradually more apparent to the forward-looking spirit of man in the course of human history—when we regard history as a *development* and not as a mere succession of events. In the concrete, this means that, whatever is good, is good *for something*. The highest good is good for the highest purpose. Appeal is therefore made to the consequences of actions, which are judged by their effects on character and on the development of what is distinctively *human* in the highest and most complete meaning of the word. Broadly speaking, actions are judged by their effects on the true welfare or true *life* (in the New Testament sense) both of the agent and his fellows. For the great moral verdict of history and experience—the great result which we may say they almost have—is this. The life of the individual person is so knit up with the lives of others, that he cannot finally separate his private good from the good of all. Thus history and experience gradually confirm—though they do not prove—the central thought and faith of religious idealism; that there is one universal divine life everywhere seeking expression through humanity in forms of human co-operation and brotherhood.

When we understand this, we see what the truest account of sin, which we can give, really is. Sin is the disposition which, consciously or unconsciously, seeks to obstruct this unification of humanity in a life which is divine, and to prevent human beings sharing in a common life, and to disregard the common good. In the pregnant words of the Rev. R. J. Campbell, "Sin is the expansion of individuality at the expense of the race—acting on the belief that the soul can increase at another's cost, can gain by destroying what is an-

other's good. Sin is the tendency to grasp and draw inward, and everything that feeds that tendency makes for death, and seeks to live by death to others. Sin is an attempt to misuse the energies of God, to turn the current of divine energies the wrong way—an attempt to make them minister to self at the expense of that which is outside self." There are secret sins in which a man may indulge, sins against himself, of which the world knows nothing and by which it is not directly injured. But if such a man would only face the facts, he would know that his conduct to himself is having a social significance all the time; the world is the poorer, not only by what he is doing, but by what he is not doing.

There is a tradition, still powerful, asserting that sin is *a matter wholly between the soul and God*. This ancient attempt to take hold of the fact of sin from the divine side exclusively, has become a real source of moral mischief. It leaves the individual soul face to face with the demands of infinite perfection, when he knows well that the individualistic conception of private virtue is utterly insufficient to satisfy those demands. This violent abstraction of the individual from the whole humanity in relation to which his life must be lived, was made by the old evangelicalism, but it was corrected by the equally violent assertion of a *miraculous* salvation and an *imputed* righteousness. I say that all these ideas almost inevitably become sources of moral mischief, for they blind our eyes to the real thing that is at stake—that individual sensitiveness to social obligation, which is the crying need of the present day; they withdraw our attention from the thing which really matters—a rigid and searching examination of our conduct in its relation to human society around us.

We are told of the need of a gospel of "repentance" in order to give an "assurance of forgiveness" and "peace with God." To me such words ring hollow. What right have *you* to an assurance of forgiveness and peace, when the world to which you belong is crying in the darkness, and your own humanity, realised in your fellow-creatures, is groping on its way, stumbling and falling in disastrous might? I want no forgiveness until all are forgiven; I ask for no "perfect peace" until all are at peace; I do not want to go home until all are gathered there. Not that I would vainly try to take upon my own small self all the burdens of humanity, or fancy that none who are looking for the way home can find it without my helping hand. Our home is God; and very many will reach that Home at last by ways that I do not understand or know of. But all goodness lives only as it is given for the life of the world. We are served so far and only so far as we become saviours. We have no righteousness in the sight of God apart from our value to the common life and our contribution to the common good.

We have been told that there is no sin unless there is full consciousness of sin. Thus it is said that sin is *consciously* wilful rebellion against the Infinitely Holy Will of God; or, again, that it is *conscious* choice of the worse in presence of the better. If the first of these statements is intended

* Thesis approved for the Degree of Doctor of Divinity in the University of London, and published by James Clarke & Co.

to be the whole truth, or at least intended to be a definition of sin, then it follows that no one sins who has not an immediate and complete consciousness of God. But this consciousness is a rare human experience. Professor Upton says that "hypocrites and sensualists are well aware that it is for the justification of some of their own personal desires that they are thus acting, and that, in so acting, they are resisting what they feel to be a divine authority within their souls." What hypocrite or sensualist is capable of feeling a divine authority within the soul, unless we misuse these words to mean vague and passing gleams of a possible better life? If, however, sin is defined as the conscious choice of what we know to be worse in presence of what we know to be better, the case is altered. Professor Upton says that to deny the possibility of such a choice is to reduce sin to error—to reduce hypocrisy and sensuality to a mistake in judgment. On the other hand, Professor Henry Jones declares that "Evil as evil, loss as loss, a worse *because* it is the worse, is not a possible motive for human action; in speaking of man we must not forget the qualities of man, and a being who sought *no* good through his act, or who sought a false good *because* of its falsity—who willed evil *because* of its evil—would not be a man." This question leads us to a difficult psychological analysis of motives. I do not press it here; for the objection which weighs with me is not as to the possibility of a conscious wrong choice; it relates to the assumption that consciousness is a necessary characteristic of sin.

If we settle down into the conviction that there is no sin unless there is a consciousness of sin, the inevitable result is the cultivation of that feeblest of all human moods—the one which is ever ready to fall back on the complaint, "I did not mean to!" The mood which the morality of modern life demands is not the one which *does not mean to*; it is the one which *means not to*. There is grave moral danger in overlooking the importance of this. The following passages from the late Dr. Everett's recently published Harvard Lectures, will illustrate my meaning:—"Take the case of a captain of a steamship who knows that in an hour his vessel will be in a dangerous position where all his care will be needed, but that meanwhile his presence on the deck is not required. He is tired, and knowing that some relaxation will most refresh him and prepare him for his coming duty, he goes below to amuse himself among the passengers. He becomes absorbed, time passes unheeded, and he is roused to a sense of his duty only by the shock with which his vessel strikes upon some rock in the dangerous passage. The ship is lost. Are we to blame the captain? He was perfectly right in assuming that he was at liberty for the hour, and that relaxation for a time would enable him better to meet the coming strain. He was not conscious how fast the hour was passing; he had no consciousness, no 'sub-consciousness,' that anything was wrong. Yet we do blame him; we hold him to be not only responsible, but criminally responsible for the loss of his ship." There was no one point at which it could be said that he knowingly chose the worse. And this case is a type or example. Here is one of

the subtlest and most dangerous forms of sin. Dr. Everett thus describes another type, represented by thousands of persons: "There are some who never take command of themselves, or realise that it is their duty to do so. There are men who grow up without ever facing the great problems of life. They are not without knowledge of the higher relations, because they live in a community in which such relations are recognised as commonplaces. But other habits of life such as those to which they are accustomed are also considered commonplace; other men beside themselves are living carelessly and indifferently, and merely for themselves. They have never lived earnestly enough fairly to ask what sort of life they ought to lead. They have not refused to ask, but they have not asked. They are taking it for granted that, in some way or other, they will come out right. Here there is no conscious choice of the worse. But we blame such men just because they do not question and do not choose, because they do not take hold of life in earnest and will to make something of themselves for the world. We blame them because, instead of steering themselves they only drift." I say that these are sinful lives. This is not to "pass sentence" as a judge ordaining penalty or retribution of any kind. Sin is not defined as consisting in deeds deserving punishment, but in deeds which hinder the increasing life of goodness in humanity.

"But, doctor, I did not *think*," said a woman, excusing herself. "Madam," he replied, "you have no business not to think." There is the root of the matter. Instead of saying that there is no sin without consciousness of sin, it would be far more true to say that the sin lies in not being conscious of what we are doing, when we ought to be and can be conscious of it. But to make this true, we must abandon the artificial distinction between "error" as something morally indifferent ("a matter of mere prudence") and "sin," as deliberate choice of what is known to be wrong. The nature of "error" springs from want of *thought*; and we must affirm that this may be, and sometimes is, of the nature of "sin," and of sin in its most injurious form. The thing which really matters is, I repeat, a searching examination of our conduct in its actual working on and in human society around us. We are called to act in the light of our insight into the feeling, thought, and life of others. This insight is the work at once of sympathy, imagination, and thought; and failure in this is the root of all sin.

S. H. M.

SOME OBSERVATIONS ON INDUSTRIAL CONDITIONS IN ITALY: THE STRIKE.

My article on "Vaticanism, Free Thought, and Democracy" was written before the interesting review by Mr. Lilley on "The Study of Religion in the Italian Universities." This writer, no doubt much better equipped to speak than I on certain phases of the national problem which is so vital to the future of the Italian Risorgimento, agreed with my main contention. "No conciliation" he said, "is possible between forces pledged to deliberate move-

ment in exactly opposite directions." For spatial reasons I had omitted an incident, for which, as now illustrating his argument, I may bespeak attention. A further call is made by the following Central News telegram, which lately appeared in our English newspapers:—

SOCIALIST RIOT IN CHURCH.

[CENTRAL NEWS TELEGRAM.]

ROME, Tuesday.—Telegrams from Forlì state that during a church service, yesterday, at which Father Gemelli was preaching, several Socialists entered the building, and their leader, interrupting the preacher, asked him if he was prepared to enter into a debate with Signor Podrecca, the deputy. Father Gemelli refused, whereupon the Socialists created a great disturbance, terrifying the congregation to such an extent that several women fainted. A number of male worshippers attempted to eject the brawlers, and a hand-to-hand fight took place, which reached its climax when some of the intruders attempted to fire the building, while others made a rush for the pulpit. The attendant clergy, in their endeavours to shield Father Gemelli, threw lighted candles at his assailants, and thus checking them, enabled him to make his escape. Shortly after which soldiers arrived, in response to an urgent message, and cleared the church.

Towards the end of October the Philosophical Congress met at Rome. During the sittings one of the philosophers expressed his belief in "religion" as a natural fact, but this declaration, with its sympathetic implications, proved very unpalatable to a certain Padre Gemelli, stated to be a young professor of biology. With great warmth he protested that this was an attack upon dogmatic religion, and defiantly declared that it was not Positivism or Rationalism that had opened out to science the better way, but the Church. The hardihood of this assertion, with its concurrent belittling of the functions of philosophy, proved too much for the assembled savants. At once the philosophers thrust aside that decorum which is popularly considered to be the mark of philosophy, and as Italian men of like passions with himself, hotly resented the tone and language of the young priest. Tumult reigned in the seats of the philosophers. When at last a more assured air of calm bathed the angry brows, and the voice of philosophy again began to assume the serious manner that alone is consonant with the consideration of the profundities of the universe, which are its subject-matter, Father Gemelli incontinently exclaimed: "This is not a congress of philosophers, but a packed meeting. We (the Catholics) shall take our leave of you." In the midst of another excited display of de-philosophised feeling, the President declared: "No, Father Gemelli, this is a congress of free men; each of whom says what he thinks, and thinks what he says. You yourself have not spared your opponents; but it is proper that discussion should be open and free out of respect to your challengers and yourself. This is the first duty of philosophy. It will be disastrous if you depart, for men do not desert the field of battle."

The appeal was in vain. Father Gemelli and his friends departed, shaking off the dust of their feet.

Whether the Padre Gemelli of the one incident is also the subject of the second I do not know; but both episodes serve as torchlights upon the unfortunate deadlock in Italy between Vaticanism and all the forces that make for progress.

I pretend to no special knowledge of Italy, but events that happened there during my two months' stay projected into prominence the social aspirations of the Italian as well as his industrial conditions and methods.

The Ferrer indignations and the earnest discussions on the visit of the Czar opened out the heart of the modern Italian worker, exactly as they display his stage in the course of industrial evolution. He is at length finding himself, and the "strike" is at present his most effective weapon. He struck work in Rome in the first place, that he might be present at the great meeting of protest on behalf of Ferrer; and on the appeal of the mayor for a dignified protest against the execution of Ferrer by the citizens of Rome, the Labour Unions called for a continued strike. This was the workman's interpretation of his part in the demonstration of grief. He lost his wages, certainly; but then the protest was for that all the more pointed. The silence in Rome was profound. Not a tramcar, not one public vehicle, was visible. The only vehicular sound in the street was made by an occasional private carriage, and I remember the passage of only one of these. As a deep and pregnant protest, the strike possessed a profound significance; as a demonstration of the power of the worker it was unique. "Would the band play as usual on the Pincian Hill?" I innocently asked. The reply followed hard: "If it did there would soon be no instruments to play with."

The Ferrer strike was general throughout the country.

When the news was spread of the coming of the Czar and his meeting with King Humbert at Racconigi, much discussion arose as to the advisability of another general strike. Not much was said as to any ill effects upon the workers themselves, or upon the business of the country; the problem resolved itself into the moral necessity of a strike. Given that necessity, the strike followed as surely as the day follows the night. Could Italians of a united and free Italy associate with a despot? Would not the fair fame of Italy be smirched? How is a welcome to be given to the Czar without weakening the cause of humanity?

Such were the deep issues thought to be involved. The Federation of Labour, assembled at Turin, voted against a general strike, and in this decision was at one with the opinion expressed by such radical journals as the Roman *Tribuna* and the Milanese *Corriere della Sera*. Even honest people must touch pitch on occasion. The workers were more particularly compelled to catechise themselves when the Syndic of Rome was invited to Racconigi. But, on the whole, mental and formal assent to his visit was accorded. It is true that at Vicenza there was a strike on October 24, to protest against the coming of the Czar; but the newspapers reported that

though the anarchists and socialists did their best at disturbance, the strike did not succeed. Siena, too, whilst I was there, proclaimed its strike, but it was of little account. The fact was that the instinctive opinion of the Italians in general, always sensitive to the proximity of Austria, and concerned on account of a probable joint understanding and action on the part of Austria and Germany, turned towards a public demonstration of the possibility of other factors. The Triple Alliance might be rather strengthened, if it were made clear that the southern member was not without a friend in the East of Europe.

The result of these stirring times has tended towards a general and serious consideration of the "strike" as an industrial weapon of offence. There is no need for me to expatiate on the surface light-heartedness of the Italian temperament, or to touch upon the celerity of his logical faculties; but it is incumbent upon any writer on industrial subjects to draw attention to the differences existing between the southern and the northern mind. In the large, and in many respects a favourable, sense the Italian is childlike. But whilst the outlook on life is more buoyant, and life itself proves a more joyous adventure than it is with us of the north, there are nevertheless attendant inconveniences, not to say weaknesses, on the childlike attitude. Consequences are oftentimes neglected; actions are at the mercy of impulse; men may be the servants of caprice.

Thinkers and writers are pointing out that the "strike" is being discarded by English workmen; that it is only resorted to as a last and brutal necessity; and such is the general knowledge of English national affairs (I kept myself well informed of all notable home doings by the telegrams and London correspondents' letters which appeared in the daily papers), reference is often made to the part played by Mr. Lloyd George and Mr. Winston Churchill as arbitrators in difficult industrial crises. The Italian workman is exhorted to apply less sentiment and more reason to his decisions. It is suggested to him that he considers more the position of the employer; and, moreover, that he should exercise a constraint upon his actions in the interest of the country.

We have known the same novice in England, and can readily recognise the stage of industrial evolution which the Italian workman occupies.

No observer will deny that there is a better time coming for the Italian workman. His very enthusiasm for the abstract cause of humanity will give force to the plea for his own industrial advance. He knows already the advantages of unions, and his vivid sense of solidarity is a strong presumption in favour of his support of the public appeal made, for example, by the hairdressers of Rome for more wages and shorter hours. I have not the figures of the transactions of the co-operative societies in Italy; but the co-operative shops are very general. As I understand, they are more of the collectivist type than in England, and give out their dividends in kind. Perhaps some of your co-operative readers can inform me and THE INQUIRER constituency on the subject.

The history of Italy has been chequered,

and the stormy story of her modern freedom still rings in the hearts of her children. She has ungrudgingly agreed to pay the price of freedom; and indeed in the bright uniforms of the military officers, giving welcome touches of colour to the civilised sombreness of ordinary human apparel, she has something of a reward. But the price is unduly heavy. I willingly testify to the good behaviour of the soldiers. We were constantly coming and going with them as they made for barracks or departed for home; the army is respected, and the men look on their officers with high regard. Nevertheless, I believe that in no country is there less desire for war or for the apparatus of war. The Peace movement will find in the Italian workman a staunch supporter and a firm ally, whilst the day of International Peace, for which the Italian workman is fervently hopeful, will give him his further opportunity of industrial development. The idealistic spirit is within him, and it has a strong savour of practicality. United Italy, freed from the incubus of external fears, will expand in all sane directions. I firmly believe she herself will play a noble part in promoting that peace of the world which will prove her own salvation.

H. D. R.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

WOULD THE ADOPTION OF SOCIALISM TEND TO THE WELL-BEING OF SOCIETY?*

THE question announced as the subject of our discussion is a question which cannot be answered by a direct "Yes" or "No." "Would the Adoption of Socialism tend to the Well-being of Society?" That, I think, must depend (1) upon what we mean by Socialism, and (2) upon the way in which it is adopted. Mr. Balfour has given us a definition of Socialism. He says: "*It is the State ownership of the means of production.*" Taking production in a wide sense to include the distribution effected by trade, we may accept this definition as sufficient for our present purpose. We already have two conspicuous examples of such Socialism in the Post Office and the Government Dockyards. Here the State goes into business on its own account, and most people are ready to admit that this amount of Socialism does tend to the well-being of society. There is, further, what is known as Municipal Socialism, which exists when a municipality owns its own gas, water supply, electric lighting or power, tramcars, baths and workmen's cottages. Now I am anxious not to waste time but to get to close quarters with the real issues at stake, and I ask, with some confidence, have I not already shown that the question of the adoption of Socialism is a question of more or less, both as regards the State and municipalities? We know that some amount of it is good, the only

* Read at a Meeting of the Guild of the Good Shepherd, Poole. A reply will be published next week.

question is how much? Sir Wm. Harcourt said a true word some years ago when he said: "We are all Socialists now." Where we do differ in opinion is in regard to the wisest way in which to adopt Socialism, and where to draw the line, when to stop, and when to go forward. Now, my main contention to-night, the principle I advance confidently and am prepared resolutely to maintain, is this, that the gradual adoption of Socialism, in proportion as we are ready for it, is matter for congratulation not for regret; that this gradual adoption of Socialism brings great gain to society, and that, unless its opponents can prove that this gradual adoption also brings still greater evils, and that these evils cannot be counteracted without abandoning Socialism, these opponents themselves must come and rejoice with us to have won this great gain for their fellow creatures! So far from admitting that progress towards Socialism is on the down grade, I maintain that it is on the up grade, and only requires proper precautions and safeguards. I think there is something rather ridiculous in the way in which the word "socialistic" is used to condemn a project. So far from a project being condemned by its being socialistic, this is something in its favour. There may be other reasons against it, but they must be shown; there may be serious evils involved in it, but they must be proved. Such a contention, of course, involves what I maintain to be a fact, that Socialism, properly defined, does not involve breaking any of the Ten Commandments. It is the State ownership of the means of production, and we can have this without weakening the marriage tie or stealing what does not belong to us. Some Socialists approve political assassination, but it is not their Socialism which makes them do this. Nothing but confusion of thought can arise from a confusion of two totally different meanings of the same word. A man lately wrote a letter to the *Daily News* saying: "I am not a Socialist, but a lover of honest dealing." I object to that "but" just as I object to it in the phrase "Poor but honest." A man, even a duke, can perfectly well be poor and honest; the vast majority of poor men are honest. Now I believe that the main hindrance to the adoption of a Socialism which is sane and honest is furnished by schemes which are politically insane and dishonest, and whatever we do, or do not do, to-night, let us clear our minds of a great confusion. If you mean murder, say murder; if you mean robbery, say robbery; if you mean adultery, say adultery; but do not use the word Socialism in two totally different senses. Do not say that certain proposals are socialistic, which is true in the sense that they would extend the functions of the Post Office, and then denounce them and try to get them rejected on the ground that we ought to hate and punish crime! That is not playing the game.

How often do we hear proposals condemned, not on their own merits, but because of something to which they are supposed to lead. The wisest criticism of this habit was uttered by George Eliot's Daniel Deronda. He says: "I think that way of arguing against a course because it may be ridden down to an absurdity would soon bring life to a standstill. It is not the logic of human action but of a roasting-jack

that must go on to the last turn when it has once been wound up. We can do nothing safely without some judgment where we are to stop." Well, the logic of the roasting-jack is particularly inapplicable in an argument against Socialism, for the whole case of its sensible supporters is a plea for its gradual adoption. What I maintain is, that every stage towards Socialism safely accomplished is matter for congratulation, not regret. It is not that we fail to recognise that there are dangers attending the adoption of Socialism, but we think that these dangers may be successfully met, and in many cases we see that their coming is inevitable under any social system. These dangers mainly concern the loss of liberty and the weakening or destruction of Individualism. I would not undervalue the good that Individualism has done, especially in Great Britain. I believe it a fact that, owing to the scarcity of labour caused by the Black Death, the individual emerged and detached himself from the corporate life of the guild some centuries earlier in England than on the Continent; and that we owe much of our national lead among nations and the high position we have won upon the face of this planet to this early entrance into the struggle for existence which tends to the survival of the fittest and is the way in which Nature produces her fine specimens. During my own life I have watched the career of many lads who have done well in the struggle for success, who have been braced by its difficulties, and have become leaders in our national and provincial life. Our Unitarian congregations all over the land contain many such men. Every Unitarian church pulsing with life and activity owes its main worth to the strong Individualism of some of its members. It is difficult to plead for Socialism before such an audience. Nevertheless, admitting all the truth that can be rightly claimed for liberty and Individualism, I say this: They will never establish the kingdom of God upon earth. In the struggle for existence the weak go to the wall. The survivors are those who are best fitted to survive under the conditions which exist, and these may be very base conditions. In a race one runner wins the prize. You do not make all the runners prize-winners by increasing the pace at which the race is won. Competition will never lift up the lowest. To elevate the residuum some totally different principle is needed. To help weaker brethren, to rescue the perishing, we call in true Christian charity and thoughtful kindness, all that we would encourage, say, through the *Poole League of Help*. Yes, we know this, but do we sufficiently realise how this is interfering with the good that may be done by competition and the struggle for existence which crushes out the weak and promotes the survival of the fittest? Natural selection is one thing, and has achieved some great, albeit cruel, triumphs in the past, but natural selection, held in check by Christian charity, is quite another thing, and all that we can say of it is that it will not continue to do the good that it did if its harshness and severity are no longer allowed to work their will. Let the modern, kindly Individualist tell us how he would meet this two-fold difficulty. On the other hand, competition will help only the favoured few. On the other hand, in our desire and determination to help the

less-favoured many, we lower the average, we keep alive the unfit and too often enable them to transmit their feebleness and even viciousness to another generation. In the case of the feeble-minded this evil has assumed most serious proportions.

This is not the only way in which the good that has been done in the past by Individualism is now no longer possible. Economic forces of enormous power have been tending during the last century towards the substitution of private monopolies for free competition, and during the latter part of the century this process has gone on at an accelerated rate. The United States of America are the country where Individualism is most strongly entrenched, and they are the land of Trusts, Trusts in the new sense of huge commercial monopolies. Individualism is there the seed, and we have the fruit in American multi-millionaires. But see how this monster devours its own children! Monopolies destroy Individualism. Some time ago I read an account of the growth of a mammoth store in Chicago, of how it opened one new branch after another, at first selling its new line of goods under cost price, and how wave after wave of bankruptcies of smaller businesses followed till free competition was excluded and a monopoly was established. Then prices went up. This kind of success is possible because a large business under one management has economic advantages over many small businesses. Socialism recognises this fact, accepts a situation which we cannot alter, and seeks to secure the advantage of the inevitable monopoly for the nation, instead of leaving it to become the plunder of the boss. I ask the thoughtful Individualist if it is not an obvious fact that we are not going to get the same good out of free competition during the twentieth century that men won from it in the nineteenth century?

Moreover, it is possible to recognise that good has been done by Individualism and also to recognise that it is not all good. I read an account of a party of emigrants who went from Liverpool to the West of Canada. While on board ship their fares included their food and all necessary expenses. During this part of their journey the emigrants were kind and helpful to one another, the strong bearing the burdens of the weak. When they landed and proceeded by rail, their fares no longer included food, and there was difficulty in obtaining what was wanted at reasonable prices. Then the emigrants had to engage in a competitive struggle with one another, the strong trampled on the weak, and some of the worst passions in human nature were let loose. Probably the strong men would fight not only, perhaps not chiefly, for themselves, but for their wives and families, but they would do things that would be very cruel to all others. Now, this incident is surely no unfair illustration of the harm that is done by open competition! Would not everyone say that the best way of meeting the difficulties of this particular situation would be to adopt some form of Socialism for that particular railway journey, appointing agents to purchase provisions for the whole train-load and divide them fairly, or in some other way to take due care of the interests of the entire community? If this be so,

there is a presumption in favour of making similar arrangements for the entire community on board this island of Great Britain. I do not say that the analogy holds good in every respect, no analogy does that, but I think a fair inference is that the adoption of Socialism tends to the well-being of society unless greater evils can be shown to necessarily follow. Those who think such evils follow must prove it, or else, let them rejoice over every step successfully taken towards Socialism.

Among the evils that are feared is the loss of the stimulus to exertion produced by the competitive struggle. I have already noticed how much of this stimulus has already been lost (1) by the action of pity, kindness and charity, and (2) by the growth of great monopolies. Still, much remains, and the question is, how far we can dispense with it. The answer depends, I believe, upon how far we are ready to appreciate the worth of *service* and can rely on the spirit of emulation. In the army and the navy we have what we need. Our soldiers and sailors fight side by side, not against each other. The stimulus of emulation takes the place of the stimulus of competition. Can we hope for a similar spirit in the civil service, and can we hope for enough of it to inspire a great extension of the civil service? Are we convinced that this is what we want and should try to secure? If so, let us try to secure it in a sensible way. Let us cease to make a bogey of Socialism, pretending that every step towards it is on the down grade. Let us admit that it is high above us, and that we can only make ourselves worthy of it by the development of high and noble qualities, especially of the spirit of unselfish and devoted service. Then we shall also recognise that to encourage unlimited competition is not the way to encourage the spirit of unselfish service. Rather is it true that in proportion as competition is restricted and Individualism restrained, we may hope to stimulate a fine emulation and an earnest zeal for the common good.

Let me conclude with a few practical illustrations of what may be done in the course of the next fifty years. The nationalisation of railways, canals and coal-mines may be effected by methods which are fair to the shareholders, turning Boards of directors into Commissioners whose first duty will be to consider the interest of the public, extending the working of the old English Trust, so as to keep out the new American Trust, extending, *i.e.*, the principle of the Mersey Dock Board, which has worked so well in Liverpool in contradistinction to that of the dock companies, which have proved far less satisfactory on the Thames. Then, wherever the distribution of commodities has become or is tending rapidly to become a monopoly, crushing out competition and abolishing the good that it can do, there we have a case for making that inevitable monopoly a State monopoly and working it for the good of the nation instead of for the good of the boss. It will be long before this applies to the production as distinguished from the distribution of commodities. In production there is much more room for individual enterprise and the personal element of good leadership. I do not expect that the twentieth century will see the State undertaking to make pottery. So long as we have Free Trade it will be

very difficult to establish a permanent monopoly in productive industries. The American Steel Trust was made possible by the American tariff. But let me give one instance of what may be gained by nationalising distribution. You cannot buy a high-grade type-writer for less than 20 guineas. But I have good authority for saying that the cost of production in the United States, with a good profit, is £5, and that the article is shipped to England at £13 under the stipulation that it be not sold retail under £21. The Americans say this is the best way of doing business they can discover, £5 going to the producer, £16 to agents and advertising. Can we show them how the producer may still have his £5 and the consumer purchase, say, for £6?

I have said nothing about the nationalisation of the land. This is too large a question for to-night. Moreover, leading land nationalisers have seldom been Socialists. Henry George spent the best years of his life fighting Socialism. But, of course, it follows from the principles for which I have been contending that in so far as land is a monopoly and derives its values from its limitation, its ultimate ownership should be vested in the State for the benefit of the whole nation. The way to do this, justly and efficiently, is an enormous subject, into which I do not propose to enter now.

True Socialism is an ideal not capable of immediate realisation, but more and more realisable as men become more and more fit for it, and the virtues which will ultimately render us fully fit for Socialism are those of pity, kindness, helpfulness, friendship, self-devotion, public spirit, and emulation in good works. These are not bad things. We may fearlessly seek to spread them. The safe extension of Socialism is possible through their extension, and all progress along these lines is matter for congratulation. Individualism has done its best work and seen its best days; and for its best, it demands a self-regarding spirit altogether inconsistent with Christianity. On the other hand, every public-spirited man or woman who gives time and thought to the service of the community is helping on the adoption of that Socialism which will and does tend to the well-being of society.

H. SHAWN SOLLY.

BOOKS AND REVIEWS.

SHAKESPEARE AND HIS CONTEMPORARIES.*

IN this fair-seeming volume, which, like its predecessors, is a credit to its English printer and publisher, Mons. Jusserand, essays the formidable task of dealing with that outburst of dramatic genius which characterised the later years of the reign of Elizabeth. Very curious is it to consider how, in her little kingdom, whose importance was no greater than that of Denmark is among the countries of modern Europe, there emerged almost on a sudden an illumination as magnificent as the world has ever seen. One light alone of the galaxy

* A Literary History of the English People. By J. J. Jusserand. Vol. 3. From the Renaissance to the Civil War. Part 11. T. Fisher Unwin, 1909. 12s. 6d.

sufficed to glorify for ever our island race and our language. But Shakespeare, though we are apt to forget it, was one of a great multitude of writers, and in his own generation was not distinguished in eminent degree above his fellows. The output was tremendous, and though, "as compared to other countries, England can show to-day a prodigious number of dramas belonging to this period," yet those which have been preserved are probably but a small part of the total which were written and acted in the prolific years between 1590 and 1620. Of the plays which passed through Henslowe's hands, more than three-fourths are lost, and these were all probably of the better sort from the stage manager's point of view, for Henslowe, though very ignorant, was far too good a man of business to buy what was not likely to pay.

"An ever-ready public, ever-ready authors, talent in abundance," and, we may add, theatres in such number as no other city of the world could come near—these were the conditions which Shakespeare found when he came up, a raw country lad, to try his luck in London. This was the soil in which his youthful genius struck roots and grew and flourished. There was a public greedy of sensation, eager for novel sights, with little discrimination, but intolerant of dulness, looking to the stage for "scenes violent, moving, surprising, patriotic, contemporary, coarse, a mixture of the tragic and comic." And whoso would succeed in the fierce competition for the air and light of popular approval must accommodate himself to the demands from which genius could not exempt itself. He must take of the rank luxuriance of the soil and flaunt it bravely among his kind. Self-restraint, dignity, consistency, regard for the probable or even possible, the stateliness of tragic muse—such as these were considerations no man could entertain who was not in a position to defy the public and indifferent to its favours.

It is this hard necessity which, we imagine, Shakespeare laments more even than the humiliation of his calling, which (despite Puritans and magistrates) was probably in as high repute then as it is at the present time. It is his complaint against Fortune that she did not better for his life provide "than public means which public manners breeds." She obliged him, *i.e.*, to earn a living by pleasing a public which exacted of its votaries that he should "make himself a motley to the view," so he "gored his own thoughts, sold cheap what is most dear," and "looked on truth askance and strangely." Is it not so that a young man, conscious of highest powers, capable of the "powerful rhyme" which would outlive "marble and the gilded monuments of princes," is it not so he would rebel against constraint put upon him to write for "groundlings," who "for the most part were capable of nothing but inexplicable dumb shows and noises, yet could damn the best of plays by their censure?"

So it is that to understand Shakespeare aright, to estimate the immensity of his genius and recognise the full extent of his faults, to keep, as Jonson, in our love of the man on the safe side of idolatry, it is indispensable that we should know some-

thing of the fermenting mass of talents, cupidities, ambitions, out of which he emerged. *Nosce te a sociis* is true of writers as of other men. No author is properly known apart from the age in which he lived. But it is more true of some than of others. The man who deliberately accommodates himself to the demand of the crowd can least of any be understood apart from it.

Of the five long chapters of the present volume four are taken up with this marvellous story of Elizabethan dramatic literature. The first treats of the predecessors, the fourth of the contemporaries and successors of Shakespeare. Between them, as on the throne prepared for his arrival and hung around with rich adornments, the great playwright takes his seat, and receives the homage of his foreign biographer.

"Shakespeare is on the stage, in libraries, in museums; for the first four folio editions of his plays an American purchaser paid in 1905 the sum of £10,000; he is to be met in concerts, in palaces, in hovels. His 'Julius Cæsar' has been acted in our days in the Roman Theatre at Orange; the part of Hamlet has been performed at the Russian Court by one of the same rank as this Prince of Denmark; in a hut of the American Far West, to while away the time during a snowstorm, 'Hamlet' has been read aloud to a cow-puncher by that sturdy ranchman, who was to be later President Roosevelt. The dramatist's works are constantly quoted in parliamentary speeches, in private conversations, in books of all kinds; quantities of his verses have become axioms and proverbs; his name is more familiar than any other. A fame so immense is a phenomenon unique in literature."

We step down from the presence chamber, whither all the world goes up to pay homage, and straightway find ourselves amid the crowd of writers who would be greater if only this one had been not so extraordinarily great. Cowley, Carew, Herbert, Quarles, Burton, and Sir Thomas Browne—forgive us, oh, excellent friends!—but it was not given to you to know the worth of one so great that all of you are small in comparison. One only of all the writers of "The Aftermath" can be said to reach to near the shoulder of Shakespeare, and it is a remarkable fact that the author of a Shakespearean grammar, who has made a special and minute study of the two contemporaries, should have been convinced by the publication of Bacon's Phrase Book "that there is certainly a very considerable similarity of phrase and thought between these two great authors." The two greatest of their time, they were not wholly unknown to each other. How much each may have owed to the other has yet to be discussed without prejudice or passion.

The thanks of all Englishmen are due to Mons. Jusserand for this admirable book.

C. H.

NATURAL AND SOCIAL MORALS. By Carveth Read, M.A., Grote Professor of Philosophy in the University of London. A. & C. Black. 7s. 6d. net.

THE author of this book is the successor of the late George Croom Robertson and

Professor James Sully in University College, London. The volume is interesting for many reasons, and not least because it shows the development which the principles of what used to be called the "English experience-philosophy" have undergone in the mind of an able thinker, who, for some time, was closely associated with the late Professor Robertson in his work at University College.

The present volume is the sequel to the author's last book, "The Metaphysics of Nature," and begins with a summary of the doctrines of this work; the refreshing clearness of the summary is throughout a characteristic of the author's writing. The position is that of Positivism, by which, of course, we do not mean the religion taught by Auguste Comte, but the general doctrine that "the test of truth is the agreement of all the laws and principles that constitute knowledge . . . with one another, and with the details of experience, that is, with observation and experiment." Experience is strictly limited to measurable events in space and time. The author does not, as is usually done, work out this doctrine in the direction of materialism, but uses arguments (some of which resemble those of Idealism) to show that there is no Being without Consciousness; while, at the same time, he "cannot be confident that distinct comparative consciousness (i.e., consciousness capable of comparing one thing with another, and so making the first beginnings of reasoning) exists anywhere except in the higher animals, or that it attains to rational thought anywhere except in man" (p. xv.). The radical weakness of the position seems to us to consist in the view of mere mechanism as universal, with the consequent identification of intelligible causes with mechanical causes. This, of course, is too large a question to discuss here.

The author's statement of the relation of morality and religion is less confidently negative than might have been expected. He treats of morality as a natural growth of human society, but he does not contend that there is nothing in morality which cannot be so explained. He holds that morality has been greatly influenced, both for good and evil, by religion. Among the cases of religious influence detrimental to morality may be mentioned the tracing of the origin of evil to "the breaking of an absurd taboo upon a certain apple-tree"; while, "on the other hand, if pious men think of God as the ideal of human morality, religion may become the strongest defence of justice and liberty, as happened when Cromwell vindicated them in England, and, later, when the conscience of New England awoke from sleep."

Professor Read's whole treatment of morality and its foundations in human society is not only interesting but instructive and timely—especially because of his welcome departure from the traditional treatment of what has been known in the British Islands as "Moral Philosophy." In the second half of his book he discusses, in a very fresh and living way, the ethical problems arising from the development of the family, the state, and art; and those underlying the rise and fall of nations. It is, however, with much disappointment that we find the author appealing to "faith in liberty" as the chief remedy for national degeneration. It is difficult to have faith

in a mere negation. And if the hopeless reflections of his concluding paragraph are true; if, for example, we cannot discover any definite plan for constructing the future or relieving the past, and if, assuming such a plan to have been discovered by the wisest men, it is true that "the rest of us are not wise enough to follow them," then the gospel of liberty is the veriest counsel of despair.

Although Professor Read considers that in certain respects we must appeal to utilitarian considerations, his system is not utilitarian. His conception of the chief end of man takes us back to Spinoza and Aristotle. The good of man is the fullest development of human nature, the fullest activity, the fullest experience—"in a word, general culture." He adds: "It must be understood that the essence of all culture is thought, without which it becomes a mere miscellany of 'accomplishments,' and easily degenerates into affectation" (p. xviii.). The attentive reader will find these sentences of much significance for understanding Professor Read's account of morality.

FAITH. By William Ralph Inge, Lady Margaret Professor of Divinity at Cambridge. Duckworth & Co. Pp. 248. 2s. 6d. net.

MR. INGE'S Jowett Lectures, delivered last winter, are here presented in an expanded form, and fully merited publication. Not that the book is particularly attractive at first sight. The print is rather small; and some chapters, especially the earlier, are too much like the dry notes of a college course. But a resolute perseverance is amply repaid as we proceed, and we close the book with thanks for a thoughtful and scholarly discussion of a profoundly important theme. Thirteen chapters cover the scheme. The first two illustrate the use of the term "Faith" in authors ancient and later; the third defines the position taken up by Mr. Inge himself, and the remainder of the work illustrates the full significance of this position by criticisms offered with regard to others. Briefly, the author defends a "moderate realism." A measure of genuine knowledge of reality, external to ourselves, seems to him undeniable. Thus in some adequate degree truth is attainable, and possesses an intrinsic value for all sane minds. Another intrinsic value is that of moral goodness; and a third, upon which Mr. Inge lays much emphasis, is that of beauty. These three, truth, goodness, and beauty, are "the three aspects under which the life of God is known to us." It is "Faith" that assures us that they are genuine attributes of the world of existence. "All Faith consists essentially in the recognition of a world of spiritual values behind, yet not apart from the world of natural phenomena." But it goes further than mere "experience." It "appears as a constructive activity," filling out "what is wanting in experience." It is not a function of thought merely, but a "basal energy of the whole man," including "an element of will." It involves a risk, a venture, to which, indeed, we are encouraged (as Christians believe, from above) "by the affinity and attraction which we feel in ourselves to those eternal principles

which in the world around us appear to be only struggling for supremacy."

Such being the author's conceptions, he argues against the view that Faith is "pure feeling," and maintains the rights both to intellect and will against the doctrine of mystic Quietism—while allowing to the Quietists a certain element of precious wisdom. In order to guard against the vagaries of the individual mind, the principle of Authority is allowed to have a legitimate place "as a secondary ground of Faith"; but the exaggerated claims of the Infallible Church and the Infallible Book are alike set aside. On the other hand, as against external authority, in whatever form, it is held that "the authority of Jesus Christ, for the instructed Christian, is not external"—not limited to the influence of the words and acts recorded in the Gospels—"but is a voice which speaks within us, as well as to us." The Ritschlians and the Modernists fail to win the author's consent; but for these and other important points, the reader must be referred to the book itself. It furnishes much information and many striking sayings, and cannot but yield profit to patient study.

LITERARY NOTES.

THE *Publishers' Circular* gives some interesting figures in its "Analysis of Books of the Year." The year 1909 shows a total of 10,725 books, as compared with 9,821 in 1908 and 9,914 in 1907. The number of new editions has slightly decreased—2,279 as against 2,309 in 1908. The following subjects show an increase: Religion and Philosophy, 100; Fiction and Juvenile Works, 94; Political and Social Economy, 81; Arts and Science, 37; and Belles-Lettres, 47. Poetry and the Drama has fallen by 94.

* * *

THE first parts of the important German Dictionary of Religion, "Die Religion in Geschichte und Gegenwart," edited by F. M. Schiele with the co-operation of Hermann Gunkel and Otto Scheel, have reached us. The work will be published in about 100 parts at 1s. each, or four to five volumes at £1 each. Fourteen parts, which we hope to review in due course, are already out. Messrs. Williams & Norgate are the English agents.

* * *

THREE short poems by Mr. W. H. Davies appeared in the *Nation* last week. They are all characterised by the individual note which makes Mr. Davies's work so notable, though the touch of pessimism in the last one, "Man," reminds us of Hardy more than of the singer in whom Mr. Stephen Gwynn rejoices to find the joy which must be an abiding thing with the true poet.

* * *

EVERYTHING that is known to be the work of Campion, either in poetry or prose, has been gathered for the first time into one volume by Mr. Percival Vivian, though the chief laurels of editorship must always remain with Mr. Bullen. Campion's fame rests chiefly on his lyrics, but some of the masques, Latin epigrams and elegies, make quaint reading, and the explanatory

notes in regard to the staging of the former are very curious, and savour of the age of pageants. One of these notes, *à propos* of the lines—

Advance your chorall notions now,
You music-louing lights,

runs as follows: "According to the humour of this song, the Starres moued in an exceeding strange and delightfull manner, and I suppose fewe haue euer seene more neate artifice then Master Inuigo Jones shewed in contriuing their Motion."

* * *

THE High Pavement Chapel *Chronicle*, Nottingham, has some interesting observations on devotional literature, from which we quote the following:—"People who feel their religion to be not merely one interest among other more absorbing interests, but their supreme and essential life can never long neglect the literature of devotion. No matter what their theology, they will spend some of their best hours with St. Augustine's Confessions, Thomas à Kempis' Imitation of Christ, the *Theologia Germanica*, and similar classics of the heart. Perhaps the best test of the real piety of any denomination would be the question 'What books of devotion has it produced?' Our own group of churches could bear that test fairly well as modern churches go. Our hymn books and our liturgies are many. But they are many partly because we have among us so many ecclesiastical anarchists who are too wise in their own conceits to accept leadership, or to combine on common action. It must, therefore, be regretfully admitted that the number or diversity of our books of hymns and liturgies is not in itself any evidence of devotional fruitfulness. On the contrary, it may be proof of obstinate angularity and individualistic self-well. Still we have convincing evidence of devotional vitality, not only in volumes of sermons worthy to rank with the richest products of Christian faith, but also in beautiful collections of tender personal prayers like those of Sadler and of Martineau. To these is now added one of the most precious gifts ever given to our body, the recent volume by the venerable and beloved teacher of teachers, the Rev. James Drummond, late Principal of Manchester College, Oxford. The *Chronicle* called attention some time back to his 'Studies in Christian Doctrine,' and recommended its readers (particularly those who are for ever reproaching others for lack of doctrinal zeal) to submit themselves to the wholesome discipline of reading that fine and masterly work. Dr. Drummond now deepens our gratitude by offering us this later ripe fruit of his saintly spirit. It is a beautiful little volume of meditations in prose and verse suggested by passages in the Fourth Gospel. The Rev. R. J. Campbell wrote a warmly appreciative review of it in a recent number of the *INQUIRER*. The work breathes the atmosphere of a modest but profound piety which cannot fail to help everyone of us. Criticism and theology do not trouble us here. We have instead the quiet communings of a soul that has lived its own mystical life in God, and has the courage to tell us its experiences in all simplicity and truth. It is, indeed, a lovely flower of that tree of life whose leaves are for the healing of the nations."

PUBLICATIONS RECEIVED

From THE CLARENDON PRESS:—The Synoptic Gospels arranged in parallel columns: J. M. Thompson. 7s. 6d. net.

MESSRS. T. & T. CLARK:—The Mission and Ministration of the Holy Spirit: Arthur Cleveland Downer, M.A., D.D. 7s. 6d. net.

MR. JOHN LONG:—A Daughter in Judgment: Edith A Gibbs. 6s.

THE PRIORY PRESS:—Like Unto His Brethren: Helen A. Dallas. 1s. net.

THE PRUETT PUBLISHING CO., NEW YORK:—At the Year's High Tide and Sea Moods: G. H. Badger. 25 cents each, postage 2 cents.

MESSRS. RIDER & SON:—Mors Janua Vitæ? A discussion of certain communications purporting to come from F. W. H. Myers: H. A. Dallas. Introduction by Professor W. F. Barrett, F.R.S. 2s. 6d. net.

MR. T. FISHER UNWIN:—A Man of the Moors: Halliwell Sutcliffe. 6s. Practical Housing: J. S. Nettlefold. 1s. net, paper; 2s. net, cloth. The Hungry Forties, Country Life under Protection: Mrs. Cobden Unwin. 1d.

International Journal of Ethics.

FOR THE CHILDREN.

THE FIRE CARRIER.

LONG, long ago, robins had little *brown* breasts, like ordinary sparrows; and I'm going to tell you how it was that the robins have lovely *red* breasts now. In those olden days, in a very cold country right up at the north of the world, all the birds had a big sort of hall where they could go and warm themselves at an immense fire made of red roses and sunlight.

One evening, in the depth of the winter, thousands of birds, from tom-tits to eagles, were met together to get warm and to have a party and tell tales of birdland. A cosy little wren was just in the midst of a story of the woods where foxes with red tails stole in and out among the pine trees when, all at once, there was a fluttering in the rafters of the roof. The wren stopped chirping and everybody looked up. Behold, a robin perched on a big beam! His round, bright eyes were dim with tears. But he did not make a single sound. Then all the birds cried at once:

"Dear little robin! What is the matter?"

Everybody forgot the wren's tale, and clamoured for the robin to tell why he was crying; for he was such a plucky little bird that it was most unusual to see tears in his eyes. At last he flew down and stood on the hearth with his fine little legs, like the strings of a fiddle, well apart, and his saucy head cocked on one side.

"Oh, I've had such an adventure!" he said. "I've found an island where the people and the birds and the poor dear other creatures have no fire."

"No fire!" shouted all the birds.

The robin shook his head and looked very knowing.

"The island is called 'Guernsey,' and it is in the middle of a big sea. I flew upon it, quite by accident, and found it full of birds who shiver all the winter long and have never heard of *fire*. Think of it; oh, think of it, dear birds!"

The robin hopped on one leg; and with the claw of the other he clutched the wren, who had flown down beside him to show how she felt for him. And there was dead silence in the hall, except for the singing

of the fire of roses and sunlight. Then suddenly, the eagle, the king of birds, spoke.

"Some one must carry fire across the wide sea to the island of Guernsey. That is settled. But who will offer to be the carrier?"

No one answered, and each bird looked at his neighbour, till the robin cried out:

"I will go, oh, your Majesty, for I alone have seen the blackness and sadness of the island that has no fire."

"Then," cried the eagle, "take a rose from the fire in your beak, and go, this very instant."

The obedient and kind little robin hopped close to the sweet-smelling fire, and with his beak he seized a rose. It was heavy, but he could just manage to lift it. With one bound he flew into the air and out of the hall, and cries and chirps and songs of admiration followed him.

Over the sea he went, away and away, till at last he reached the steep cliffs of the little island of Guernsey. Then, with one last flutter of his wings, he fell in a heap, in a dead faint, and the rose of glowing fire fell, too, from his beak into a clump of gorse. In an instant the clump was on fire, sending out a glory of red and yellow flame into the bitter cold air.

The seagulls saw it all, and, clever birds as they are, they understood that this red and yellow glory meant to be friendly. They flew close to it, and felt its heat, and it spoke and told them why it was there. At once they flapped their white sails of wings, and away they went to the cottage of a fisherman, a very great friend of theirs. They told him the glad news, and at once he went off to the burning gorse bush too. He caught some of the fire and took it to his hut; then he went up and down the island, telling of the coming of fire. So all Guernsey was glad.

But the robin?

He lay unconscious for a long time, till he was roused by a sound of weeping. He opened his eyes, and he saw, close beside him, a lovely white gull.

"Poor little robin!" he cried. "You brought us red fire, and behold the fire rose you carried has burnt the feathers off your breast! Oh! what will you do? and how can I help you?"

The seagull gave a loud, sad cry, and up flapped other gulls, and at last all the birds of Guernsey had gathered round the poor little robin; and there was a long talk of what was to be done for the burnt breast. All at once, a big hawk, quite friendly for a wonder, proposed a most beautiful and kind plan. It was this—that each bird should give one feather to the robin to lay on his burnt little self and hide the raw burn. Now, at once, everybody agreed, except the owl, who refused. But he was paid out for his horrid behaviour. He never dared to show his face by day again; and up to this time, he has never come out except by night.

But as for dear little robin, no sooner had the feathers touched his burnt little self than they grew to him and turned a lovely, soft scarlet! So, for ever after, the whole family of robins have scarlet shirts, and they are called "red breasts." And all because the kind little bird carried fire to the island of Guernsey.

E. G. R.

THE SOCIAL MOVEMENT.

At a meeting of the Society for the Study of Inebriety held in London on Jan. 11, Dr. Albert Wilson spoke on "Alcoholism and Crime." In the course of his remarks he said that every year one million persons were arrested and about 300,000 imprisoned; 60 or 70 per cent. of these arrests were associated with alcohol, while four out of five of the victims of execution were brought to the gallows by drink. Crime cost every year about £6,000,000, which could be made of great national benefit if it could be spent on the careful nurture of poor children. Criminal tendency was accelerated by alcohol in the parents. It was our duty to search out the causes of these imperfections, which became a question of the survival of the race.

There was no nation which showed so much mental deterioration as ours, and there was no nation so thoroughly alcoholised. They had an object-lesson in the Jews, a non-alcoholised race, who always came out on top, while the alcoholised Christians went under. There was no brain-poison so subtle or far-reaching as alcohol, which had the same effect as chloroform.

* * *

We have received from the Fabian Society copies of their three most recently issued tracts, Nos. 145, 146, 147. The first, by Mrs. Townshead, presents "The Case for School Nurseries," giving the reasons why it is undesirable that children under five should take their places in public elementary schools and answering objections to making public provision for little children which would facilitate their removal from home. The writer claims that children must be taught (what it is almost impossible for the over-worked mother in a workman's home, especially if she herself goes out to work, to teach her children) how to wash, to sleep, to eat, and to talk. It may be observed in passing that the nervousness, excitability, and physical feebleness of so many town-bred children is due to insufficiency of regular sleep. Mrs. Townshead gives a brief and accurate account of the crèches, écoles, maternelles, and similar institutions of France, Germany, Belgium and Hungary, and concludes with a list of reforms which she advocates for this country.

* * *

No. 146 is a characteristically piquant reprint of an essay of Mr. G. B. Shaw's, which originally appeared in the *Fortnightly* for April, 1894, in answer to Mr. W. H. Mallock's theories of the distribution of wealth, since repeated in his "Critical Examination of Socialism," viz., that the increase in the national wealth has been produced by the exceptional ability of the employers and inventors, and therefore there is no reason to claim any share of it for the employee class. The immediate cause of Mr. Shaw's reprint, which by a few slight alterations he has brought up to date to suit the purposes of his encounter with Mr. Mallock, was a letter of the latter to the *Times*, attacking Mr. Keir Hardie for his statement that the remarkable increase in the national income had not been shared by the working classes. Probably Mr. Shaw is the best man to deal with Mr. Mallock, from whom no one who has ever read his writings expects a critical examination of Socialism or any other "ism," but merely a clever tilting at whatever adversary for the moment rouses in him the spirit of combat.

* * *

Tract 147, which is up to the usual Fabian standard of ability and information, is by the secretary of the society, Mr. E. R. Pease, and is entitled "Capital and Compensation." The point of view may be gathered from the following quotations:—"The wealth or the capital of the country (and there is no clear distinction between the form of wealth usually called capital and any other forms of wealth) consists in houses and lands, in machinery and goods, in stone and iron and coal, in cattle and corn and cotton, in gold, and a little silver and bronze, all tangible things, and in nothing else at all. This is the capital with which finance is concerned, and this is the capital which we Socialists desire to

nationalise." "It is particularly important for Socialists to realise that the 'capital' of such concerns as railways is now nothing else than a means for determining how the profits and control of the company shall be divided." "Interest is no more anti-social than rent, and is practically as eternal. What Socialists properly denounce is the *private ownership* of capital, and of the interest it yields, just as they denounce the private ownership of land and of the rent that accrues from it." "The task of Socialism in relation to Capital is threefold. It has to meet and overthrow the ideal of *laissez faire*, that of the capitalist who can do what he likes with his own. It clips and curtails his power to harm by Factory Acts, Sanitary Acts, Truck Acts, Minimum Wage Acts, Eight Hour Acts, and every other device that can be discovered for restraining his vicious propensities. It encourages trade unions, which regulate what the law cannot yet touch, and co-operative societies, which oust him from his most profitable preserves.

"The next step is to seize on the administration of his property. It takes his gasworks and his waterworks, his trams and his telephones, and his railways. It no longer allows him to manage them even under the strictest of regulations, but transfers them to itself and pays him a fixed share of the profits as compensation for his property. . . . The last step is the transfer of the ownership of capital from private persons to the State, and this the community has hardly yet begun."

The Fabian Tracts are always interesting and valuable for the purposes of study, even to those who condemn their proposals or are able to give them only a qualified support.

THE UNITARIAN MOVEMENT.

It is announced that a course of four lectures will be given at Essex Hall on Wednesdays, March 2, 9, 16 and 23, at 8 p.m., on "The Spirit and Aims of the Unitarian Movement," by the Rev. W. G. Tarrant, B.A.

(1) HISTORICAL. (a) Importance of the Eighteenth Century. Earlier signs of the "Movement." "Church" Anti-Trinitarians. The Old Dissent, Lindsey, Priestley. (Comparison with New England.) Obstacles and Difficulties. (b) The Position Midway in the Nineteenth Century. "English Presbyterianism." Old Chapels and New. With slowly increasing avowal, the wide diffusion of "Modern Thought" as the century drew to a close.

(2).—MOULDING INFLUENCES. (a) The original Common Ground. Biblical and Ecclesiastical Study. Rise and Progress of "Criticism." The Revelations of Science and History. Evolutionary Philosophy. Humanitarian Passion. (b) Illustrative Personalities: Channing, Lant Carpenter; Parker, Fox; Emerson, Martineau.

(3).—RESULTING THEOLOGICAL TYPE. (a) Human Nature—the World-government. God. Religion. Laws of the Spirit—"Duty," "Sin," "Atonement," "Righteousness." (b) Spiritual Progress—Revelation—Jesus. Fellowship. Worship (hymns and other devotional literature). The Future Life.

(4).—ORGANISATION AND OUTLOOK (a) The breadth and depth of the "Movement." Affinities at Home and Abroad. The "International Councils." (b) Two emergent principles—variably emphasised: (1) *Freedom*, later than (2) in becoming explicit, now dominant, and essential. (2) *Fidelity to Truth*. Merits and risks of each. Inclusive sympathies. (c) Problems to-day—The School. The propagandist organisation. The Church. Combination and Advance. Application to Social needs. Towards the New "World-Religion."

CHANNING HOUSE SCHOOL.

THE BANK, HIGHGATE, LONDON, N.

FOUNDER'S Day, Jan. 28, being the 25th anniversary of the founding of the school by Miss M. Sharpe and the late Rev. Robert Spears, will be specially celebrated this year. All friends who live near enough, former pupils, and parents of pupils are cordially invited to visit the school on Friday, Jan. 28, from 3 to 5.30 p.m. Visitors may inspect the school buildings, including the newly-fitted up science

laboratory, and the girls' common room. A display of Swedish drill will be given, and at 4.15 there will be short addresses by Miss M. Sharpe and others. Tea at 5. Admission by visiting card.

As Channing House is the only definitely Unitarian girls' school in the country, it is hoped that towards the end of February a second meeting may be held, consisting largely of Unitarian friends of the school from all parts. Further notice of this meeting will appear in THE INQUIRER.

NEWS OF THE CHURCHES.

Birmingham: Domestic Mission, Lower Fazeley-street (Resignation).—In consequence of failing health, and acting under his doctor's orders, the Rev. T. Pipe has sent in his resignation of the post of missionary. This announcement has been received by the Mission Committee with the very greatest regret. They recognise that by his devotion and special aptitude for the work Mr. Pipe has brought every department of the Mission up to the highest standard of efficiency, and after 19 years of strenuous labour will leave the institution in the most vigorous and flourishing condition. The resignation will take effect in June, and in the meantime the work of inquiry with a view to selecting a successor has been entrusted to a small sub-committee.

Blackburn.—On Sunday evening last a lantern lecture was delivered in the New Prince's Theatre, at Blackburn, by the Rev. Herbert V. Mills, of Kendal, on "The Story of the Earth." The large theatre was crowded to its utmost capacity; more than 100 persons had only standing room. A record collection followed, and it was estimated that 2,300 persons were present.

Bournemouth.—The services in the West Hill-road Church, last Sunday, were conducted by the Rev. Dr. Carpenter, Principal of Manchester College, Oxford, and the attendance, morning and evening, was most encouraging. In the evening, Dr. Carpenter's address was on "Salvation by Faith: a Buddhist Parallel from Japan." It gave an illuminating account of Honen and of Shin-Ran (an elder contemporary of Francis of Assisi), who were the founders in Japan of successive sects of "the Pure Land," the latter especially furnishing a most striking parallel to the Evangelical conception of salvation by faith. "It would be a lasting shame," Dr. Carpenter said, in conclusion, "if such a Buddhism and the Christianity we have learnt of Jesus could not work together, as it has begun to work, for the regeneration of Japan." The calendar for January and February contains the following description of the aims and constitution of the church. "A word as to the constitution of our Church. It is founded on the undogmatic principle, as a Free Church. It is pledged only to God and the humble service that His worshippers may render. What is asked of members is not adhesion to any special form of doctrine, or confession of any one form of religious experience, but simply that they shall desire to be together for the worship of God, with openness to all truth, and for fellowship in religious life. The name 'Unitarian' attached to the Church, indicates the character of the teaching now prevalent in it. The minister is a Unitarian, and earnestly affirms that the Gospel of Christ is most truly interpreted in the light of his absolute humanity, and that to be a Christian is simply to follow Christ. The appeal to all who come into the Church is not that they shall accept on authority any particular doctrines concerning God and Christ, but that they shall join with their brethren in the earnest spirit of worship, and with an understanding heart and steadfast purpose in well-doing, arrive at their own convictions of divine truth." A special general meeting of the Southern Unitarian Association will be held in Bournemouth, on Wednesday, January 19, in the West Hill-road Church at 3 p.m. Tea in the Lecture Hall at 5.30. At 6.30 a meeting of welcome to the minister will be held in the Church. Among those expected to take part are the Revs. W. Copeland Bowie and Henry Gow, of London.

Bridgend.—Good progress has been made with the renovations of the chapel, which was

taken in hand none too soon. Since the chapel has been in the hands of the builders, the Sunday-school and the services have been held at the Lesser Town Hall. The services here have been better attended than has been usual at the Chapel, possibly helped by the neutral character of a public hall. The formal re-opening on January 31 will be also the quarterly meetings of the South-East Wales Unitarian Society. The Rev. J. Tyssul Davies, B.A., of Newport, will preach the sermon.

Bury: Bank-street Chapel.—The Rev. E. D. Priestley Evans writes in the January *Calendar*: "It is gratifying to learn that the hopes that have been entertained for many years regarding rearrangements in the Sunday-schools have, some of them, been realised, and others are rapidly on their way to realisation. The Primary Department, under the competent charge of Miss Coates and Miss Alice Kay, begins its career to-day, and is conveniently housed in the altered part of the caretaker's old house. The Young Men's Club is also housed in that portion of the building, and is already revealing promising signs by an addition of 28 new members. The lighting of the school is greatly improved and seems to be everything that can be desired. The new school kitchen is commodious and convenient, and is such an improvement on the old arrangement that the pleasure of the work of providing for our large Christmas party was felt to be enhanced a hundred-fold. The church-parlour is not ours yet, but it will in all probability be a fact in the near future. But the above are very satisfactory signs of progress, in addition to the fact that the number of scholars has increased by 61 since last year. . . . One of the important events of the year has been the closing of the day schools. To several members this has happened not without some sad regrets. But, as it would have to come sooner or later, we submitted in July last; and already we feel that we are free to do much more for Sunday-school and congregation than was possible in former years. Long-needed alterations, as I have indicated above, have now become possible for the benefit of the school; and the social life of the church has been greatly quickened even in the last six months. It is a pleasure to record once more an addition to the membership of the church, of 14 associates, 10 junior members under the new rule, and 4 full members. But we regret that we have had to mourn the loss of one of our honoured and faithful members and trustees by death, in the person of the late Mr. George Hall, of Holcombe. Still, on the whole, the past year has been one of great satisfaction, and one with much promise for the near future. And I would now thank all who have worked and helped in any shape or form, in connection with the church and all its institutions, and would only remind you once more that the heart of our united efforts and religious fellowship is and must always be our worship."

Chesham.—A few weeks ago, some members of the men's class kindly undertook to make a platform and reading-desk for the adult class-room, on condition that the class paid to the men's stall at the recent sale of work a sum equal to what the desk would have cost had it been ordered in the usual course from a firm in the trade. The price was fixed at £6 10s. The materials (oak) were given by Mr. H. Thompson, and the work was done by Messrs. F. Pinder, O. Elton, and Wm. Walker. The desk was on view at the sale of work, and was highly praised; indeed, many declared that it was too good for the adult class room, and ought to be used as a pulpit. It is not, however, quite suitable for such use. At a meeting of the adult class, on December 26, a very hearty vote of thanks was accorded to the four members of the class for their services.

Coalville Unitarian Hall.—The second of the series of special services in connection with the 5th anniversary of the Coalville Unitarian congregation was held on Sunday, January 9, when the Rev. W. R. Clarke Lewis, of Gainsborough, gave a sermon on "The Gospel of the New Theology," which was much appreciated. The Rev. J. M. Lloyd Thomas, of Nottingham, will be the preacher next Sunday.

Edinburgh.—On Tuesday, December 28, the children of St. Mark's Sunday-school had their Christmas treat, when Rev. H. W. Hawkes' play of "William Tell" was performed by the scholars in the church hall.

The play, which was very creditably performed, appeared to give great satisfaction, and was repeated on the following evening before a grown-up audience.

Garston.—The Rev. Sydney H. Street, B.A., has accepted a cordial invitation to undertake missionary work at Garston. He has already begun his duties there. His address is 10, Bennison Drive, Grassendale, Liverpool. Hearty congratulations are extended to Mr. Street on his restoration to health and his resumption of the duties of the active ministry.

Ilford.—Hearty congratulations are extended to Miss Brenda Fyson, of Channing House High School, Highgate, daughter of Mr. E. R. Fyson, chairman of the congregation, who has gained the diploma of Licentiate of the Royal Academy of Music (L.R.A.M.).

Liverpool: Ullet-road Church.—Memorial to the late Robert Durning Holt.—We have to record the erection of another beautiful clerestory window in this church. The new window has been placed there by members of the congregation in memory of Mr. Robert D. Holt. It has been erected by Messrs. Morris, from designs by the late Sir E. Burne Jones. Temperance, prudence, and humility are represented by three female figures. Temperance extinguishes a fire by pouring water from her urn; Prudence consults the knowledge stored up in literature, and upholds the mirror of truth; Humility performs deeds of gentleness and love for those who never can requite her and rescues a lamb from a thicket of thorns. Beneath is the following inscription:—"In loving memory of Robert Durning Holt, born 1832, died 1908; this window was given by his fellow-worshippers." The design of the window is in accord with the other windows in the clerestory, and the general effect is excellent. This memorial will recall one who endeared himself to all who knew him, and in future generations it will bear its silent testimony to the value of a noble and beneficent life.

London: Essex Church.—The *Calendar* for this month contains the following:—

NEW YEAR RESOLUTIONS FOR 1910.

(Recommended, without exception, to every member of the Congregation.)

Since Religion is the greatest matter in life, and the Church is the best means of realising it,

I WILL MAKE MY CHURCH MY CHIEF INTEREST.

Since the Worship of Prayer and Praise should be both a duty and a joy,

I WILL ATTEND SERVICE WILLINGLY AND REGULARLY EACH SUNDAY.

Since Church ideals and institutions cannot be advanced without expense,

I WILL CONTRIBUTE TO THE CHURCH FUNDS TO THE BEST OF MY MEANS.

Since all Churches should pay special attention to the religious welfare of the young,

I WILL SUPPORT THE SUNDAY SCHOOL EITHER AS TEACHER OR SUBSCRIBER.

Since all the Churches, stronger and weaker, should loyally help each other,

I WILL HELP THE PROVINCIAL ASSEMBLY TO WHICH MY CHURCH BELONGS.

Since I wish to know the Church arrangements, and make them known to others,

I WILL TAKE THE MONTHLY "CALENDAR" WHICH EXISTS FOR THIS IDEA.

Since I also wish to take a larger interest in religious movements and social progress,

I WILL READ THE WEEKLY "INQUIRER," WHICH IS A BROAD RELIGIOUS PAPER.

It is announced that on Wednesday, Jan. 26, a lecture will be given by the Rev. Frank K. Freeston, on "A New Calendar of Saints." Mr. Freeston will examine the meaning of saintliness in the past, consider its altered character under the larger ideas of later days, and finally suggest instances, chiefly modern examples, of those who are worthy to be canonised in any new calendar of saints. The latter part of the lecture will be illustrated on the lantern screen by memorial statues, busts, or monuments from various sources, which, it is hoped, may prove of interest. A portrait of Channing and Dr. Brooke Herford's stimulating essay on "Channing and His Work," are included in the *Calendar*.

London: Islington.—Presentation.—On Saturday last, at a meeting of Unity Church

Ladies' Committee, presided over by Miss Preston, and held at her house, a testimonial, which took the form of a jewelled pendant, was presented to their secretary, Mrs. Sidney Titford, upon her retirement, after 21 years' service. Miss Preston, in bestowing the gift, spoke in the warmest terms of Mrs. Titford's thoughtful and energetic work to promote the welfare of the church, and said she was glad that Mrs. Titford would still remain a member of the committee. In replying, Mrs. Titford said their kindness had taken her so much by surprise that she found it difficult to express her grateful thanks adequately. The beauty of the gift was enhanced by the kind thought of the committee, and by the fact that it was presented to her by her dear friend, Miss Preston. She could not convey in words an idea of the happiness which Unity Church had brought to her. Religious friendships were the closest, and the long, warm friendship which had existed between the Preston family and herself had proved the dearest of her life. She thanked the committee for their loyal support in their united work for the church, which to herself had always been a labour of love.

London: Mansford-street Church and Mission.—The subject of Mrs. Cobden-Sanderson's recent address was "The Moral Aspect of the Women's Suffrage Movement," and having said the political aspect was distinctly disappointing, she made it clear that the moral is the really important aspect, although it is just this that makes the hindrance in our present condition of social development. Women fought for education, yet they are by no means allowed to reap the full pecuniary or social benefits of it, in spite of the fact that sex inequality and the sex-bar hurts humanity. Women are no longer economically dependent on man; their homes have been broken up by the invention of machinery and the growth of the factory system; they are interfered with by the State on every hand; and although these changed conditions made change necessary, still women are prevented from having any voice in the making of the laws that shall govern the State, and are persecuted if they claim the right. The lecturer then showed how, in age after age, in many countries and movements, women have been admitted to the highest honour and privilege, only to be repulsed in every case. Lloyd Garrison's noble protest when women were not allowed to attend an anti-slavery meeting in England in 1840 indicates the foolish and unjust attitude which even to-day calls for protest. A less superficial view sees behind and beyond to the inherent justice of the claim, and recognises the benefits arising from an increased solidarity of the human race. Hope springs from the churches through the changing emphasis upon this subject; but religion has helped to make and to keep woman subject. Christ made no distinction between man and woman, whilst morality demands an equal moral law for each, and from the point of view of religion and ethics we may reasonably infer that the influence of woman is likely to make for eternal progress, true civilisation, and worldwide unity rather than the expansion of any one empire to the danger of the rest. It is urgently necessary, too, that woman should impress her personality on social work; the compulsion which causes cultured and good women to live so apart from the stream of life is a source of danger to the people who exert it. In conclusion, it was maintained that the intellect of the world is with the movement that would liberate women from an artificial and injurious bondage, mention being made of name after name of ancient and modern teachers and leaders who knew the wisdom of giving reverence to women and not contempt. A moral crusade is wanted, not civil or sex war; but there is need for a willingness to suffer, if need be, on behalf of the holiness of the union of women and men in this our common life, and it is the duty of women to bring a spiritual force into the world whilst making the woman's lot a happier one.

The party to the feeble-minded children given December 11 was in every way satisfactory, and members of the Guild are asked to note that the cripple children will be entertained on January 15, when all are expected to be present and help.

Manchester: Oldham-road.—The late John Redford Hill.—Mr. Hill was one of our

staunchest supporters. He had been reared in the Unitarian faith, and was full of enthusiasm and energy for it. He was a scholar in the Sunday-school, a secretary, and latterly a superintendent, and the president of the Young Men's Class. His activities were not confined to the school. He was also a good worker in connection with the church. He had been the organist for the last 20 years, and never was there a more faithful one. When a difficulty arose occasionally about the supply of the pulpit he readily stepped into the breach. He was quite capable of giving a reason for the hope that was in him. His general attitude was that of sympathy with progressive movements. He remained with the same commercial firm throughout his career, and won the respect and admiration of his principals and his associates. His death, at the early age of 46, has left a gap in our ranks which it will be difficult to fill. A large number of friends gathered for the memorial service, which was conducted by the minister last Sunday evening.

Rochdale.—A total of £34 ls. 3d. was received in subscriptions towards defraying the cost of the meetings held in October last under the auspices of the British and Foreign Unitarian Association. This includes the contributions kindly sent by the churches, or individual members of the congregations, in the Fellowship. The expenses, however, were not nearly as heavy as it was anticipated. They only came to £18 18s. 11d., and so there was a balance in hand of £15 2s. 4d. The Local Committee decided to hand this sum over to the Fellowship Committee to be disbursed by them according to their discretion. That Committee decided that the money should be returned to the different churches in proportion to the amount contributed by each. This has been done, and the arrangement has given every satisfaction.

Southampton: Church of the Saviour.—On Saturday evening, January 8, the members of the Sunday-school and Band of Hope had a party at the Kell Hall. During the evening the members presented Miss Spencer and Mrs. Skemp with suitable gifts. Both ladies (who are indefatigable workers in the Sunday-school and Band of Hope) were much surprised and pleased, and acknowledged the gifts in suitable terms. On Sunday afternoon, January 9, Mrs. Ireland kindly gave a reading, "The Song of the Magnificat" to a musical accompaniment by Mrs. Filsell. She also read "Gifts" and "A Model Church." Mr. Ratcliffe was the soloist. Despite the inclement weather there was a fair attendance, and a good collection in aid of the Sunday-school prize fund.

Stratford.—About eighty children were present at the annual tea and distribution of prizes to members of the Sunday-school, which took place on January 8. A report of the year's work was read by the superintendent, and a short address was given by the Rev. J. Ellis, after which Mrs. Ellis presented the prizes. The Rev. J. Ellis conducted a parade service of the "Tiger" patrol of Boy Scouts connected with the church on Sunday.

Wakefield: Westgate Chapel.—Last Sunday afternoon the prizes for regular attendance and good conduct were presented to the scholars of the Sunday-school by Dr. Gibson, Medical Officer of Health for Wakefield, the service being conducted by the Rev. W. T. Davies. In his address Dr. Gibson laid great stress on the fact that a Sunday-school was intended mainly for the building up of character, and he said, further, that the observance of Sunday ought to be made of more importance by parents and teachers. In connection with the prize books, he told the children to put themselves into the stories they read, and to make the characters live again in the imagination. A pleasing feature of the proceedings was the presentation of a picture for the schoolroom by Miss Himsworth, as a gift in remembrance of many pleasant hours spent in the school. At the quarterly meeting of the Sunday-school Committee, held afterwards, the thanks of the teachers were given both to Dr. Gibson and to Miss Himsworth; and also to the Rev. A. Chalmers for presenting a specially prepared and handsomely bound set of minute and account books for the school and library. Further, the reorganisation of the school was confirmed, namely, the grading into adult class, senior, and junior departments.

NOTES AND JOTTINGS.

REV. T. RHONDDA WILLIAMS's ministry at Union Church, Brighton, is attracting large congregations, says the *Christian World*, and Mr. Williams is fast gaining a strong hold on the people. On both Christmas and New Year Sundays there were many visitors, and the chapel was almost as crowded as in Mr. Campbell's time.

THE first performance of Sir Edward Elgar's Symphony in Rome has been followed by a chorus of praise for the composer from the leading journals, and a general desire for a second performance has been expressed.

THE *Giornale d'Italia*, which devotes a good deal of attention to music, remarks that Sir Edward Elgar's Symphony differs from the typical form of classic symphony in every way, and should rather be called a symphonic poem. Nevertheless it is grand work of orchestral composition which does honour to the British school of music. The journal praises Sir Edward Elgar for his inventive genius and science, and regards him as the lineal descendant of the old English masters of music. According to the writer in the *Giornale d'Italia*, it is no longer true to say that the British are an unmusical people. The same newspaper concludes by praising the brilliant musical qualities exhibited by the conductor, Mr. Landon Ronald.

GERMANY, America, and England are tolerant of religion in any shape, and while France interdicts the monastic orders, confiscates their buildings, closes their churches, and seizes their lands and endowments, they find a warm welcome in other countries. England and America are dotted with the monasteries that once flourished in France, and the last number of the *Kirchliches Handbuch*, published by the Society of Jesus, shows how from 1908 to 1909 the number of these houses has multiplied in Prussia. The Roman Catholics in Prussia number about 13,500,000 and at the beginning of 1908 they had 2,043 convents with 29,736 monks and nuns. No less than 70 new religious houses were instituted in the nine months beginning with April, 1908, and the returns record at this date 2,113 houses and 30,823 occupants. Of course, a political significance is given to these facts by the political parties in the Reichstag, as the *Croix* (Paris) remarks.

At the special service which was held at the Chapel Royal, St. James's Palace, on the occasion of the festival of the Epiphany, the curious old ceremony of offering gold, frankincense and myrrh on behalf of the King was observed. Until the middle of last century the offering of gold consisted of a small roll of finely beaten gold-leaf, but since then golden coins of the realm have been substituted, and these are distributed afterwards amongst a number of Royal pensioners.

Two old plays were given last week at a house in Great College-street, Westminster, "The World and the Chylde," a morality which was issued in the year 1522, and the Norwich Mystery play, "Paradyse."

BOTH plays are quite short. The principal character in the first play is Manhood, and the story tells in a leisurely way the woe wrought upon him by Folly and his redemption by Conscience and Perseverance. "Paradyse" was written in 1565, and was based upon an older play which was performed at Norwich on the occasion of Whitsuntide and Corpus Christi processions. The version used, which was written for the Grocers' Guild, had only one performance before Biblical plays were banned.

THE newly-elected district attorney, or public prosecutor, of New York, has lately appointed a lady lawyer to be one of the members of his staff. It is thought that particularly valuable services could often be rendered by a woman in the investigation and prosecution of criminal cases in which women and children are concerned. For some years past the States have placed no obstacle in the way of the exercise of the legal profession by women.]

THE editorial committee of *The Englishwoman* are to be congratulated on the success of their venture up to the present time. The January number is the twelfth issue of this enterprising monthly, which aims at arousing an interest in the many subjects connected with woman's welfare, and has always made its appeal to thoughtful and cultivated readers. In the present issue the series of articles on "Women and the Nation" is continued. Mr. Townshend writes in an amusing vein about "Some Early Roman Suffragists," and Katherine Tynan contributes a brief poem.

SIR HUBERT VON HERKOMER, who is relinquishing his office as Professor and Lecturer on Painting at the Royal Academy has, says the *Westminster Gazette* begun the work of writing his memoirs. Born at Waal, in Bavaria, sixty-one years ago, he was made A.R.A. in 1879, and became an Academician in 1890. Sir Hubert was nine years (1885-94) Slade Professor of Fine Arts at Oxford, and twenty-seven years ago he founded the Herkomer School of Art at Bushey.

THE reports of the Indian Provincial Councils for which elections have been completed, and which have held their first sittings, show that the Mohammedans have met with remarkable success at the elections, especially in the Punjab. In the twenty-seven elections to date for the Imperial Council the returns show that eleven Mohammedans, eleven Hindus, two Europeans, one Sikh, one Burmese, and one Parsee have been elected. The Mohammedans are gaining unexpected victories in the United Provinces and Madras. A striking feature of the elections is the manner in which landholders have come forward both as voters and candidates. The elections throughout India have been both keen and successful, and have resulted in the return of a Council representative of all the important interests.

OUT of 806 municipal districts in the province of Ontario, 334 have adopted prohibition and 472 local option. This week there were to be contests in 161 municipalities, and many towns were expected to vote against permitting the sale of intoxicants.

MR. KNOX, Secretary of State, has addressed a circular Note to the Powers signatory of the last Hague Convention, proposing that the International Prize Court established by the Conference shall be invested with the functions and jurisdiction of an Arbitral Tribunal for the adjudication of differences between the Powers. It is expected that Great Britain, Germany, and France will endorse the proposal. If the plan succeeds it will mark the completion of a most important step in the direction of making international arbitration a fact instead of a theory.

Two points are particularly emphasised in a return tabled at the House of Commons, Ottawa, by the Hon. Frank Oliver. The first is that money is expended and administration exercised to secure immigrants whose purpose it is to occupy farm lands. The second is that money is expended and administration exercised in excluding those whose presence in Canada would add to the congestion of towns and cities. The West is being peopled not only for the purpose of growing wheat, but also that a great civilisation might be built up to give the best social and governmental conditions in the world.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

NEW PUBLICATIONS.

Cr. 8vo., 140 pp., 2s. net; by post, 2s. 3d.

"MINE UNBELIEF."

Early Doubts and Difficulties Rationally Considered.

By A. H. H. G.

Cr. 8vo. 144 pp., 2s. net; by post, 2s. 3d.

THE APOSTOLIC AGE.

By Prof. E. von DOBSCHUTZ (Strassburg).

Translated by F. L. POGGSON, M.A.

Cr. 8vo., 200 pp., gilt top, 3s. 6d. net; by post, 3s. 9d.

JOHANNINE THOUGHTS:

Meditations in Prose and Verse suggested by Passages in the Fourth Gospel.

By Dr. JAMES DRUMMOND.

Price 1s. net; by post, 1s. 2d.

ESSEX HALL YEAR BOOK, 1910.

Tuck, Roan, gilt edges, 1s. 3d. net; by post, 1s. 4d.

UNITARIAN POCKET BOOK

And Diary for 1910. With List of Ministers and Congregations.

BOOK ROOM, Essex Hall, Essex-street, Strand, W.C.

Postage saved by ordering through Bookseller.

Telegraphic Address: "UNITASSOCE, LONDON."

NOW READY FOR JANUARY.

PRICE 3d.

THE SUNDAY SCHOOL QUARTERLY.

Edited by J. ARTHUR PEARSON.

Contents.

The Nicetown Club for Boys and Girls. Oscar B. Hawes.

Schools of the Walloon Committee in Amsterdam. Etienne Giran.

A New Order of Chivalry. Frank K. Freeston.

Difficulties of Teaching. Herbert McLachlan, M.A., B.D.

"She hath done what she could." An Allegory and a Prayer. Walter Russell.

Belief in God. Sydney H. Meilone, M.A., D.Sc.

A Priest of Truth (Renan). E. Rosalind Lee.

Poetry: Baptismal Hymn. Christmas Morning.

Notes for Teachers. H. Fisher Short & E. Thackeray Ph.D.

A School in Utopia. Kenneth Bond.

Work in South Africa. E. K. H.

Snowy School Battles and Teas. Alexander Webster.

Hayfield Summer School. Elizabeth Wilson.

The Art of Teaching.

Life and Work in a Theological College. Walter Short, B.A.

Prayers for Opening and Closing School.

The Work of the Sunday School Association. Ion Pritchard.

Newcastle and District. Alfred Hall, M.A.

By the Way: Brooke Herford, &c.

London:

THE SUNDAY SCHOOL ASSOCIATION,

Essex Hall, Essex Street, Strand, W.C.

EATON'S TEMPERANCE HOTEL,

22, Guilford Street, Russell Square,

LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d. breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

"NAVY SERGE, REAL," as Used in

Royal Navy, 1/3, 1/6; also black, cream, scarlet; patterns free.—J. BUCKLE, Naval Outfitter, Serge Contractor (Dept. I.), Queen-street, Portsmouth.

LADIES' DIVIDED SKIRTS, 1/3;

3 pairs 3/6, post free. Grey Stockingette, perfect fit, correct shape, knee, and waist-band. Wash and wear well. Astonishing value. Money back if desired. Catalogue free.—CLARKS, Knitters, Clarence-street, York.

AN IRISH SALE of finest IRISH

LINEN!! January only! Irish Linen Cream Damask Breakfast Cloth, ornamental design, 42 inches square, 1/- Postage 3d. Patterns free.—HUTTON'S, 5, Larne, Ireland.

IRELAND'S GREAT WINTER

BLOUSE SALE!! "Spunzella" Blouses, in amazing variety of stripes and colours. Warm, soft, smart; unshrinkable. Sale prices from 6/6. Postage 3d. Patterns free.—HUTTON'S, 5, Larne, Ireland.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliff Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply Mrs. POCOCK.

ST. LEONARDS-ON-SEA.—"Cran-tuck," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, S. DEVON. Ladies as guests. Special advantages for girls visiting alone. Consumptives not admitted. From 35s. weekly.—Prospectus from Miss JONES.

QUIET, REFINED HOME offered in home of Nurse. Country town Sussex. Lady, gentleman, or both. Good references.—Apply, E. B. G., INQUIRER Office, 3, Essex-street, W.C.

GRANGE-OVER-SANDS, LANCS.—Miss ALICE E. PASSAVANT receives Paying Guests, at 2, Newlands.

A LADY STUDENT offers Board and Residence to a worker in London, during her sister's absence abroad. 25s. weekly.—Apply, Miss DOROTHEA SPINNEY, Felden, Boxmoor.

THACKERAY HOTEL

(TEMPERANCE),
GREAT RUSSELL STREET, LONDON.
Opposite the British Museum.

FIRKPROOF FLOORS. PERFECT SANITATION.

TELEPHONE NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. Bedrooms (including attendance) from 3s. 6d. to 6s. Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day.

Telegraphic Address: "Thackeray," London.

19TH CENTURY BUILDING SOCIETY,

ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.

SIR WILLIAM CHANCE, F. H. A. HARDCASTLE,

Bart. F.S.I.

Miss CECIL GRADWELL. Miss ORME.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

CHARLES A. PRICE, Manager.

Printed by UNWIN BROTHERS LTD., 27, Pilgrim-street Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lamb's Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate—Saturday, January 15, 1910.

* Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3526.
NEW SERIES, No. 630.]

LONDON, SATURDAY, JANUARY 22, 1910.

[ONE PENNY.]

Just Published

Crown 8vo. 384 pages, 6s.

"A DAUGHTER IN JUDGMENT."

By EDITH A. GIBBS.

Messrs. John Long, Ltd.

"NEW THEOLOGY" BOOKS.

Cr. 8vo., 140 pp., 2s. net; by post, 2s. 3d.

"MINE UNBELIEF."

Early Doubts and Difficulties Rationally Considered.

By A. H. H. G.

Cr. 8vo., 140 pp., 2s. net; by post, 2s. 3d.

THE JEWISH RELIGION IN THE TIME OF JESUS.

By Dr. G. HOLLMANN, of Halle.

Cr. 8vo., 164 pp., 2s. net; by post, 2s. 3d.

THE SOURCES OF OUR KNOWLEDGE OF THE LIFE OF JESUS.

By Prof. PAUL WERNLE, D.Theol.

Cr. 8vo., 184 pp., 2s. net; by post, 2s. 3d.

PAUL: STUDY OF HIS LIFE AND THOUGHT.

By Prof. Dr. W. WREDE.

Preface by Dr. J. ESTLIN CARPENTER.

Cr. 8vo., 144 pp., 2s. net; by post, 2s. 3d.

THE APOSTOLIC AGE.

By Prof. E. von DOB-SCHUTZ, of Strassburg.

Cr. 8vo., 76 pp., 1s. 6d. net; by post, 1s. 8d.

WHOSE SON IS CHRIST?

Two Lectures on Progress in Religion.

By Prof. FRIEDRICH DELITZSCH.

BOOK ROOM, Essex Hall, Essex-street, Strand, W.C.
Postage saved by ordering through Bookseller.
Telegraphic Address: "UNITASSOC, LONDON."

JUST PUBLISHED.

OUR RECITER

A Volume of Recitations and other Pieces for Children and Young People.

Comprising over 100 suitable pieces for School Entertainments, Bands of Hope and Mercy, and other Meetings.

Selected and arranged by

Rev. J. J. WRIGHT, F.R.S.L.

(Editor of "Young Days").

In artistic cloth binding, gilt top, price 1/- net; postage, 2d.

The Editor says in his Introduction:—This, you see, is *our* Reciter. There are many other reciters, of course, but none quite like this. The child of six, and the boy or girl of any age up to young people of eighteen and older, who may wish to recite, can find in this little volume something suitable for him or her.

LONDON: THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

NOW READY FOR JANUARY.

PRICE 3d.

THE SUNDAY SCHOOL QUARTERLY.

Edited by J. ARTHUR PEARSON.

Contents.

The Nicetown Club for Boys and Girls. Oscar B. Hawes.
Schools of the Walloon Committee in Amsterdam. Etienne Giran.
A New Order of Chivalry. Frank K. Freeston.
Difficulties of Teaching. Herbert McLachlan, M.A., B.D.
"She hath done what she could."
An Allegory and a Prayer. Walter Russell.
Belief in God. Sydney H. Mellone, M.A., D.Sc.
A Priest of Truth (Renan). E. Rosalind Lee.
Poetry: Baptismal Hymn. Christmas Morning.
Notes for Teachers. H. Fisher Short & E. Thackray Ph.D.
A School in Utopia. Kenneth Bond.
Work in South Africa. E. K. H.
Snowy School Battles and Teas. Alexander Webster.
Hayfield Summer School. Elizabeth Wilson.
The Art of Teaching.
Life and Work in a Theological College. Walter Short, B.A.
Prayers for Opening and Closing School.
The Work of the Sunday School Association. Ion Pritchard.
Newcastle and District. Alfred Hall, M.A.
By the Way: Brooke Herford, &c.

London:

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

BOOKS. Publishers' Remainders.

Books, in new condition, as published, at Greatly Reduced Prices.

Catalogues post free.

Who's Who and Year Book, 1909, published 11s. net, 4s. post free.

HENRY W. GLOVER, 114, Leadenhall St., E.C.

Schools.

LETCHWORTH SCHOOL, HERTS.

Bracing climate; aims at developing health, intellect, and character. Thorough unbroken education from 6 years upwards. Boys taught to think and observe, and take interest in lessons. All religious opinions honourably respected. Outdoor lessons whenever possible. Experienced care of delicate boys. Well - equipped new buildings.

Principal: J. H. N. STEPHENSON, M.A.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

In the country, four miles from Crewe. Preparatory Department recently added. Boys admitted on the Foundation at half fees.

For particulars apply to the HEAD MASTER, or to the Clerk to the Governors, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL

AND BOARDING SCHOOL FOR GIRLS,

HIGHGATE, LONDON, N. Head Mistress: Miss

LILIAN TALBOT, B.A. Honours Lond. Preparation

for London Matriculation, Trinity

College, and Associated Board of Musicians.

Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

Term begins January 15.

A Class for Intermediate Arts Examinations will be formed in January.

WAVERLEY SCHOOL, SHERWOOD

RISE, NOTTINGHAM. Head Master: Mr.

H. T. FACON, B.A. Boarders. Home in-

fluence. Private field opposite school. Tele-

phone. Ministers special terms. Re-open

January 18.

BRITAIN'S GREAT HERITAGE OF SONG.

THE NATION'S MUSIC

FIVE SPLENDID VOLUMES.

being the complete and most representative collection ever issued of

OUR COUNTRY'S WEALTH OF SONG.

The Songs of England. The Songs of Wales. The Songs of Scotland and of Ireland. Love Ballads. Sea Songs. War Songs. Solos. Duets. Part Songs. Glees.

THE BEST OF ALL THE CENTURIES, SECULAR AND SACRED.

The Music is printed from engraved plates on good paper, with Tonic Sol-Fa and Staff Notation.

If you are not thoroughly satisfied with the volumes, we will at once refund your money and free you from all carriage charge.

THE WAVERLEY BOOK COMPANY

56, Vulcan House, LUDGATE HILL, LONDON, E.C.

This is one of the greatest achievements in Music publishing on record. It forms a complete Library of British Song, and a great deal more. The Songs have been carefully revised by competent Musicians, the accompaniments are perfectly arranged, and

THE STORIES OF THE SONGS

and of their composers are beautifully told in a series of notes by

ROBERT J. BUCKLEY, F.R.C.O., while an additional charm is given to the volumes by a fine series of

ILLUSTRATIONS

appropriate to the Songs.

The Greatest and Cheapest offer of Music ever made. The whole Five Volumes sent for only 3/- down, and 8 further payments of 4/- each.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, January 23.

LONDON.

Acton, Creffield-road, 11.15 and 7, Mr. S. FIELD.
Bermondsey, Fort-road, 11.30, Morning Conference; 7, Rev. J. HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
Brixton Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30.
Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; 7, Musical Service.
Essex Church, The Mall, Notting Hill Gate, 11, Rev. Dr. CARPENTER; 7, Rev. R. K. DAVIS, B.A.
Finchley (East), Squires-lane Council Schools, 6.30, Rev. HENRY RAWLINGS, M.A.
Forest Gate, corner of Dunbar-road, Upton-lane, 11, Mr. G. EDWARDS; 6.30, Rev. JOHN ELLIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. H. RAWLINGS, M.A.; 7, Rev. J. A. PEARSON.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
Harlesden, Willesden High School, Craven Park, 7, Mr. R. W. PETTINGER.
Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford, High-road, 11, Mr. C. F. HINTON, B.A.; 7, Rev. F. SUMMERS.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11 and 7, Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROBER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
Richmond, Free Church, Ormond-road, 11.15, Dr. J. LIONEL TAYLER; 7, Mr. RICHARD NEWTON.
Stoke Newington Green, 11.15 and 7.
Stratford Unitarian Church, 11, P.S.M., Mr. J. RIGBY, M.Sc.; 6.30, Mr. J. W. GALE.
University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Smaller Worple Hall, Worple-road, 7, Mr. A. D. BECKWITH.
Wood Green Unity Church, 11 and 7, Rev. Dr. MUMMERY.
Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
BIRMINGHAM, Church of the Messiah, Broad-street, Rev. JOHN WORSLEY AUSTIN, M.A.
BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30, Rev. E. W. SEALY, M.A.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. HERBERT McLACHLAN, M.A., B.D.
BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CHATHAM, Unitarian Christian Church, Hammond-hill, 11 and 6.30, Rev. J. MORGAN-WHITEMAN.
CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. JOHN CARROLL.

CHEL TENHAM, Bayshill Unitarian Church, Royal Well Place, 11 and 7.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. E. H. PICKERING, B.A.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12, Rev. J. HAMILTON VANCE, B.D.
EVESHAM, Oak-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
GORTON, Brookfield Church, 10.45 and 6.30, Rev. GEORGE EVANS, M.A.
GUILDFORD, Ward-street Church, North-street, 11 and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL, B.A.; 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MORETONHAMSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. FREDERIC ALLEN.
PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
PRESTON, Unitarian Chapel, Church-street, 10.45, Rev. R. J. HALL, M.A.; 6.30, Rev. CHARLES TRAVERS.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A., LL.B.; 6.30, Rev. J. S. MATHERS, M.A.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. SIMON JONES, B.A., of Swansea.
SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. T. R. SKEMP.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11 and 6.30, Rev. G. STALLWORTHY.
WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

STOCKINGS THAT SAVE MONEY.

—Ladies' pure wool Black Stockings, medium weight post free from Knitters, 1/3; 3 pairs 3/6. Gentlemen's socks same price. Money back if desired. State size boots.—Write, CLARK, Knitters, Clarence-street, York.

"THE UNITARIAN MONTHLY."

Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 8s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

NOTICE.

The columns of THE INQUIRER afford a most valuable means of directing special attention to

CHARITABLE APPEALS.

Particulars of the exceedingly moderate charge made for the insertion of notices of this kind will be found at the foot of this page.

DEATHS.

JAMES.—On January 16, at Upper Tooting, Hugh James, F.A.C., aged 68.
TAYLOR.—On January 14, at Oakhurst, Colwyn Bay, Oswald, eldest son of William Taylor, of Rhuddylan, Bolton.

Situations
VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

A LADY requires post as COMPANION-HOUSEKEEPER to lady or gentleman. Experienced; highest references.—Address, E. E., 3, Essex-street, Strand, W.C.

CAN any lady recommend capable UNDER-NURSE with some experience? Age about 18.—Mrs. ARCHIBALD KENRICK; Harborne House, Harborne, Birmingham.

MATERNITY NURSE wants cases.—Nurse CHAPPELL, Maternity Hospital, 67, Tonbridge-road, Leeds.

WOULD any retired Minister take Morning Service at Tunbridge Wells for one year? Honorarium £40.—Apply, Miss YEOMAN, The Three Gables, Tunbridge Wells.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to E. KENNEDY, at the Publishing Offices, 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word, Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

Advertisements should reach the Office not later than Twelve o'clock on THURSDAY to appear the same week.

All communications and payments in respect to Advertisements to be made to Messrs. ROBERT C. EVANS & Co., Byron House, 85, Fleet Street, London, E.C. (Telephone, 5504 Holborn.)

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	51
EDITORIAL ARTICLE :—	
Dogma and Discipleship	53
LIFE, RELIGION AND AFFAIRS :—	
The "Open Trust" in China	54
By-Ways of Religious Life	55
QUESTIONS AT ISSUE :—	
Socialism	56

CORRESPONDENCE :—	
Dr. Mellone on "The Meaning of Sin"	57
John Stuart Mill on Jesus Christ	58
The Monastic Orders in France	58
BOOKS AND REVIEWS :—	
The Roman Republic	58
Mr. Hardy's Verse	59
Greece in Evolution—Short Notices	60
Literary Notes	60

Publications received	61
FOR THE CHILDREN	61
MEETINGS AND SOCIETIES :—	
Bournemouth: Welcome to the Rev. V. D. Davis	62
The Social Movement	62
NEWS OF THE CHURCHES	63
NOTES AND JOTTINGS	63

* * Will contributors and correspondents kindly note that all letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. They should be endorsed "Inquirer" on the outside. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C., as usual.

NOTES OF THE WEEK.

THE country has been absorbed in the Election during the past week, and if we may judge by the few fragments of news that have reached us, even the churches seem to have suspended many of their ordinary activities. From all parts there come the same records of excitement. Men of long political experience say that they cannot remember a time when passion was so strong and the cleavage between parties cut so deep. These periods of national upheaval, with their outbursts of stormy energy, are great disturbers of our tranquillity, but they are often full of regenerating influence. It is good for men to escape from the idle sophism that politics is only a game, to be forced to make up their minds, and to realise their own faith in the future. Behind the excitement shouting itself hoarse in an election crowd, and the lapses of platform oratory from the height of the great argument into personal bitterness, there is the ardour of lofty national ideals, and the will of determined men, moving in unison, that whatever happens, life shall be nobler and happier for the toiling masses of the people.

* * *

At the same time there have been new features in this election, novel methods of popular appeal, which people who believe that respect should be paid to the reasonableness of human nature will view with deep misgiving. The psychology of the crowd has been studied by the politician with a shrewd instinct for short cuts to victory. Never before has a fight been waged with such a wealth of pictorial suggestion. Appeals to prejudice, which

fall flat when reduced to words, have a hypnotic effect when presented in flaming colours on the walls. But mental obsession, with its appeals to prejudice and fear, is a poor substitute for political thinking, and its effect upon character must, we think, always be injurious. When the excitement of the election has died away, there will be left not only the moral asset of fine enthusiasms, but also, we fear, some damage to the sense of truthfulness, the blurring in the public mind of the claims of strict integrity, where political parties and questions of controversy are concerned.

* * *

THE article by Dr. Anderson on "The Collapse of Liberal Christianity" in the *Hibbert Journal*, to which we referred at considerable length last week, has given rise to an interesting discussion in the columns of the *Christian Commonwealth*. Among the writers have been Canon Cheyne, the Rev. A. W. Hutton, the Rev. J. M. Lloyd Thomas, and the Rev. G. T. Sadler. This week Dr. Anderson replies to his critics in a long article, in which he reiterates and underlines his position with a plentiful appeal to mythology as the sovereign remedy for critical difficulties. But, as we pointed out in our leading article last week, it is the evidence which is so conspicuously lacking, and Dr. Anderson does nothing to repair this deficiency. We cannot agree at all with his account of the position and tendency of liberal theology at the present time. On the ground of critical study of the Gospels, of the weight of evidence, which appears to us overwhelming, and of reasonable historical probability, we believe emphatically that we do possess a clear and intelligible portrait. But the question is a very important one, we believe for Christianity absolutely vital, and we hope that some of our readers will desire to discuss it in some of its various aspects in our columns.

* * *

THE *Athenæum* has an interesting note on the increase in the number of women students at the German Universities. It is stated in the returns for the winter session that there were 1,856 as compared with 1,108 in the previous winter. The favourite universities are the following :—

Berlin with 638, Munich with 183, and Göttingen with 160; then follow Heidelberg with 142 and Bonn with 135. The number of "hospitantinnen," i.e., non-matriculated students attending courses of lectures shows an advance from 1,772 to 1,928.

* * *

DR. WENDTE, writing in the *Christian Register* on Servetus, gives a list of the monuments which have been erected to his memory in France, Switzerland, and Spain, and refers to the heroic figure which will be placed in the public square at Vienne next summer. "With all this posthumous recognition of his genius and heroism," says Dr. Wendte, "Servetus is in no danger of being forgotten, and furnishes a new illustration of the eternal and abiding power of truth and virtue in human history. There seems to be no particular enthusiasm to erect statues to John Calvin, a greater man than Servetus, and one who, despite his infirmities, rendered a greater service to human society. Perhaps most of us feel about Calvin as does the eminent historian of the Church, Prof. Harnack, who declares that Calvin's work for Christian truth and freedom cannot be overestimated, but personally his character is 'not sympathetic' to him."

* * *

IN the same series of Foreign Notes, Dr. Wendte refers in the following terms to the recent death of Madame Loyson, the American wife of Father Hyacinthe Loyson, which is deeply regretted :—"Madame Loyson was a woman of handsome, impressive appearance, of vigorous mind, and of no little literary ability, who was entirely devoted to her husband's welfare and to the great ideals in Church and State of which he has been the eloquent exponent. The sympathies of his admirers and friends all over the world will be extended to this greatly stricken man, who at an advanced age has lost the intimate companion of his life and devoted fellow-worker for the causes he has so bravely and earnestly sought to promote among his fellow-countrymen. At our Geneva Congress of Religious Liberals in 1905 both husband and wife gave interesting addresses, and greatly added to the interest of the meetings."

WE learn from the *British Friend* that the British Minister at Peking, Sir J. N. Jordan, has sent home a very encouraging report on the progress made in suppressing the opium traffic in China. There has been a notable diminution in the consumption and cultivation of opium, and a public opinion has been formed which will greatly strengthen the authorities in their efforts for total prohibition. In the provinces of Shansi and Yunnan, for which alone full and accurate information is available, a marvellous reform has been effected; but in several provinces, including Sz-chuan, which is by far the largest producing area in China, little has yet been done. An order was given that no poppy should be sown in Sz-chuan this last autumn, and if it proves that this order has been carried out, the extinction of the opium curse is within measurable distance. Among officers of the army it is stated that the opium habit has been entirely abandoned.

* * *

WE have received the Monthly Record of the Penal Reform League, the chief objects of which are to obtain and circulate information concerning criminals and their treatment, and to help to bring about a more complete and effective co-operation between the public and public servants for the reclamation of criminals by a curative and educative system. A Royal Commission has been appointed in Italy to consider improvements in the administration of justice, and it is interesting to note that an English lady, Miss Lucy Bartlett, has been appointed a member.

* * *

THE Moral Education League Quarterly gives an interesting survey of the Moral Education movement at home and abroad. Attention is drawn in the current number to the discussion of a proposal to appoint a Royal Commission on moral instruction in Indian schools. As some indication of the trend of opinion upon education in India, the following words, which were spoken by the Gaekwar of Baroda at a State reception of the Viceroy, may be quoted:—"The education imparted in this country is not exactly of the right kind. Its effect is superficial; it does not sufficiently penetrate society. True education consists not merely in the acquisition of knowledge, but in the development of the reasoning powers and in the formation of character. It should train up men to a full sense of the responsibility of their duties as men and as citizens. . . . I would have my people learn that progress to be real must have its roots in themselves, that they must look to the orderly conduct of their lives, that it is probity, fair-mindedness, public spirit, and loyalty to the State which make good citizens, and that he who can subordinate his private interests to the common weal is he who is fitted for a voice in the affairs of State."

* * *

H.H. THE GAEKWAR OF BARODA, whose remarks on education we quote above, contributed a vigorous article to the *Indian Review* in December on the subject of Caste, in the course of which he said:—"The system which divides us into in-

numerable castes, claiming to rise by minutely graduated steps from the Pariah to the Brahman, is a whole tissue of injustice, splitting men, equal by nature, into divisions, high and low, based not on the natural standard of personal qualities but on the accident of birth. The eternal struggle between caste and caste for social superiority has become a source of constant ill-feeling in these days. The human desire to help the members of one's caste also leads to nepotism, heart-burnings and consequent mutual distrust. In other words, there is disunion where union is so eminently needed to enable us to take rank as a nation. Let us do away with these artificial hindrances to union. To remove the disabilities of the depressed classes and to unite the sub-castes are the first steps in that direction."

* * *

AT the second annual dinner of the old students of the Royal College of Science, Mr. H. G. Wells, who is still remembered as an old boy, presided. In proposing the toast of "The Guests," he said that he had been an idle President of the Association during the year, and perhaps that was expected of him. In his examination days he had failed in astronomical physics and also in mathematics, but he was not quite clear about that. Among the distinguished guests present that evening he felt a sort of envy in the work they did. With his irregular and rather discreditable work he looked with respect on the regular and permanent achievements such as they were engaged upon. What a thing it must be to see the launch of a great ironclad you had made. What must it be to know that you had cleared up some muddle of facts and had thus made a permanent foundation for the achievements of other men. Irregular people who failed in examinations belonged to a type altogether different from the type embodied in the Association. The business of the artist or literary man was in suggestion, and to throw out ideas. The most a book could do—the most any one of his had done—was to give the *Spectator* a fit of apoplexy, happily not fatal. Their lives were an experiment, and it was almost a criterion of their success that they should be attended by failure. People who wrote books full of queer, startling, and uncomfortable ideas and disturbed all sorts of arrangements, had their function in the perpetual struggle which increased and enlarged life. Orderly people struggled with them and bade them to the contest, but in a curious way they themselves conquered and prevailed.

* * *

THE students of Ruskin College, Oxford, which has started its eleventh year, were welcomed at the beginning of the term by Dr. Gilbert Slater, who offered them advice on various points, with a view to securing the greatest possible advantage for their period of study in Oxford. The College now has forty students, among whom are engineers, weavers, miners, railway servants, shop assistants, joiners, an agricultural labourer, a bootmaker, a brass moulder, and a telegraphist. Two of the students have been sent by the West Riding and Glamorganshire County Councils.

MANY of our readers will be anxious to convey to Mr. H. G. Chancellor, M.P., their hearty congratulations upon his success in the formidable three-cornered contest at Haggerston, and those who withhold their political sympathy from him will be the first to do so on personal grounds. Mr. Chancellor is a member of the Rev. A. A. Charlesworth's congregation at Highgate, and has rendered valuable service as a lay preacher in many pulpits. He is a life-long abstainer and an unflinching advocate of temperance reform, and a friend of all humanitarian causes. He is President of the North Islington Liberal Federation and a member of the Eighty Club.

* * *

THE defeat of Mr. F. Maddison at Burnley on a split vote is very regrettable on many personal and public grounds. His shrewd intelligence, and his wide and accurate knowledge of the organised trades, made him a very valuable member of Parliament. He is also a man who takes religion into politics, and amid his multifarious public duties he found time to preach frequently to Unitarian and other liberal congregations.

* * *

THE election of the Rev. C. Silvester Horne as one of the Liberal members for Ipswich will give the Chairman of the Congregational Union a seat in the House of Commons. It is a novel experiment, which will be watched with deep interest by many people. Will Mr. Horne be drawn more and more into the ordinary life of the fighting politician, or will he be able to preserve a deep and fruitful absorption in spiritual things in the midst of party warfare? There are not many men so strong and well-balanced as to be equal to the task, and we are not anxious to see his example widely followed. All the greater will be the credit if he is able to retain his position unimpaired, as the spiritual teacher and guide of all sorts and conditions of men, and is still thought of chiefly as a devoted minister of the Gospel.

* * *

WE are glad to see the announcement that the Rev. J. H. Jowett, of Birmingham, has declined the invitation sent to him by the Fifth Avenue Presbyterian Church, New York. Mr. Jowett is a preacher of wide influence in English Nonconformity, and his loss would have been keenly felt. But it is also time that a sharp rebuff was given to the constant advertising of the glittering baits held out to prominent English ministers by certain wealthy American churches. There is something intensely vulgar and repellent about it. The true minister is not attracted by the thought of the millionaire in the pew.

* * *

WE are requested to call the attention of our readers to the address which Principal Carpenter has promised to deliver on this (Saturday) afternoon at Essex Hall at 5 o'clock on "The Brahma Somaj and Western Theism," in connection with the celebration of the eightieth anniversary of the founding of the Brahma Somaj. We understand that Dr. Carpenter will also preach at the morning service at Essex Church on Sunday.

EDITORIAL ARTICLE.

DOGMA AND DISCIPLESHIP.

THE January number of the *Expository Times* contains a long series of notes commenting upon the recent *Hibbert Journal Supplement* on "JESUS or CHRIST?" The writer, who wields a trenchant and not very sympathetic pen, begins by classifying the writers into two opposing camps as Unitarian and Trinitarian, and he proceeds to assign all those of a "liberal" tendency to the former. This compels him to give to Professor PERCY GARDNER a label which, as a churchman, he might quite sincerely repudiate. But we may let that pass. It is a more serious matter that the writer seems quite incapable of appreciating the varied play of intellectual insight and spiritual experience which gives distinctiveness to many of these essays, and makes his attempt to parcel them out into exclusive groups singularly crude and misleading. It is a method which tends to degrade the high argument of truth and to destroy the spiritual significance of the fact that there may be diversities of interpretation and the same spirit.

But this writer interests us on account of the almost naïve surprise with which he discovers that it is possible for some men to accept the loyalties of discipleship, to explore the depths of Christian experience, and to glow with the rapture of Christian devotion, without accepting his dogma as the one and only explanation of the facts. "The most beautiful of the papers," he tells us, "is the one that has been written by Dr. JAMES DRUMMOND, lately Principal of Manchester College, Oxford. It is the paper of a Unitarian, of that there is no doubt. . . . Yet so wholly does Dr. DRUMMOND absorb the title 'CHRIST,' that we should not have known, and we believe that no one else would have known, from the article itself, if the author had not called himself a Unitarian in it, that Dr. DRUMMOND was not a believer in the Divinity of our LORD. So far as we can see CHRIST is everything to him that He is to any of us. Take a single sentence: 'There are those who have, through the medium of the New Testament and the traditional life of the purest Christendom, looked into the face of JESUS, and seen there an ideal, a glory which they have felt to be the glory of God, a thought of Divine Sonship, which has changed their whole conception of human nature, and the whole aim of their life; and no criticisms and no shortcomings can alter that supreme fact of spiritual experience.' The reference is unmistakable—it is Dr. DRUMMOND himself that sees the glory of God in the face of JESUS." After a reference in a similar vein to the paper of Professor PERCY GARDNER, which is described as "only a degree less charming," he continues: "Now, although Dr.

DRUMMOND's and Professor GARDNER's articles are the most attractive of the Unitarian articles in the volume, and Professor SCHMIEDEL's is the most unattractive, yet Professor SCHMIEDEL is right and they are wrong. Of that there is no doubt whatever. They claim the title 'CHRIST' as belonging to their Unitarianism, but history is wholly against them. Wherever the things of the moral and spiritual life, which have been so winningly described here, are found attached to CHRIST, they are found associated with belief in His Divinity. Not one of the writers in this volume has discovered a case to the contrary. It is, in truth, a wholly new attitude to CHRIST that is taken up by the distinguished men who write in this volume. We have often seen the blessings of Christianity appropriated by those who refuse to call themselves Christians. That is quite a familiar attitude. But here are men to whom JESUS was a mere man, however they may endeavour to escape the edge of that word 'mere,' claiming for themselves all that the Church has obtained from its faith in JESUS CHRIST as the GOD-MAN; and yet they write as if their claims were legitimate and undeniable. That claim has to be rejected."

We have quoted at such length not in order to illustrate the extraordinary tone of confidence in presence of inexhaustible spiritual mysteries, though that is as patent as it is unattractive, but because some of these amazing statements seem to demand from us a clear and emphatic answer. It is taken for granted that an appeal to history can produce only one verdict. That depends upon how carefully history is guarded by dogmatic fences and studied omissions. May we recommend this writer to spend a few quiet hours over the strange and enthralling story of Christian heresies. They may be attributable to aberrations of the intellect, but he will have to acknowledge with ST. BERNARD that they were often singularly productive in the love and goodness which are the best evidence of the interior life of the disciple. Or if he goes back to the primitive age of the Church, to that flood-tide of spiritual experience, whose very exuberance seemed to create a burgeoning thicket of conflicting theories, will he venture to maintain that it was only on one side of the great controversy that men attached their moral and spiritual life to CHRIST? But we need not go to dim records of the past, about which it is always possible to plead that they are uncertain or unconvincing, in order to refute a statement, which we can only attribute to a temporary lapse of memory or to an extraordinary ignorance. There is a long line of thinkers and saints and martyrs, pioneers of Christian freedom, defenders of the citadel of Christian Theism, restorers of the purity and simplicity of Christian living, to whose noble fellowship men like Dr. DRUMMOND belong;

and no one, whose eyes are not blinded by prejudice, can deny to them a plenitude of spiritual experience and the winning graces of Christian discipleship. Has this writer never heard of CHANNING and MARTINEAU and their religious kin in England and America? If he will spend a short time in reading some of the sermons of JOHN HAMILTON THOM, among the profoundest and most searching Christian utterances of our time, he will perhaps be even more amazed at the strange contradiction they present of all his theological theories; but he will have to confess how rashly he has spoken.

But we are told, with an air of finality, this claim on the part of the heretic to appropriate the blessings of Christianity has to be rejected. It is the old complaint, "he followeth not with us," and the old remedy, "he shall not prophesy in thy Name." Who gave any church or theology exclusive patent rights in the blessings of the Christian religion? Where is the sanction of the New Testament spirit, of the Master's own example and teaching, to confine the grace and truth which came by JESUS CHRIST to sacred territories protected by barbed-wire fences of dogma? Is the Gospel in private ownership, like some tract of Scottish moorland, with every way of approach barred by a warning notice, lest the stranger should trespass unawares to drink of its living waters and to climb its peaks of vision? We thank GOD that we have not so learned JESUS CHRIST, or been trained in so narrow a school.

We had some hopes, as we proceeded with the reading of these curious notes and comments in the *Expository Times*, that the writer might be on the edge of a spiritual discovery of great moment to himself, similar to that experienced by many readers of Professor JAMES' "Varieties of Religious Experience." He is evidently so much surprised to find the fruit of Christian experience apart from his own central dogma, that it seems he must be on the point of the joyful cry, "then to these also GOD has granted repentance unto life," which for so many souls has marked their initiation into wider sympathies and deeper insight. But at the end, in order to defeat his perplexities, he uses the conventual argument which explains nothing, and never rings quite sincere on the lips of the man who uses it. "Why is it," he asks, "that those scholars who cannot free themselves from the fascination of CHRIST, do not go all the way, and, with 'doubting' THOMAS, say at last, 'My LORD, and my GOD'? . . . When they see what this faith has done for other men . . . why is it that they themselves stop short of it?" He answers his own question by a quotation from a sermon, recently published, on "Lost Spiritual Opportunities," in which this is the significant sentence: "The in-

evitable consequence of practical neglect in the search for Christly communions is a sense of unreality in Christly communions." In other words, the alleged doctrinal error is due to a secret spiritual unfaithfulness. When we think of the men and women against whom this accusation is directed, we can only pity the blindness of the man who makes it. It is very like calling the light darkness for the sake of dogmatic consistency.

LIFE, RELIGION & AFFAIRS.

THE "OPEN TRUST" IN CHINA.

INCIDENTS of missionary enterprise in China and developments among the native population are frequent subjects of notice in the press at home, and sometimes find a place in the columns of the *INQUIRER*. There is another subject, however, not wholly unrelated, in which some of your readers may be interested, namely, the provision made for a common religious life, not among native converts to Christianity, but among the small communities of "foreigners who are settled at the outer Treaty Ports. Large places, like Shanghai, Hankow or Tientsin, where the foreign community numbers thousands, or at least many hundreds, afford all the facilities that would be looked for in towns of equal population anywhere. Anglican, Catholic, Russian, Jewish, Parsee and Mahomedan places of worship abound, besides churches of various Protestant bodies, English, German, Scandinavian or other, who only differ from similar congregations at home in the fact that they co-operate rather more freely with one another. The differences between Baptists, Congregationalists, Presbyterians and Methodists, for instance, which have a history and associations in England, are all but meaningless in China, and tend to merge into one "Union" Church. It is when we come to much smaller communities that the need for a comprehensive amalgamation makes itself felt; and, as a little actual experience is worth many generalities, I propose to relate what has been done in the port of Kiukiang.

It should be understood that Kiukiang is on the Yangtse, 450 miles from the sea; that it was opened to the trade and residence of foreigners in the early sixties; that the British Government acquired the lease in perpetuity of a piece of river frontage, which became the British Concession, under the government of H.M.'s Consul, and an elected Council of residents; that the rights originally reserved for British subjects came in time to be extended to all foreigners who agreed to submit to the regulations of the Concession; and that, though it has had various periods of prosperity and depression, the community has never been a large one. In my time, 1900 to 1905, there may have been 150 foreign residents at Kiukiang of whom 40 or so lived outside the Concession, in the native city or in outlying houses in the suburbs. The Chinese population may have been 50,000. Another 200 foreigners, almost all connected with missionary societies, lived "up country" at numerous places in the province of Kiangsi. Passing visitors were frequent.

These people are of many nationalities and many communions. There are two Russian tea factories. The place is the see of a Roman Catholic Bishop, who is Vicar Apostolic of North Kiangsi; and though he and his clergy, with the sisters at the hospital and orphanage (mainly French Lazarists) are chiefly concerned with work among the natives, their church is attended by a sprinkling of foreign worshippers. The Protestant missions in the province make Kiukiang their local headquarters. The China Inland Mission, recruited from many churches, works all over Kiangsi. One line of stations stretches for over 300 miles up the Kan Valley to the Kuangtung border. Another, largely manned by Germans and Swiss, operates up the Fu valley towards Fukien. A third, almost wholly in charge of unmarried ladies, takes the work at nine or ten places up the Kuanghsin valley till it comes in touch with the society stations in Chekiang; and there are stations at Jaouchou and at the great porcelain manufacturing centre, Kintechen. On different lines, concentrating its efforts in two or three large centres, we have the American Methodist Episcopal Mission, with important educational work and well-equipped hospitals at Kiukiang and Nanchang (the capital of the province). Along the shores of the Poyang Lake, and scattered among many towns of the north-west of the province are missionaries who claim to be "unconnected." Most of these are supported from home by congregations of the Plymouth Brethren. Their organisation is of the loosest, yet for business purposes they find it necessary to hang together, if only to meet the conditions as to the leasing of land and houses by foreigners in the interior of China. The British and Foreign Bible Society and the American Bible Society support agents in Kiukiang who itinerate in the province; and there are others. Since 1905 the American Church Mission, under supervision of the Bishop at Hankow, has maintained a resident clergyman doing missionary work at Kiukiang. Thus many religious agencies are at work in the district, not to mention other societies operating in the adjoining province of Hupei. Though the work of all is primarily for the benefit of the native population, there could be no difficulty in arranging services for the foreign community if that community was in any way homogeneous.

To understand what, as a matter of history, has been done, we must go back to the 'sixties. In those days it was still the policy of the British Government to assist in the establishment and support of English churches at places abroad, and notably so in China. Such churches were in communion with the "United Church of England and Ireland" (or, in some cases, with the Church of Scotland); their chaplains were appointed and sent out by the Archbishop of Canterbury or the Bishop of London, they were governed in their constitution by the Act of 1825, 6 Geo. IV. cap. 87; and, so long as their trustees abode by certain regulations promulgated in 1848, they were entitled to a Government grant sufficient to cover half the original building expenses and half the current cost of management. All this was done in Kiukiang. A plot of land was set aside upon which a church was built in

1867; the Government contributing £1,083 for the purpose. A chaplain was duly sent out and installed. The congregation of Holy Trinity Cathedral, Shanghai, generously presented a baptismal font; other Anglican churches in China made other presents. A board of three trustees, of whom the British Consul was ex-officio one, was constituted and assumed charge. If ever a church in the world belonged to the establishment of the Episcopal Church of England, that of Saint Paul, Kiukiang, did so in the intention of its founders.

This state of things did not last long. The chaplain went away after a year or two. The unofficial trustees left the port, and it is not clear that successors were appointed. Already in 1870 most of the services were conducted by an American Methodist missionary. The Government assistance in aid of running expenses was cut down from a half to a quarter, and in 1874 ceased altogether. In 1875 the maintenance of the church had mainly devolved on others, especially the American Methodist Episcopal Mission, and the British Consul signed the minute books as "sole trustee." In 1873, 1881, 1890, and 1896, agreements were made between Consuls and the Methodist mission whereby the latter acquired an ever increasing control, in return in 1881 for carrying out extensive repairs, and at last, in March, 1900, two months before I came to Kiukiang, the property was transferred to them outright with the saving of certain rights reserved to the Consul and the community. In June, 1904, the Methodist Mission, reversing the tendency of more than 30 years, announced its inability to continue any further corporate connection with the church, and pleading financial reasons and the unsuitability of the building for Chinese services, surrendered its deed of transfer to me as Consul and sole trustee.

As far as I could see, I was sole and absolute owner of the property, and the question arose what was I to do with it. It was not in a very healthy condition; there was enough money in hand to pay a caretaker for the next six months, but the roof was so riddled with white ants as to be in imminent danger of falling, and most of the other woodwork was in much the same state. In the event it cost us \$1,500 to put that roof right. I took the summer to think out the future constitution and management of the institution. Inclination and judgment combined to say: "make it an open trust and get all who will to join." On October 24 I sent round a memorandum embodying a detailed scheme, and called a meeting of residents to assemble at the Consulate on November 5 to consider the matter. This meeting was attended by one clergyman of the American church, one Methodist missionary, one member of the China Inland Mission, three men in the Chinese Customs service, and one lady. The Roman Catholics, the Russians, and the Plymouth Brethren abstained.

My plan was to put the church in charge of an elected committee, chosen annually, in October, and consisting of the Consul, two laymen, and two missionaries or ministers. Some of the regulations adopted may serve to illustrate what we meant by an interdenominational and international church. The British Consul con-

tinued to be sole trustee, holding that the property belonged in the last resort to the British Government. The committee was empowered to raise voluntary subscriptions as directed by any annual or special meeting of residents, or as they saw fit, but not to levy any rate or assessment; also to receive the proceeds of offertories. The object of any offertory destined for any purpose other than the maintenance of the church was to be announced in church. Should the committee find itself possessed of an unassigned balance it should be at liberty to consider appeals for any charitable or religious purpose, reporting its action at the next public meeting of residents. A reasonable supply of books was to be provided by the committee for holding services in English; but if any special books should be desired for any unusual service they could only be paid for by a special subscription. Services could be held in Chinese by permission of the committee. Expenses for Christmas, Easter, and harvest services, &c., were to be separately entered in the accounts, and, except as included in estimates voted at an annual meeting, to be met by special subscription. The altar cloth, gilt cross, &c., specially provided for the episcopal service, were not to be used for any other without the permission of the American Bishop at Hankow, and so with any other special furniture.

The supply of the pulpit was met as follows:—"It shall be the duty of the committee . . . to invite ministers, clergymen, or other persons, to conduct services . . ., to make such arrangements from time to time as shall be directed by resolution of the residents in annual or special public meeting, or, in the absence of such direction, as the committee shall see fit, with missionary societies in Kiukiang or elsewhere, or with other persons, for the conduct of such services: to consider applications for permission to officiate, and to arrange for the holding of marriage, baptismal, and funeral services, confirmations, lectures, conferences, and such other services or celebrations as the committee shall deem to be not inconsistent with the general ends of a place of divine worship . . . Provided, however, that it shall not be within the competence of the committee to impose upon or require from any minister, clergyman, or other person, as a condition of his conducting any service or celebration, any test or declaration of assent to any creed or doctrine of theology whatever, or any proof of ordination in or membership of any church or religious body, or any promise to adhere exclusively to the rites, ceremonies, or forms of worship prescribed by any church. But it shall be incumbent upon every person conducting any service or celebration in the church to do so in an orderly and reverent manner. While under no restriction as to the form of service which he may adopt, and at liberty to teach as true, whatever his conscience and judgment approve, and to maintain the same by argument and exhortation, it is expected of every person conducting a service in this church that he shall so exercise his liberty as is consistent with respect for the like liberty in his hearers."

I was surprised to find how readily this article was assented to. I explained that it was aimed at the elimination, as a matter

of principle, of every element that would favour one system of doctrine or form of observance at the expense of others. We had to comprehend many diversities of opinion and feeling. The American church at Hankow was not only Anglican, but distinctly "high" in doctrine, and inclined to indulge any little approaches, to ritualism that circumstances allowed. They and their following had to find a place. But to the bulk of the Kiukiang community, both lay and missionary, such tendencies were meaningless and to many utterly distasteful. We had to accommodate several shades of non-conformity, even of ultra-nonconformity, and yet to sink every individual preference in a scheme that would allow all to worship in common.

Feeling that this new constitution of St. Paul's Church at Kiukiang was a rather grave departure from the intentions of the founders and from the principles on which it had till then been conducted, and that it might, perhaps, be inconsistent with my obligations as ex-officio trustee of the original establishment, I reported the matter fully to the Legation at Peking, concluding with the opinion that, in view of the past history and present conditions of the case, the regulations now adopted appeared to afford the most hopeful basis for continuing a corporate expression of the religious life of the Kiukiang community. Sir Ernest Satow, at that time British Minister, sent a copy of everything to the Foreign Office, and in due course Lord Lansdowne replied that he had no objection to make beyond a warning not to let the Consul's position of trustee involve the British Government in any pecuniary liability; and there the matter stood when I bade good-bye to Kiukiang.

Possibly my family are the only Unitarians who have ever had to do with St. Paul's Church, Kiukiang. Circumstances brought me into intimate connection with it, and even made me for a time its uncontrolled owner. Only the future can show whether I did the best that could have been done with it, but I have often thought that the history is one that might enlist some sympathetic interest among the readers of THE INQUIRER, and have, therefore, ventured to relate it.

W. JAMES CLENNELL,
H.M.'s Consular Service, China.

BY-WAYS OF RELIGIOUS LIFE.

THE church bells are chiming their call to evening service as we wend our way this dark, winter night through the quiet streets of North London. Here and there the gloom is brightened by the lights of some tabernacle whose open doors invite the passer-by to come in and worship. But our business is with none of these; we are on our way to fulfil an engagement in a remote suburb where, in a certain upper chamber, we are told an audience will be awaiting us.

Arrived at our destination, we pass through a temperance bar, and then a flight of stairs brings us to the place of meeting, a front room and a small back room thrown into one. In the angle thus formed a small platform has been erected and a piano placed thereon; the rest of the space is occupied by chairs and forms.

Only a few members of the adult school, for such it is called, have so far arrived, but before the proceedings are far advanced we have a crowded house, nearly fifty in all, the audience being composed of men and women in about equal numbers and a few youths.

The superintendent gives out a hymn from the Labour Church Hymnal. A reading from scripture follows, after which prayer is called for, any one in the audience being at liberty to lead. We then sing another hymn, which is succeeded by a reading from the poet Whittier by the leader. The time for the address has now come, and the visitor holds forth for a liberal half hour.

The idea of the school is that every teacher shall be a scholar, and every scholar a teacher, and the justification of the method is found in a saying of Channing's that "We understand ourselves better, our conceptions grow clearer, by the very effort to make them clear to another, while its principle is that it 'matters everything to every man that he should be devotedly faithful to that which is divinest to his own soul.'"

Such being the aims of the school, it naturally follows that the proceedings cannot be nearing their close as would be the case in an ordinary service. Questions are asked, and the subject is then debated. The first speaker, taking the materialistic standpoint, complains that the teaching is vague and speculative, while the next one, on the contrary, regards the doctrine as merging on atheism, and considers the good old ways the best. For fear the lecturer shall be too much cast down, some of those in agreement express words of appreciation, but he is then told by another that he is not practical; and if he were acquainted with the real burdens of life instead of living in theories (the listener smiled), he would not take such an optimistic view of things. Still another speaker (from Russian Poland) informs him that had he spoken the address in the speaker's country, he would have been arrested before he was half through. Then some of the gentler sex gather courage, and without making long speeches put some very pertinent questions. The reply gives the lecturer the opportunity to get into closer touch with his audience, and with a closing hymn and benediction the meeting breaks up after a full two hours' sitting.

There is now a general shaking of hands and explanations. The opposition has been more academic than real, and we part good friends. As we leave, there is still a small group listening to a chemist, who hadn't spoken, but who is now expounding the wonders of his laboratory experiments, and the marvel of the crystallisation of substances, matter growing under one's very eyes.

Well, here is a genuine church formed of serious-minded men and women, carried on at very little expense by methods which we think were practised in the synagogues at the time of Jesus. The difficulty seems to be in getting suitable places of meeting. That, probably, will be surmounted as the method grows in appreciation. Meanwhile, let the Churches take note, for this "little one may become a thousand." E. C.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

SOCIALISM.*

IN approaching this subject I do so from the common-sense business point of view, not as an idealist, but as one who takes human nature as it is, rather than as it ought to be, or as we should wish it to be.

Mr. Solly has rightly said that the answer to the question we are debating must depend upon what we mean by Socialism.

The leading exponents of Socialism have differed widely on important details, but I think all have agreed that the fundamental principle is the State ownership of the means of production, which, as Mr. Solly says, must be taken to include distribution, and I therefore agree in accepting that as the basis of our argument. Under Socialism, then, the State would own all the land, the railways, the farms, the factories, the shipping and the shops, and the management of this huge business would be in the hands of a multitude of officials appointed by the representatives of the people, very much, I suppose, as officials are appointed at the present time. This system is in existence now in the case of some of the Government departments, and it may not be amiss if we inquire how it works. Mr. Solly has given us two examples of State Socialism in the Post Office and the dockyards, and he might have added the army and navy.

Socialists always point with pride to the Post Office as a vindication of their theories, but I am not satisfied that the Post Office is the unqualified success, from the business point of view, it is represented to be. You say it makes a profit, and I reply that I do not very well see how it could do otherwise, seeing that it is a huge monopoly, able to fix its own charges; but I venture to assert that if the postal business of this country were in the hands of private firms considerably more profit would be made, and, in consequence of the competition, far greater facilities would be given to the public. And let me remind you that it is not all departments of the Post Office that pay; the telegraphs, for instance, are worked at a loss. If I had time I could suggest many advantages which the Post Office might profitably offer; indeed, suggestions are always being made, but redtape and official stupidity prevent their adoption. Then, again, the State is supposed to be a model employer; but let me ask you whether the lot of the postman is such a particularly happy one? The wages are less than those paid by private employers, and if a servant of the Post Office happens to stray from the strict path of rectitude, no mercy is shown for him or for those dependent upon him. So much for the Post Office. Now how about the dockyards? The extravagant management of our dockyards is too well known to make it necessary for me to say very much about it. You have, no doubt, heard

of dockyard sales which take place periodically when goods which have never been used are purposely damaged in order that they may be sold as second-hand, and they are knocked down at ridiculous prices to persons who make a handsome living out of this official extravagance and mismanagement.

The waste, too, that goes on in the army and navy is simply appalling, and the reason is that no one is directly interested, and that there is no continuity of management, the policy of one Minister being pretty certain to be reversed by his successor, as we have seen during the last few years in the case of both these services.

You may say what you like, but most of us are actuated by selfish motives, and if you take away the hope of personal gain you remove the chief incentive to effort.

Mr. Solly has referred to Municipal Socialism as exemplified in municipally owned gasworks, electric light undertakings, tramways, water works, &c. What I said of the Post Office is true of these also. They are monopolies, and the authorities can charge what they think fit, subject to the maximum charge fixed by Act of Parliament; and it is true that some of them show a profit, but often they make a loss, as witness the Bournemouth tramways. In that case the chairman predicted a profit of £10,000 a year, and, if he had remained in office, I have no doubt a profit would have been made, but this gentleman was removed from his position of Alderman of the Council by the representatives of the mob, and a new chairman, with a new policy, was appointed, and instead of a profit of £10,000 they are losing at the rate of £5,000 a year, whilst all the time they are charging fares which would make any honest trader blush.

There is no doubt, for reasons I have given, and for others which will be obvious to you, that we could not manufacture as cheaply under a socialistic as under our present individualistic system, and, if not, what is to become of our foreign trade? It is difficult enough now to compete, then it would be absolutely impossible, and if we do no foreign trade we cannot import the foodstuffs and the raw material which are essential to our very existence, seeing that we cannot produce enough food in this country to keep us alive, and much of our raw material cannot be procured in these islands.

Mr. Solly says that the adoption of Socialism would not involve the breaking of any of the ten commandments, but I have always been taught that when you take from a man what belongs to him, no matter what your motive may be, it is stealing, and I think there is a commandment which says, "Thou shalt not steal." But the Socialists say we do not intend to steal the land or the railways or anything else. We intend that the State shall buy them. But let me ask you how the State is to buy them?

In a Socialist State there would be no use for money, as goods would be produced for consumption, and not for sale. If money be allowed for the purpose of compensating the capitalists or for any other purpose, you will have rich and poor as you have them now. There can be no equality of comfort. No! the only way would be for the community to take by

force the property of the individual, and I call that stealing.

I am afraid, too, that some of the other commandments would have to take a back seat. Mr. Solly has said there need be no interference with the marriage tie, but is he right? Is not the home, with the selfish desire of doing all one can for one's own family, the very foundation of individualism? Socialists do not, of course, say too much on this delicate subject, but they see that under Socialism, marriage, and the right of parents in their children, would be impossible. I will read you what Mr. William Morris and Mr. Belfort Bax had to say on the subject in a joint work of theirs entitled "Socialism: Its Growth and Outcome":—

"Even now it is necessary that a certain code of morality should be *supposed* to exist, and to have some relation to that religion which, being the creation of another age, has now become a *sham*. With this sham, moreover, its accompanying morality is also *stupid*, and this is clung to with a determination, or even ferocity, natural enough, since its aim is the perpetuation of individual property in wealth, in workman, wife and child."

And again in the same book we read:

"The present marriage system is based upon the general supposition of the economic dependence of woman on the man, and the consequent necessity for his making provision for her, which she can legally enforce. This basis would disappear with the advent of social economic freedom, and no binding contract would be necessary between the parties as regards livelihood; while property in children would cease to exist, and every infant that came into the world would be born in full citizenship. Thus a new development of the family would take place—an *association terminable at the needs of either party*."

I don't think it necessary or desirable that I should pursue this aspect of the question further.

Now, let me ask, why all this talk about Socialism? Before advocating a new plan, don't you think it is just as well to inquire whether the old system has failed? Socialists say it has. They point to the poverty of the poor and to the conditions under which they live; they tell us that the rich are getting richer, whilst the poor are becoming poorer, which, as I hope to show you presently, is decidedly untrue; they point to the large numbers of unemployed, and they tell us that Socialism is the only way out of our trouble. Let me say in passing that the abnormal amount of unemployment we have had during the past few years has been largely due to the fact of our having spent £250,000,000 over the South African War. You cannot destroy such an enormous amount of wealth without its having its effect on the labour market, for if money is spent in destruction it cannot be employed in the usual channels of productive work. We have also been passing through a period of bad trade which has made matters worse, but in spite of these things the state of the country is not as bad as it was after the Crimean and other great wars, simply because the wealth of the country is much greater, and the poor people are not so poor as they were. I think we are all in too much of a hurry. We forget that it

* A paper read at a meeting of the Guild of the Good Shepherd, Poole, in reply to the paper by the Rev. H. S. Solly, published last week.

has taken us countless ages to arrive at our present state of civilisation, and that all true progress is slow; but that we *have* progressed not even the most ardent Socialist would deny. When people talk so much of the present terrible poverty of the poor, they forget, if ever they knew, what the state of the poor was at the beginning of the last century. At that time the condition of the poor was little better than slavery; they had no voice in national or local government, and the right of combination was denied them till 1824. The hours of work were mercilessly long. They lived in the most wretched hovels, and in Manchester and some of the large manufacturing centres the operatives lived principally in cellars in a state of indescribable filth. The women had to work the same long hours as the men, and children of the most tender years were compelled to work under the stimulus of frequent beatings. The poor were uneducated, underfed, badly housed, poorly paid and overworked. Now the hours of work are comparatively short; there is time for recreation and amusement, and wages have risen, whilst food and other necessities and luxuries of life have become cheaper. In short, the standard of comfort has been raised enormously.

This is due, not to anything the workers have done for themselves, for labour, as labour, is not able to produce more now than it did a thousand years ago, but it is due to ability which has invented machinery whereby man's power of production has been so enormously increased. This reminds me that Socialists almost invariably leave ability out of account, and they talk as though labour and capital were the only two instruments of production, but both of these would be incapable of creating wealth of themselves and without the direction of ability. Capital is created by the intelligence of the few, and not by labour, but the labourer gets a share of the product of ability in higher wages and cheapened necessities of life.

The fashion of the present time seems to be to rob the rich, or tax them, if you like that term better, for the benefit of the poor. But is it for the benefit of the poor? Is it not better that the wealth should remain in the hands of those who made it and know how to use it rather than to squander it amongst the thriftless or give it to a Government to squander on badly conceived schemes of social reform. One would think the capitalist hoarded his money under his bed, but he doesn't do anything of the sort. He uses it, and, in using it, he finds work and wages for those who would never be able to create capital for themselves. The more wealth we have in the country the higher the standard of comfort will be all the way round, and so I say leave the men who are able to create capital alone. You are better off in their hands than you would be under any Government, Socialistic or otherwise.

The most perfect example we have of Socialism is the workhouse. You have there a miniature Socialistic state. The inmates are provided for by the fatherly care of the Government, assisted by Boards of Guardians and numberless officials, who are often not above feathering their own nests at the expense of the poor, as

we have seen in some recent cases. The inmates are fed on a diet prescribed by the State, they are clothed in a uniform, and, I think, in most cases, are treated kindly, but they don't like it, and you will always find there is the greatest reluctance on the part of the poor to enter the workhouse, and why is it? Simply because they love their freedom, as I trust we all do, and they object to live by rules laid down by Local Government Boards and enforced by officials. Don't we all resent the interference of officials—the tax collectors, the sanitary inspectors, and all the rest who are always prying into our private affairs? And if we find officialism irksome now, how would it be when all the business of the country was carried on by officials?

Assuming that Socialism would bring plenty and contentment to all, I venture to think it would not be for the general well-being of society. Take away from us the fear of poverty, the necessity for individual effort, the responsibility of providing for wife and children, and we should become a flabby, degenerate race, who would in due time die out of existence, and, I am tempted to say, the sooner the better.

CHARLES CARTER.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

DR. MELLONE ON "THE MEANING OF SIN."

IN Dr. W. E. Orchard's striking treatise on "Modern Theories of Sin," to which Dr. Mellone with good reason invites attention, there occurs on page 116, the following statement, which appears to me to be as important as it is true: "A man committing some action which Paul, for instance, judges sinful, but which the man does not, is an altogether different case from the man committing an action which he himself regards as sinful. We really need two words to describe these different conditions. We might use 'evil' for the act or state of which the agent is morally unconscious, and reserve 'sin' for evil of which the doer is himself conscious as evil."

If these words caught Dr. Mellone's eye, I am surprised they did not cause him to see that in the main contention of his thoughtful paper he is essaying a quite impossible task. He is simply trying to affix the same name to two things which are altogether and essentially different. The all-important distinction which Dr. Orchard points out appears to me so obvious that I believe the common-sense of every man will endorse it.

As an illustration, I may mention that it seems to me, as a temperance man, that one of my neighbours, whose occupation is brewing, is, to use Mr. Campbell's expression, "expanding his individuality at the expense of the race," and that beer-making and beer-selling is to some extent an

"evil" business. But I should not dream of charging my neighbour with being a "sinner" so long as he does not himself feel that he is getting his living in a way which is condemned by his own moral ideal. If he should come to see that his business is morally wrong, or should wilfully close his eyes and ears to influences and utterances which seem to him likely to awaken truer and higher ideas, then I should call him a "sinner," and I believe that his own conscience would confirm the charge.

To alter the recognised meaning of the word "sin" to suit the philosophical system of some academic theorists whose basal philosophy is even now losing its vogue in the universities which have adopted it, would be in my view most perilous to both religion and morality. And so far am I from thinking that the view of sin as *a matter wholly between the self and God* "has become a real source of moral mischief," that I should earnestly contend that this is the only view of sin which would approve itself to such supreme spiritual seers as Isaiah and Jesus, as well as to their many faithful disciples in all the most living centres of the religious world; and my strong conviction is that, if this view of sin ever vanishes from our churches, their transformation into halls for philosophical discussion and ethical culture will not be very far off. In the sinner's self-reproach and prayer for divine help to break his chain; in the penitent's consciousness of renewed harmony with the Father within him; in the mystic's precious moments of ecstasy, we have experiences which are, and from the very nature of the case must be, "matters wholly between the soul and God."

This view of sin is in no real sense "individualistic" as opposed to "universalistic"; for God, whose essence is eternal love, is immanent and self-revealing in all souls, and every act which puts us either in accord with, or in discord with, this divinity within, at the same time inevitably strengthens or weakens our consciousness of true brotherhood with all other souls, and, therefore, our enthusiasm and effort for the advancement of every form of social well-being. The "divine authority," on which all living morality is based, is not ultimately vested in "society," but in the Divine Presence which pervades all the members of society, and it is this felt inspiration which gradually causes the highest interest of each member to be regarded as the true interest of all.

In one or two sentences Dr. Mellone challenges certain recent utterances of mine. I said that sensualists and hypocrites feel that they are resisting a divine authority within their souls. Dr. Mellone asks, "what hypocrite or sensualist is capable of feeling a divine authority within the soul, unless we misuse these words to mean vague and passing gleams of a possible better life?" I suppose that by these "gleams of a possible better life" is meant the vision of an ideal higher than the actual conduct. Well, this is exactly what I mean by "divine authority." As I understand the matter, the vision of an ideal having authority begins to gleam forth both in the individual and in the race so soon as the stage of true rationality is reached. It commences with a very faint

glimmering—the earliest dawn of the God-consciousness—but in civilised human nature it becomes a most real and influential factor in the moral and religious life. Even the glimpse of it carries with it some vague consciousness of a “divine” or superhuman claim; and what we call “sin” can only arise when this claim is both felt and also resisted. If sensualists and hypocrites do not at times recognise and, to some extent, even tremble before this superhuman authority, Christianity assuredly rests upon an entirely false reading of human nature.

As to what Dr. Mellone says about “thinking” being a duty, there can be no question that there are very often occasions when thought and careful attention are felt to be obligatory, and, of course, in such cases the wilful neglect of them becomes a “sin.” Sometimes this neglect is venial, at other times it is serious, but whenever, from psychological causes, no *open alternative* is really before the agent’s mind the act cannot rightly be regarded as sinful. This may possibly have been the case with the captain mentioned by Dr. Everett, though it seems to me that here there may have been some culpable negligence in not taking careful account of the possible consequences of the relaxation indulged in; and it was because of such real or supposed negligence that other people regarded the captain as “criminally responsible.”

CHARLES B. UPTON.

Littlemore, near Oxford.

JOHN STUART MILL ON JESUS CHRIST.

SIR,—I should like, with your permission, to lay before your readers Mill’s high and unexpected appreciation of Jesus Christ in his last book “Three Essays on Religion,” published after his death, which made a considerable stir at the time, but which is, I daresay, now almost forgotten. In his “Theism” (General Results) he thus writes:—“Whatever else may be taken away from us by rational criticism, Christ is still left; a unique figure, not more unlike all his precursors than all his followers, even those who had the direct benefit of his personal teaching. It is of no use to say that Christ as exhibited in the Gospels is not historical, and that we know not how much of what is admirable has been superadded by the tradition of his followers. The tradition of followers suffices to insert any number of marvels and may have inserted all the miracles which he is reputed to have wrought. But who among his disciples, or among their proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels. Certainly not the fishermen of Galilee, as certainly not St. Paul, whose character and idiosyncrasies were of a totally different sort, still less the early Christian writers, in whom nothing is more evident than that the good which was in them was all derived, as they always professed it was, from the higher source.” Further on Mill says:—“But about the life and sayings of Jesus there is a stamp of personal originality combined with profundity of insight which, if we abandon

the idle expectation of finding scientific precision, where something very different was aimed at, must place the Prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of the men of sublime genius of whom our species can boast. When this pre-eminent genius is combined with the qualities of probably the greatest moral reformer and martyr to that mission who ever existed on earth, religion cannot be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity, nor, even now, would it be easy, even for an unbeliever, to find a better translation of the rules of virtue from the abstract into the concrete, than to endeavour so to live that Christ would approve our life. When to this we add that, to the conception of the rational sceptic, it remains a possibility that Christ actually was what he supposed himself to be, not God—for he never made the smallest pretension to that character, and would probably have thought such a pretension as blasphemous as it seemed to the men who condemned him—but a man charged with a special express and unique commission from God to lead mankind to truth and virtue.”

This testimony, coming from a man of Mill’s purity of character and great intellectual powers, is very remarkable, and I fear it is not always remembered by writers of his school of thought.

In the above extract Mill says that Christ never claimed to be God. In St. Matt. xxvi. 63 and 64, it is stated that he claimed to be “The Christ, the Son of God.” Assuming the accuracy of the record, it is not easy to make out what Jesus meant by this claim, but in the eyes of the high priest it evidently was regarded as tantamount to a divine claim of some sort, for he (the high priest) at once said “He hath spoken blasphemy,” and after appealing to his council, Jesus was sentenced to death. Is the narrative legendary? How are we to view the incident and the passages on which it is based? —Yours, &c.

Glasgow.

WM. SMITTON.

THE MONASTIC ORDERS IN FRANCE.

SIR,—May I ask the writer of the fourth paragraph of “Notes and Jottings,” on p. 47 of last Saturday’s INQUIRER, to kindly give his authority for the statement that “France interdicts the monastic orders, confiscates their buildings, closes their churches, and seizes their lands and endowments”? His knowledge of the French law concerning monastic orders appears to be remarkably slight. Is it not a pity that so many English people venture to pronounce judgment on French politics and institutions without a serious study of them, and on French laws without most evidently having even read them at all?

JAMES HOCART.

47, Rue de la Réforme, Brussels,
January 17.

[We agree with M. Hocart that the paragraph in “Notes and Jottings” is misleading and inaccurate so far as it concerns French law, and we regret it should have appeared in that form.—ED. INQUIRER.]

BOOKS AND REVIEWS.

THE ROMAN REPUBLIC.*

“Tu regere imperio populos, Romane, memento.”
—VIRGIL.

I BELIEVE it is true to say that our imagination is more familiar with the past of Greece than that of Rome; for our poets have never allowed us to become estranged from the spirit and the actions of Greece. Her gods and goddesses, her Achilles and Ulysses, her Plato and Aristotle, her art, her Athens, her liberty, her civic pride continue in our memories. On the other hand, Rome, that city of Virgil, which was “to remember to rule the peoples by her sovereignty,” has not similarly attracted the poets. Neither has the loss of their interpretation been made good by historians, at least of the Republican times; and with the exception of Mommsen, and of him only because his scholarship was great enough to serve in some measure his ideas, no historian has presented to us the vital image of Rome. Yet in an age which is encumbered with the presence of poverty and riches, government and speculation in empire, a study of her experience would be of advantage. But her most accurate historians have had that accuracy impressed on them by the class room, not by practical issues.

A fresh history of Rome, therefore, is a matter for great expectations. Mr. Heitland has followed chiefly the conventional Roman historian. His work is addressed to the scholar rather than the man of affairs. But although he has not written for practical purposes, there is an attraction in his writing that should command the attention even of the man of business. The history is very engaging to read. It possesses an evenness of development, uninterrupted by troublesome minutiae of criticism, and yet one has sufficient evidence to rely on the thoroughness of its scholarship. There is not in it that partiality for extreme theories which has disfigured the treatment of Roman history recently; nor the litigious zeal which has provoked pedagogues recently to attack one another rather than to unite in presenting a temperate view of the past. Cæsar of late has been by turns a saint, and a political boss; Cicero a doubtful journalist and a prophet in the wilderness; Catiline, an angel and a devil; the Gracchi, Cornelians and unconscionable coxcombs. Mr. Heitland takes a middle course throughout; and his opinions are thus the more convincing. Rome began with a monarchy, but soon resolved itself into a republic. They had inherited from their monarchy, and through it, from the authority of their patriarchs, that power, imperium, to which Mr. Heitland finds no equal in our history. We would venture to compare it to that sovereignty to which Hobbes said there was nothing comparable in the earth: the sovereignty which is for us the instrument of our obedience to government.

It is interesting to find this conception as the corner-stone of the Roman constitution; and still more to see how from the first they acknowledged the necessity of it as a condition of government, and at the same time mistrusted it, inasmuch

* The Roman Republic. W. E. Heitland, M.A. Cambridge University Press, 3 vols: 30s. net.

as it had to be wielded by persons. After a long struggle, a struggle which does not seem to be yet ended, we have ensured some measure of justice in its use by our compromise of dependence and independence between our legislature, executive, and judiciary. The Romans never succeeded in forming an independent judiciary. Their popular assembly interpreted as well as passed laws; and even after 150 B.C., when independent jural courts were established, these always were the prize of one political order or the other. But they had separate legislature and executive. Their legislature, however, consisted of bodies which could check one another incessantly, and their magistrates, in whom sovereignty proper lay, were elected on a duplicate system. Every magistrate had his double, and each could veto the other, and could also be vetoed by others of the magistracy beside. In this way precaution was taken against an improper use of sovereign power.

These limitations, however, led to difficulties. In two or three hundred years the republic had checked itself out of existence. In 150 B.C. we find that the only body which had originally had merely nominal power, and therefore no legal limits, had practically usurped the power of the magistrates, courts, and legislature. This was the Senate, whose sole claim to power was custom. The sanctity of custom had invested it with the repute of constitutionalism. To read Cicero's speeches, it was the republic. To judge by Cæsar's actions, it was a close oligarchy.

The fault was that Rome had guarded her political liberties excellently if times had not changed. But as they did, her system of checkmating held the constitution in bondage, while those who had power made the most of their opportunities. Those who had power had it from land. It is curious to read in this present work how the landowners, the successors of the great Marcelli, Junii, Licinii, and others, increased their rents by such acts of legislation; how the large public lands were enclosed by these wealthy incumbents, who, by a legal irony, were forbidden to trade; how they drove the yeomen into the city, to become a pauper population; how they made farming an impossibility, and having used the yeomanry to crush Carthage and begin the empire, ejected them for debt; how they secured political posts of importance in the provinces, from which came fabulous fortunes, and all as defenders of the constitution.

Our sympathies cannot fail to be with those who rebelled against this tyranny. It was more than a legal irony that the men who first rebelled had to break that constitution which was supposed to defend their liberties. These were the Gracchi, who began a commission for valuing and restoring the land to the people. They were both murdered by the Senate. The struggle then continued haphazard until Cæsar.

Cæsar may be called a *de facto* and not *de viro* sovereign. But at least it must be noted that the popular will had by his time ceased to exist, and he had as much justification for his power as the Republicans. Rome was then the capital of a large empire; but not even the nearest members of that empire had any

representation in her legislature; and the legislature itself was governed largely by an armed rabble. Where, then, was there any popular will?

It may be debated whether Cæsar at first saw that nothing but a single supremacy could be the way out of this political chaos. Whether he knew what the conquest of Gaul meant is similarly disputed. Probably he understood both facts, and almost certainly the first, as he followed a consistent policy from his youth onwards, the fabrication of some power to oppose the senatorial oligarchy. His career is a romance well known, but nevertheless enjoyable to read. Although he was born of one of the proudest Roman houses, the Julii, he added to Roman masterfulness a charm of manner, a humour that was foreign to it. He knew the value of risk as well as Roman prudence; of impetuosity, and no less of delay. Destiny was both Fortune and Fate to him, not that he did not know how to control as well as follow her. His dogged spirit was for a long time his only power. He began a Marian by defying Sulla, who commanded him to divorce his wife. He was implicated in the Catilinian conspiracy, and defended Catiline in the Senate under threats against his own life. He was a rival to Pompey when he still had no political power, and Pompey had the whole of the army at his back. Eventually, by this persistence, he made himself supreme in the empire. It was the only hope for Rome; for "he was alone able and willing to reform the state." His administrative acts, for debt, for colonising, for the provinces, for the central government and many other ends, give one an impression of his genius, and justify the position he had taken upon himself. He was more of a gentleman than Napoleon. He lived longer and in times of greater political crisis than Alexander. He was a man of wider tastes for writing and science than Cromwell. He was in some manner like Nelson, but in addition to reckless courage he possessed a faculty, which is as a rule denied to admirals and generals, of understanding the true meaning of national events, and of a patient and tolerant interest in details of home government. He was by no means a saint, being a precursor of Machiavelli for good or evil; and little is known of his religious character. But he was most attractive, even to enemies, and a source of loyalty to his friends. Of these qualities and of his career the conclusion of this present history is an excellent study.

MR. THOMAS HARDY'S NEW VOLUME OF VERSE.*

MR. THOMAS HARDY has already given us "Wessex Poems" and "Poems of the Past and the Present," and now we have a new volume of verse from his pen of even greater interest than its predecessors. Perhaps it is too much to expect Mr. Hardy to write another novel, but it is as a novelist, rather than as a poet, that he stands supreme. His Napoleonic drama, "The Dynasts," and his poetry are a very long way behind "Tess of the D'Urbervilles," and "The Woodlanders."

* Time's Laughingstocks. By Thomas Hardy. Macmillan. 4s. 6d. net.

And yet, in "Time's Laughingstocks," we get the real Hardy, the spirit of Greek tragedy decked out in rural guise, mocking, grim, intensely sad, but welding as of old his tragedy with the wind in the trees, with the long dusty road, the tavern and the lonely hill. The note struck in this volume is a sad one. There is no Joseph Poorgrass, no coughing Cain Ball to make us laugh, and no Giles Winterborne to awaken our sympathy and our admiration for so sterling a fellow.

Mr. Hardy's poetry is not great poetry. Now and again his verse is laboured, and the lyrical music becomes dull and tiresome, and there are a few of his poems which might have been written with more effect in prose and added to "Life's Little Ironies," or "Wessex Tales." But all the poems are extremely interesting for the simple reason that they are characteristic of the genius of Mr. Hardy. He knows life, not as an idealist, but as a merciless realist. He tells the truth about those who love too well with ironical effect, and in one poem, the most musical in the book, entitled "The Dark-Eyed Gentleman," there is laughter, mocking laughter, behind the song.

There is another ironical poem about an old man who looks forward to the workhouse because he imagines that there his wife will be in one wing, he in another. However, the Parson remarks *en route*:

"Old folks, that harsh order is altered,
Be not sick of heart!"

Thus the old man soliloquises on hearing this unexpected news:

"I thought they'd be strangers aroun'
me,

But she's to be there!

Let me jump out o' wagon and go back
and drown me

At Pummery or Ten-Hatches Weir."

"The Revisitation," the opening poem, is a powerful and grim piece of work. It depicts two lovers meeting after many years. They meet after sunset when the starlight does not reveal a woman's face "tooled too well" by Time.

"O I wonder, wonder whether
Any heartstrings bore a signal-thrill
between us twain or no?

Some such influence can, at times, they
say, draw severed souls together."

I said, 'Dear, we'll dream it so.'"

The man caresses the woman as he used to do in the old days. He is weary with his long tramp and falls asleep. When he wakes he finds the woman gently sleeping, and sees with horror "Pits, where peonies once did dwell." The woman wakes, takes in the whole sad situation, and remarks:

"Yes: that movement was a warning
Of the worth of man's devotion! Yes,
Sir, I am old," said she,
'And the thing which should increase love
turns it quickly into scorning—
And your new-won heart from me!'"

The lovers go their ways, and the poem ends with, "Love is lame at fifty years."

We all remember that delightful description in "Under the Greenwood Tree" of the Mellstock Quire's humorous visit to the Parson. The present volume contains a poem entitled "The Dead Quire." We meet again the ghosts of old Dewy

Reuben, Michael, and others, who once made music and song with such zest in the parish church. This poem, which is likely to outlive all other poems of Mr. Hardy, describes a Christmas Eve with "no Christmas harmonies," but rather dancing and carouse at the inn.

"The taper flames and the hearthfire shine

Grew smoke-hazed to a lurid light,
And songs on subjects not divine
Were warbled forth that night."

While this riotous scene is taking place within the tavern, the ghosts of Mellstock Quire sing their carols:

"When nigh without, as in old days,
The ancient quire of voice and string
Seemed singing words of prayer and praise

As they had used to sing.

"While shepherds watched their flocks by night"

Thus swells the long familiar sound
In many a quaint symphonic flight—
To 'Glory shone around.'"

This mysterious singing awakens old memories, and the revellers crowd to the tavern door. They see nothing, but still hear the sweet song, "As it were gently moving thence along the river bank."

"Then did the Quick pursue the Dead,
By crystal Froom that crinkles there;
And still the viewless quire ahead
Voiced the old holy air."

The Dead Quire had not come in vain:
"As from a dream each sobered son
Awoke, and musing reached his door:
'Twas said that of them all, not one
Sat in a tavern more."

We lay aside the present volume with a wish that Mr. Hardy had given us one or two poems in a happier vein. We should have been grateful for a touch of his old rustic humour, for a verse, even a solitary line, in which we could not hear the low grinding of a cruel and inexorable Fate. How different was the optimistic note of Richard Jefferies. He wrote: "'Always get over a stile,' is the one rule that should ever be borne in mind by those who wish to see the land as it really is." Mr. Hardy has too seldom climbed the stile into the footpaths of tender, human happiness. He has heard the harsh groaning of branches and not the sweet sea-song of the leaves. Jefferies climbed many a stile, many a hill, and came in touch with his Maker, while Mr. Hardy remains in the valleys brooding over his laughing-stocks and his puppets.

GREECE IN EVOLUTION. Edited by G. F. Abbott. London: T. Fisher Unwin. Pp. xi-315. 5s. net.

OUR insular position contributes to our safety and also fosters our ignorance. The Englishman of average education knows singularly little of the politics and the social conditions of other countries, and often shows himself very gullible by the extraordinary statements of the scare-monger or the enterprising journalist. And if this is so in the case of the Great Powers, it is still more conspicuous when we come to the small nationalities with their precarious dependence upon the issues of European diplomacy. They seem almost like counters in the game of high politics,

without national rights and characteristics of their own. For these reasons the studies prepared under the auspices of the French League for the Defence of the Rights of Hellenism, which appear in this volume in an English dress, ought to meet with a cordial welcome. The contributors are men, as Sir Charles Dilke points out in the preface, whose names carry weight wherever Continental thought is known and appreciated. The essays, ten in number, deal with Hellenism as a social, political, economic and intellectual force in the modern world. The term *Hellenism* is used advisedly, so as to include the Greeks of the dispersion. "The Hellenic Kingdom," it is pointed out, "within the ridiculously exiguous boundaries allowed to it by Europe, could not have lived through the last three-quarters of a century had it not been for the magnificent support to its present, and recognition of its future, by Greeks of Asia Minor, of Turkey, of Roumania, of France, of England, of the whole civilised world. These men have made Athens the home of their dreams, and have contributed to its growth, to its palaces, to its university, to its museums. Thus has the spiritual idea of Hellenic influence and culture been kept alive." It is to be hoped that in the crowd of travellers' books, often hastily written, and based upon very partial information, this most thoughtful and informing volume will not be overlooked. There is an ancestral sympathy in England for Hellenic ideals which should ensure for it a large number of readers.

Jo's Boys and *Under the Lilacs* appear in a new edition of Louisa M. Allcott's books, which Messrs. Sampson Low are producing. Miss Allcott is still a favourite, and her books we imagine must have been, and are, read by thousands of girls throughout the civilised world. Not to know Jo and Meg would argue a want of education as grave as not knowing, say, "Robinson Crusoe," or "Alice"; for are they not also among the immortals? "Jo's Boys" is a continuation of "Little Men," and it has the evergreen quality of all Miss Allcott's books, and is far more readable than much of our present-day productions. "Under the Lilacs" is not one of the "Little Women" series. It is a charming story, and it is good for budding youth to live in its healthy and tonic, because natural, atmosphere.

The Children's Paul.—Messrs. James Clarke & Co. have produced in volume form, under this title, a series of articles on the life of St. Paul, as a companion book to "The Christ of the Children," by the same author—Rev. J. G. Stevenson. Mr. Stevenson expresses the hope that children will learn to love St. Paul before they hear what the theologians have to say about him, and certainly if they read this little book, or hear it read, they cannot fail to do so. The author says that he has culled his materials from the most scholarly sources, and he has admirably succeeded in arranging it in a simple, direct way to suit the needs of children, Sunday school teachers, and those in search of special "Sunday" readings (possibly there are a few still left) for boys and girls would find this a useful and attractive book.

LITERARY NOTES.

WE understand that Mr. Wicksteed's new book, "The Common Sense of Political Economy," which has been long expected, will be published immediately. The author, in his introduction, says:—"In the ordinary course of our lives we constantly consider how our time, our energy, or our money shall be spent. . . It is the purpose of this book to evolve a consistent system of Political Economy from a careful study and analysis of the principles on which we actually conduct this current administration of resources. My book has two distinct but connected aims. It attempts to start with the reader from the very beginning, and to place a clue in his hands which will lead him, directly and inevitably, from the facts and observations of his own daily experience to an intimate comprehension of the machinery of the commercial and industrial world. And secondly, it attempts (implicitly in the First Book, more explicitly in the Second) to convince professed students of Political Economy that any special or unusual features in the system thus constructed are not to be regarded as daring innovations or as heresies, but are already strictly involved, and often explicitly recognised in the best economic thought and teaching of recent years."

* * *

MESSRS. LONGMANS announce the publication of "The Letters of John Stuart Mill," which have been edited, with an introduction, by Mr. Hugh Elliot. Mill's correspondents included many of his great contemporaries both in France and England, and the letters cover the period from 1829, when he began to put on paper the rough outline of his "Logic," to his death in 1873.

* * *

THE sixth volume of Mr. W. J. Courthope's "History of English Poetry" has just been published. The period covered in the history is included between the age of Chaucer and the age of Scott, and this concluding volume deals with the influence on English poetry of the French Revolution. It traces the exhaustion of the aristocratic movement of the Renaissance in the different countries of Europe, and shows more particularly how this exhaustion is reflected both in the politics and the poetry of England during the last quarter of the eighteenth century. Anti-Romanticism in poetry is treated in a chapter on Crabbe; while two chapters are devoted to the story of historical romance, one dealing with the modern "minstrelsy" of Scott and the Ettrick Shepherd, the other with the "Waverley Novels." A short final chapter, summarising the character of the history, explains the author's reasons for concluding his narrative with the death of Scott.

* * *

CANON HENSON's new book, "The Liberty of Prophesying, with its Just Limits and Temper, Considered with Reference to the Circumstances of the Modern Church," comprises the Lyman Beecher Lectures, delivered in 1909 before the Yale Divinity School, and three sermons. It is published by Messrs. Macmillan.

MESSRS. MACMILLAN also announce the third volume of Professor Saintsbury's "History of English Prosody," and "The Faith and Modern Thought," six lectures by the Rev. W. Temple, intended for readers who have had no special theological training.

* * *

THE "Fasti," or History of the Ministers and Congregation of the Free Church from 1843 until 1900, will now be proceeded with, as the labours of the Commission on the Free Church are ended. The work will be in two large volumes, one of which will deal with a list of about 3,000 ministers, the other with nearly 1,200 congregations. Dr. Charles G. McCrie is the editor.

* * *

A MARKED interest has been shown of late in the religious movements in France in the seventeenth century. Two books on Pascal by English writers have been issued recently. We understand that M. Jules Lemaitre will publish this year a study of Fenelon.

* * *

"TENNYSON as a Student and Poet of Nature" is the title of a book which Sir Norman Lockyer and Miss Winifred Lockyer are publishing with Messrs. Macmillan. The subject is a particularly interesting one, as Tennyson was such an acute and accurate observer, and Sir Norman Lockyer's scientific training will have greatly helped him in his task. The paper on Tennyson, which Professor Henry Jones read before the British Academy, appears in the *Hibbert Journal* for January, and is also to be published in book form.

* * *

In the current number of the *Fortnightly* we have the first instalment of George Meredith's posthumous novel, "Celt and Saxon," which introduces us to "a young Irish gentleman of the numerous clan, O'Donnells," suitably named Patrick, who is bound on a somewhat sentimental expedition to the borders of North Wales, where he is to visit a certain Squire Adister. All Meredithians will feel that this is a promising beginning, for the passion for knight-errantry in the hearts of the turbulently youthful always appealed to one who himself never lost his early visions.

* * *

A CHEAPER edition of Archbishop Trench's poems, under the title of "Sonnets and Elegiacs," comprising his chief shorter poems, is being issued by Messrs. Kegan Paul & Co.

PUBLICATIONS RECEIVED

From MESSRS. T. & T. CLARK:—Israel's Ideal. Studies in Old Testament Theology: Rev. John Adams, B.D. 4s. 6d. net.

MESSRS. LONGMANS, GREEN & Co.:—Old Testament History and Literature: B. H. Alford. 5s. net.

NATIONAL FEDERATION OF RELIGIOUS LIBERALS, BOSTON:—The Unity of the Spirit. First Congress of the National Federation. Edited by C. W. Wendte, D.D.

MESSRS. PUTNAM:—God and Man, Philosophy of the Higher Life: E. Ellsworth Shumaker, Ph.D. 7s. 6d. net.

WALTER SCOTT PUBLISHING CO.:—The Slavery of Labour: W. B. Robertson, M.A. 3d.

MESSRS. SWAN SONNENSCHNEIN & Co.:—The Promised Land, a Drama: Edward Carpenter. 2s. 6d. net.

MR. T. FISHER UNWIN:—Forty Years Ago, and After. Studies and Sketches: J. George Tetley, D.D. 6s. net.

FOR THE CHILDREN.

AUNT VERITY'S GARDEN.

It was all owing to "The Blue Bird," which I had just been to see. "The Blue Bird," as I expect you know, is a fairy play. It is quite the most beautiful fairy-play that I have ever seen, and I could not for a time get it out of my head. For days I did my work in a sort of dream—which is rather awkward if it makes you forget what you are doing!—and I could not help wishing very much that I could get hold of the wonderful diamond which the fairy gave to Tytyl, the hero of the story, and which he put in the front of his cap, and turned round to the right or left, whenever he wanted to look at things that with our ordinary eyesight we can't see at all. I also wished so much that I could know what dumb creatures are thinking about, and more than all I wanted to visit the past as Tytyl and his sister did, and run about again as I used to do in my great-aunt's garden.

Some people say it is not a bit of good wishing for things, as you are bound to be disappointed, but others tell us that it is not a bit of good *giving up wishing* if you want a thing very much, for that would be just the way to vex the fairies, who refuse to do anything for those who do not believe in their power. At all events, in *my* case, the wishing was quite successful, for one evening, as I sat by the fire, longing more than I can say to slip back into the past, the room was suddenly filled with the scent of wallflowers, and I closed my eyes for a moment to shut out the faded paper of my room which I am accustomed to look at every day, but which did not seem to go very well with those great clusters of rich, red-brown blossoms that I fancied I could see quite plainly. And when I opened them again, I was not in my little room at all, but under the twisted old willow in Aunt Verity's garden. It seemed too good to be true. The grass was so green, and the wallflowers were close by, smelling deliciously, and I had been living in London as a grown-up for such a long time!

"It's lovely to be back again," I said to myself, "but I wonder if I shall have to go in soon, and read to Aunt Verity about the missionaries in foreign lands? I would much rather stay in the garden and play with Beatrice. Oh, by the way, where is Beatrice?"

I had scarcely uttered these words when I heard a little cough, and looking round saw the reproachful eyes of my golden-haired doll of other days gazing at me from the cucumber frame, in the middle of which she was sitting.

"I wondered how long you were going to be," she said, to my intense surprise, for I had never heard her speak before. Her voice sounded weak, and rather plaintive, and I remembered that I used to think Beatrice was far from strong.

"Why, you can actually speak, darling!" I said, running up to the cucumber frame and taking her in my arms. "And how fresh and nice you look!"

"Oh, I don't always look as well as this," she replied, "for my present mistress sometimes leaves me out in the sun, and that spoils my colour. But, of course,

when the fairies came for me this morning, and told me that you and I were going to have a little time together, just as we used to do, they freshened me up a bit, and dressed me in this white frock—which you always considered my best—though it is rather torn in places now!"

"I'm afraid you are not very happy, dear, if you are treated badly, and left out in the sun. What a shame!" I cried.

"It's not exactly that," said Beatrice.

"I'm happy enough, for I've had my day, and I don't expect to be young always; but I never could stand the sun. It makes my head ache. Still, I don't blame Milly."

"Who is Milly?"

"Why, don't you remember Milly, the road-sweeper's little girl, to whom you gave me when your great-aunt died?"

I gave a sudden start.

"Oh, Beatrice," I said, "I had quite forgotten that Aunt Verity was dead. I seem to have forgotten a great many things, but it is all so strange, and—somehow I don't feel as happy as I did, for everything isn't quite real, after all. Still, the wallflowers are just lovely, and isn't the grass nice and green? But tell me more about Milly."

"Well, she is very clever, and they make her do such a lot of lessons that sometimes she looks tired and white, and doesn't notice me at all. I try to tell her that it is a mistake to be too clever, but she doesn't understand, poor thing."

"Why doesn't she understand?"

Beatrice looked at me plaintively.

"Your memory is bad! Don't you know that it's only when you wish very much to hear dumb things speak, as *you* did, that we are allowed to say anything? Oh, we dolls often have to look on while things are happening that we should like to prevent, but people don't expect us to talk or think. It's a funny world."

"Yes," I said, "and I suppose I shouldn't even be here if it hadn't been for 'The Blue Bird.' I put my arm round her, and stroked her pretty golden hair."

We sat very quietly for a while, and I watched a spotted butterfly fluttering over the gay, sweet-smelling wallflowers, peeping first at the golden ones, then at the brown, and settling down at last on a great clump tinted with lemon and pink, where he folded up his wings and went to sleep at once. A drowsy silence seemed to wrap the garden itself in slumber, but I wanted to think. And as I sat there, hugging Beatrice, I told her about the dull street in which I had lived for so long, all about the tiny gardens where the people can only grow a few scanty shrubs, all about the noise of London, and the flying motor cars, and the glaring shops—even about the ugly wallpaper that I have to stare at every day. And then I said, "It's no good, I shall never get these things out of my head any more. I suppose the only reason why I was happy here with you years ago is because I didn't know half the things I know now."

"It's just the same with me," said Beatrice, and her voice sounded quite thoughtful. "I can't forget Milly, who is so clever that she has to spend all her time doing lessons; and perhaps it's a good thing that she has me, after all, for it *must* be a relief to nurse a doll after poring over books for hours."

"Milly's father is poor, and so I'm afraid he wants her to be quick and earn enough to help to keep them all," I said, for I had heard of such things very often. "It makes me miserable to think what a lot of people are poor, Beatrice."

To this Beatrice made no reply. I think she was getting rather puzzled. And as I sat without speaking, looking now at the wallflowers, now at the blue sky, and the little fleecy white clouds that trailed across it, I wondered if the cuckoo still called "cuckoo" from the elm tree, and whether the pink hawthorn by the gate had as many blossoms as it used to have. The sun was not so glaring now, but it seemed to be soaking straight through everything, in the way it does on a hot afternoon; and, looking down, I saw that Beatrice had gone to sleep. So I leaned back against the trunk of the old willow, and looked up into the cool, green leaves, until I, too, closed my eyes. . . . And when I opened them again the fire was burning low in the grate, the lamplighter was lighting the lamps in the street, and I could not see Beatrice anywhere. But I could smell the wallflowers in great-aunt Verity's garden as I got up to light the gas, and that, I think, was something to be pleased about.

L. A.

MEETINGS AND SOCIETIES

BOURNEMOUTH.

WELCOME TO THE REV. V. D. DAVIS.

A SPECIAL general meeting of the Southern Unitarian Association was held at Bournemouth on Wednesday last, and was arranged to coincide with a welcome to the Rev. V. D. Davis, B.A., as the newly settled minister. Business began at three o'clock, and included an item of public interest in the election of William Carter, Esq., as president of the Association in succession to the Rev. C. C. Coe. Tea was served at half-past five to a company of 40; and an hour later the chair was taken by Arch. Kenrick, Esq., for the public meeting in the church. After an opening hymn and the offering of prayer by the Rev. J. Ruddle, the chairman referred with regret to the absence through illness of Mr. Chas. Isaacs, who had been announced as chairman, and then said that, though the welcome meeting seemed somewhat late, it had the advantage that now they knew one another better, and thus would all the more appreciate the work Mr. Davis was doing. The Calendar he had brought out was an admirable production. He sympathised entirely with its breadth and spirituality, and offered every help and support in his power to render.

Mr. Carter Hollins then spoke of the difficulty they had felt they would have in securing a suitable minister, but they had asked for advice, and, what was rather unusual, they had taken the advice given them, the result being the settlement of Mr. Davis. Mr. Davis's previous experience as a minister and as Editor of THE INQUIRER was a valuable preparation for his present position. He spoke of the great change in thought and advance in knowledge during recent years, and said that

in our free churches we were not afraid of truth in any form, and that Mr. Davis would hold his own among the Nonconformist churches of the town, and he hoped his influence would lead to more co-operation and friendly intercourse with them. The welcome to Mr. Davis was also to his wife and family, and he hoped the connection would be a lasting one, bringing much happiness to all.

Mr. Thick supported the welcome as the hon. sec. of the congregation, giving a hearty welcome and a promise to do all in his power for the good of the church. He also read a cordial letter from the Rev. Wm. C. Bowie, expressing regret at his enforced absence.

Mr. William Carter was then called on to speak as President of the Southern Unitarian Association, and gave a most cordial welcome to Mr. Davis into the district, saying he was the very man for the post at Bournemouth. They wanted a man who knew the Unitarians all over the country, for they came from all parts as visitors to Bournemouth. We had not large congregations, but we ought to be pleased to see how our views had spread though other denominations, and, alluding to the lantern service, which had been discussed in the afternoon, he said we ought to be ready to try new methods to meet the new situation.

The Rev. H. S. Solly was then called on to express a welcome on behalf of the ministers of the district, which he said he did with great pleasure, all the more because of a friendship with Mr. Davis dating back to the time when they were both small boys at school at Lancaster. This welcome was warmly supported in a speech by Rev. H. Gow, who said he had lived with Mr. Davis in lodgings when they were both bachelors, and that the support of his help and friendship had been one of the most valuable possessions of his life. Mr. Davis, he said, possessed a combination of some of the highest spiritual qualities with an enormous capacity for taking pains and doing everything thoroughly, which was the secret of success in business. His congregation might be sure that whatever he undertook to do would be done thoroughly. He would be a minister to the sick and the sorrowful and also to the strong and happy, and they were indeed fortunate in securing such a man. Mr. Gow spoke of Mr. Davis' close association with the late R. A. Armstrong, and also with the friend they had lately heard, Dr. Carpenter, as adding to the resources of his cultivated mind. It was good that he had come back to the settled ministry after his twelve years with the INQUIRER, for the ministry afforded the noblest and most blessed opportunities of doing good work.

The Rev. V. D. Davis, in response, said he was glad they had had some weeks together before this meeting. They knew one another now, and he knew how happy he was to come to a congregation like this. He was glad and thankful to be allowed to take part in the life of such a church. Too much had been said of him, but not too much of the ideal they had in common. He especially thanked Mr. Gow for his words of affectionate sympathy, and read to the meeting a kind greeting from the Rev. W. J. Jupp. It was a pleasure to come

back to the work of the ministry. His one great desire was to give himself absolutely to it, to the service of the church, to any work they could do in common. He thought there was no happiness so great as to be gathered with the lives and hearts of the members of such a church as this. He believed they could do something if they held together and went bravely forward. They could discuss plans better at the coming annual meeting of the congregation, which he hoped all the members would attend. He thought there must be some outside their church whom their words could reach, and all must help in trying to carry these words to them. He deeply felt the generous kindness of the friends who had so warmly welcomed his wife and family as well as himself that night.

Rev. E. J. Reed proposed a vote of thanks to the chairman, and the proceedings closed with a hymn and the benediction.

THE SOCIAL MOVEMENT.

THE January number of *Progress* marks the beginning of an interesting extension of its activity. With this issue it is incorporated with the *International*, which to some extent covered the same ground, and will carry on an enterprise projected in the November number of the latter, viz., the formation of a "League for International Co-operation in Social Reform." This name has since been altered into "The International Institute for Lectures and Reviews," which, we think, will hardly convey the intention of the new organisation to the general public so clearly as the designation first suggested. The main object of the Institute will be to endeavour to bring about international co-operation between Institutes of social service or kindred agencies already in existence, especially by supplying accurate information as to what has been done in other countries towards the solution of social problems. As the prospectus well says, "There are a number of social problems which, after much difficulty have been solved in some countries, while others, face to face with the same difficulties, are only just beginning to cope with them, and are fighting over again the very battles that have already been won beyond their frontiers." The International Institute will continue to issue its present German and French organs, *Dokumente des Fortschritts* and *Les Documents du Progrès*, and occasional leaflets and pamphlets upon current topics of importance. It will also organise lectures by foreign statesmen and writers on social topics, will organise Inquiry Bureaus, where such are not in existence, and will co-operate with social and ameliorative agencies already at work. A programme of lectures to be delivered in London has already been arranged. M. Vandervelde, the distinguished Belgian Parliamentarian, will speak on the Congo question, and other foreign experts will deal with "Social Insurance in Germany," "The Results of Moral Instruction in French Schools," "Women's Suffrage in Finland and Norway," and similar interesting and important topics. We wish the Institute all success, and trust that it may become a real means of bringing together those who, in different countries, are striving to cope with problems which, making all due allowance for local and national peculiarities, are fundamentally the same.

* * *

In this issue of *Progress* also appears another extremely useful departure, the decision to establish various local committees or branches in the larger towns, in addition to the central Institute in London. The function of these local committees would be to collect and disseminate "information as to what was being done, or—what is equally important—what is being left undone regarding

certain main lines of social activity within their own areas," and to compile a social survey of their own area. Every social worker is aware how much is left undone both by private individuals and public authorities, which might be done under existing Acts, and which would be done, if only some pressure were brought to bear upon those responsible for putting the Acts into force. It is only in this way that the community can reap the full benefit of legislation such as the Notification of Births Act, the Housing and Town Planning Act, and the statutes dealing with Smoke Prevention, Street Trading, &c.

* * *

Dr. Newman, Medical Officer to the Board of Education, has issued a report dealing with the results of the first year's work under the Act of 1907, which provides for the regular medical inspection of school children. The Report, as is only to be expected of anything proceeding from the pen of Dr. Newman, is a most interesting and valuable document which not only summarises what has actually been done but sketches the ideal which the department sets before itself. That much is being attempted for the physical welfare of the children in our elementary schools is shown by the fact that all the three hundred and twenty-eight separate authorities "are now endeavouring to make adequate provision for the medical inspection of school children, and, what is equally important, for meeting the numerous questions of school hygiene which are raised." The following are examples of the kind of facts which Dr. Newman's department has brought to light, facts which obviously have a most important bearing not only on the physical but also the mental and therefore moral condition of the children. With regard to teeth, it is commonly found that from 20 to 40 per cent. of all school children examined, excluding the children in the babies'-classes, have four or more decayed teeth; the older the child, generally speaking, the more extensive is the decay.

A large number of children suffer from adenoids. A special investigation was made in certain schools in the London area, and out of a total of 2,251 children on the roll, 1,506 were selected for more accurate examination. Of these 663 were found to have adenoids and enlarged tonsils, i.e., about 30 per cent. of those on the roll. "About 7 per cent. (164 out of 2,251) of these children were in a condition suggesting the advisability of surgical operation. The figures themselves give little of the impression conveyed by reading the individual notes of the mass of educational inefficiency which they represent. In attentiveness, dullness, backwardness, spurious mental defect, varying deafness, cough, bronchial irritability, recurring colds, these are the regular accompaniments of most of the cases of obstructed nasal breathing."

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

Birmingham: Small Heath.—Last Sunday the teachers and elder scholars gave their annual poor children's treat to 120 of the poorest children of the district not connected with the school. A good tea and a capital entertainment were provided, and each child was presented on leaving with a bag of food. Our school workers have kept up this custom for many years.

Cheltenham.—Presentation to the Rev. J. Fisher Jones.—A most interesting gathering of the friends and sympathisers of the Rev. J. Fisher Jones was held at the Imperial Rooms, Cheltenham, on the 12th inst., when Mr. Hebden, lately Churchwarden and the oldest member of the Bayshill congregation, presented Mr. Jones with a handsome gold watch as a token of unabated affection, confidence, and respect. Mr. Fisher Jones preached his farewell sermon on Sunday, the 9th inst.

Gateshead: Unity Church.—The annual business meeting of the congregation was held in

the church on Wednesday evening, the 12th inst., under the presidency of Mr. Charles Carter, over forty members and friends being present. The reports submitted showed that much good work had been done during the year, the attendances at the Sunday services having considerably increased, while the collections also have increased. The number of subscribing members remains as last year, though several new names have been added to the list, making up for those members who have removed from the town. A resolution appreciative of the services of the Rev. William Wilson was passed with enthusiasm. It is hoped shortly to make an appeal to assist the congregation to erect a permanent building on the site of the present temporary iron church, and meanwhile the members are paying subscriptions with that object in view.

Lewisham.—The memorial stone of the new Unitarian Church at Lewisham will be laid on Wednesday next, Jan. 26, at 3 p.m. by Mr. John Harrison, the President of the British and Foreign Unitarian Association. The Revs. W. G. Tarrant, W. C. Bowie, W. W. C. Pope, and Mr. Percy Preston will also take part in the proceedings. The architect's design gives promise of a commodious and comfortable building. Mr. Pope and his congregation are to be heartily congratulated on this further step in their steady and prosperous career.

Liverpool: Rathbone Literary Club.—A meeting was held on Jan. 14, in the Church Hall, Ullet-road, the President being in the chair, Prof. MacCunn, M.A., of the University of Liverpool, read a paper upon "Macaulay, the Reforming Whig." The lecturer spoke of Macaulay as a man who pursued the *via media*, and who was successful because he was always practical. He compared the historian with Sir James MacIntosh, and in giving an exposition of the Whig policy to which Macaulay adhered, he traced the causes which brought about the disagreement between John Stuart Mill, his father James Mill, and Macaulay. A discussion followed in which Messrs. Miller, Ellisden, Odgers, the President, and Miss Worrall, joined. A hearty vote of thanks to Prof. MacCunn for his lecture closed the meeting.

Hastings.—On Thursday, Jan. 13, the annual meeting, combined with a pleasant social evening, was held at the Free Christian Church, South-terrace. The minister, the Rev. S. Burrows, presided. Mr. H. G. Proctor presented the treasurer's report, which was very satisfactory, showing a balance on the right side. Mr. M. A. Elliott gave the Secretary's report, which showed an harmonious and successful year's work. The officers and committee were elected, and thanks given to the organist and choir for their services. Though the Guild of the Christian Life does not complete its session till the end of March, the secretary, Mr. A. Miles, gave a report of the work done so far. Here also we have a balance in hand for the general funds, the Ladies' Sewing Circle, and the Young People's Society, the only deficiency being in the Band of Hope. It is expected, however that this deficiency will be met by the proceeds of the Young People's entertainment, to be given on Jan. 20. During the session of the Guild from last October, we have had excellent lectures, concerts, and some enjoyable social evenings.

London District Unitarian Society.—Mr. Ronald Bartram has been appointed honorary secretary of the London District Unitarian Society in place of Rev. E. Savell Hicks, M.A., who has resigned on account of his having accepted the vacant pulpit at St. Stephen's Green, Dublin. Mr. Bartram's address is "Fern Lea," Kelross-road, Highbury, N.

London: Stratford.—On the 12th inst., the members of the Young People's Guild entertained about 40 crippled children from this locality. Tea was provided, followed with a short musical programme and gifts from a Christmas tree. Under the direction of Mr. F. Kramer, a performance of Dickens' "A Christmas Carol" was rendered, which proved successful and to the enjoyment of the children.

London: Mansford-street Church and Mission.—The Guild entertained the cripple children on the 15th inst., and after tea a pantomime, "Jack and the Beanstalk," was performed by the Sunday-school children, to the great delight of the audience. The guests contributed songs and recitations, and a scene from "Alice in Wonderland." It is pleasant

to record that the entertainment to the feeble-minded children on Dec. 11 was also a complete success.

Saffron Walden: General Baptist Chapel.—On the 12th inst., when the annual financial meeting was held, the year's accounts were audited and passed, and it was found that there was a small balance in hand. Satisfaction was expressed with the state of finance, especially in view of the pressure of money matters. The property is in good preservation. Resolutions of thanks to the chapel-warden, flower committee, organist, pastor, &c., were passed, and a pleasant meeting was closed with singing and prayer.

Wandsworth.—We regret to announce the death of Mr. Hugh James, who died on Sunday, Jan. 16, after a long illness. He was a member of Wandsworth committee from the start, and their accountant for many years.

NOTES AND JOTTINGS.

It is too often forgotten that an army of children under fourteen years of age is occupied in wage-earning in Great Britain. The official estimate of the Report on the Employment of Children (1901) puts at 200,000 the number of school children in full attendance working at the same time for wages, and at between 80,000 and 90,000 the half-timers; while the full-timers, between thirteen and fourteen years of age, probably number 300,000. Subsequent inquiries have proved that these numbers have not diminished since the report was issued. The number of half-timers has, in fact, risen by 3,200 during the three years which ended in 1908.

Of the 200,000 school children in full attendance, many work, not only before and after school, but in the dinner hour as well. In a vast number of cases there is no restriction upon the number of hours worked; even where local authorities have made by-laws under the Employment of Children Act (and not half the authorities entitled to act have availed themselves of their powers) these are often found to sanction a very high maximum, or to deal exclusively with street trading, leaving all other employments unregulated.

MANY of the cases dealt with at the Children's Courts, which came into full operation in London with the New Year, are charges of begging, petty theft, trespassing, throwing missiles or fireworks, or stealing milk from the cans left on doorsteps. Some of the cases, also, are those of children employed in pantomimes, application being made for power to keep them at work until 11 o'clock at night. The magistrate admonishes sometimes the parents, sometimes the children, and many cases are discharged. Everybody will sympathise with the object of these courts, which is to keep young and first offenders out of the atmosphere of the ordinary police-court, so as to prevent their minds from being tinged with criminality, and made familiar with vicious associations at such an early age.

THE addresses to children which are given annually at the London Institute are always popular, and this year the series has been particularly attractive to juvenile audiences. Mr. H. Hill recently gave some valuable information about "Flies," and explained that the house-fly (which might just as well be called the "Cholera Fly," or the "Tuberculosis Fly," as it had been proved that it conveyed all sorts of diseases), belonged to the highest group of the two-winged fly, the highest and most numerous order of all insects. He impressed upon his young hearers the important fact that flies always increase in number where dirt abounds, so that it was safe to say no fifth no flies. He also explained that flies do not breathe through their mouths, but through holes in their bodies, and that the curious feat of walking on the ceiling is accomplished by means of drops of gum, which are conveyed through innumerable fine hairs to small pads at the ends of their legs, and which practically glue them in position. The small flies so often seen are not young flies, as one

would naturally think, but flies which will never grow any larger. The fly gets through all the processes of growth while it is a grub, and, when it appears as we know it, it is as large as it will ever be.

JOAN OF ARC, it will be remembered, was beatified by the Pope last spring, and according to the Rome correspondent of the *Morning Post*, it is now proposed to begin, on February 7, further proceedings with the object of canonising the "Maid of Orleans." For this purpose it is necessary to prove that two fresh miracles have been performed since the date of beatification, and it is believed by the promoter of the cause that he will have little difficulty in demonstrating them to the satisfaction of the Congregation of Rites, which will meet on that day. The case is expected, however, to occupy two years, if it follows the normal course. The canonisation of the "Maid" would, of course, give widespread pleasure to the French Roman Catholics, whom the Vatican is anxious to assist in every possible way.

A CORRESPONDENT in *The Times* recently spoke of the urgent need for the protection of plumage birds in German East Africa. "Herr Hermann Grote," he said, "who has spent some time in the Protectorate, has published an account of the slaughter of vast numbers of birds by a French planter at Lindi, who sends the wings and tails to a millinery firm at Paris. The specimens enumerated are touracoes, or plantain-eaters, bronzy-green trogons, Kingfishers, glossy starlings, golden-backed weaver birds, and Wyhdah birds. Herr Grote points out that the Government might put a stop to the traffic by forbidding the export of the feathers, but he also pleads for a measure of protection in the breeding season, which is the plumage-hunters' harvest time."

ACCORDING to the statistics given in the report of the Royal Commission just published, there are 3,639 miles of used waterways in England and Wales, that is, waterways capable of being used by barges. England is covered with a network of canals. A boat can travel from Blackburn to Basingstoke, from Bradford to Bristol. Locks in England average one per mile. Between London and Liverpool there are 252 locks in 244 miles by the shortest route, and 190 locks in 256 miles by another. From London to Bristol there are 130 in 177 miles. The greatest number of locks in one flight is 30, at Tardebigge, between Birmingham and the Severn. At Devizes, between London and Bristol, there are 29 on end, and this is the finer engineering work, as each lock is twice the size of those at Tardebigge. On the other hand, there are many stretches without a lock, some of them as long as 40 miles.

"NAVY SERGE, REAL," as Used in Royal Navy, 1/3 $\frac{1}{2}$, 1/6 $\frac{1}{2}$; also black, cream, scarlet; patterns free.—J. BUCKLE, Naval Outfitter, Serge Contractor (Dept. I.), Queen-street, Portsmouth.

AN IRISH SALE of finest IRISH LINEN!! January only! Irish Linen Cream Damask Breakfast Cloth, ornamental design, 42 inches square, 1/-. Postage 3d. Patterns free.—HUTTON'S, 5, Larne, Ireland.

IRELAND'S GREAT WINTER BLOUSE SALE!! "Spunzella" Blouses, in amazing variety of stripes and colours. Warm, soft, smart; unshrinkable. Sale prices from 6/6. Postage 3d. Patterns free.—HUTTON'S, 5, Larne, Ireland.

NO MORE FOOT TROUBLE

Dry, Warm, Comfortable Feet assured. Wear Dr. Wilson's Electro-Galvanic Socks. Prevent and cure Rheumatism, Gout, Coughs, Colds, and all nervous troubles. Electricity, properly applied, never fails. Wearers soon realize increased vigour and less sense of fatigue. For Walking, Golfing, Shooting, Motoring, &c., &c., they are invaluable. Price 2s. 6d. per pair (say size of boot worn).—DR. WILSON'S PATENTS CO., 140, Gray's Inn, London, W.C.



MAKE YOUR OWN RUGS

Of all the Home Industries that of Rug-making has become at once the most fascinating and simple. Valuable and highly artistic rugs and mats—the hand-tufted kind, so delightfully soft and luxurious—can now be made with amazing celerity by using "Wessex Thrums." The Wessex way of rug-making is so easy, all the preliminary tedium of winding and cutting the wool oneself is unnecessary, and rugs can be made into any design and colouring. In all "Wessex" Home-made Rugs, from the simplest to the most elaborate design, there is that distinctive sign of quality, careful colouring, and perfection of finish which place them beyond comparison and in a class apart. For patterns and a charming Illustrated Brochure send 4d. to-day to

THE ART WEAVER'S GUILD,
22, Wessex Works, Kidderminster.

THE LATEST FOUNTAIN PEN, 1909 MODEL.

One of the leading manufacturers of Gold Fountain Pens challenges to demonstrate that their Pens are the very best, and have the largest sale, that no better article can be produced.

They offer to give away 100,000 10/6 Diamond Star Fountain Pens, 1909 Model, for 2/6 each

2/6

This Pen is fitted with 14-carat Solid Gold Nib, iridium pointed, making it practically everlasting, smooth, soft and easy writing and a pleasure to use. Twin Feed and Spiral to regulate the flow of ink, and all the latest improvements.

One of the letters we daily receive:—"It is by far the best of the kind I have ever used."



THE SELF-FILLING AND SELF-CLEANING PERFECTION FOUNTAIN PEN is a marvel of Simplicity; it deserves to be popular. It is non-leakable, fills itself in an instant, cleans itself in a moment—a press, a fill—and every part is guaranteed for two years. The Massive 14-carat Gold Nib is iridium pointed, and will last for years, and improves in use. Fine, Medium, Broad, or J points can be had.

This Marvellous Self-Filling Pen, worth 15/-, is offered as an advertisement for 5/6 each

5/6

It is certain to be the Pen of the Future. Every Pen is guaranteed, and money will be returned if not fully satisfied. Any of our readers desiring a really genuine article cannot do better than write to the Makers.

THE RED LION MANUFACTURING CO., LTD., 71, HIGH HOLBORN, LONDON,
and acquire this bargain. (Agents wanted.)

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliff Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply Mrs. POCOCK.

ST. LEONARDS-ON-SEA.—"Cran-tock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, S. DEVON. Ladies as guests. Special advantages for girls visiting alone. Consumptives not admitted. From 35s. weekly.—Prospectus from Miss JONES.

QUIET, REFINED HOME offered in home of Nurse. Country town Sussex. Lady, gentleman, or both. Good references.—Apply, E. B. G., INQUIRER Office, 3, Essex-street, W.C.

GRANGE-OVER-SANDS, LANCS.—Miss ALICE E. PASSAVANT receives Paying Guests, at 2, Newlands.

WANTED, near Malvern, a PAYING GUEST. Would suit invalid or anyone mentally deficient. Very good house and garden. Hospital nurse living in house, and, if liked, Eustace Miles cooking. Terms £4 a week.—M., INQUIRER Office, 3, Essex-street, W.C.

Telegrams: "Platefuls, London."

Telephone: 3399 Gerrard.

THE NEWTON HOTEL, HIGH HOLBORN.

Opposite British Museum Station. 12 minutes' walk from the City Temple. The centre of the Tube Railways, shops, and Amusements. Handsome public rooms. Electric light throughout. Room, bath, and breakfast, 4s. 6d. Inclusive terms, £2 2s. per week.

Personal Supervision of Proprietresses.

KINGSLEY HOTEL

(TEMPERANCE),

HART ST., BLOOMSBURY SQUARE, LONDON.

Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms, Lounge; All Floors Fireproof; Perfect Sanitation; Night Porter, Telephone. Bedrooms (including attendance) from 3s. 6d. to 6s. per night. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day.

Full Tariff and Testimonials on application. Telegraphic Address "Bookcraft," London.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.

SIR WILLIAM CHANCE, F.H.A. HARDCASTLE, Bart.

Miss CECIL GRADWELL. Miss ORME.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

CHARLES A. PRICE, Manager.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street Ludgate Hill, London, E.C., and Published for the Proprietors by R. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20, to 28, Lamb Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate—Saturday, January 22, 1910.

* Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3527.
NEW SERIES, No. 631.]

LONDON, SATURDAY, JANUARY 29, 1910.

[ONE PENNY.]

NEW PUBLICATIONS.

Cr. 8vo., 140 pp., 2s. net; by post, 2s. 3d.

"MINE UNBELIEF."

Early Doubts and Difficulties Rationally Considered.

By A. H. H. G.

Cr. 8vo., 144 pp., 2s. net; by post, 2s. 3d.

THE APOSTOLIC AGE.

By Prof. E. von DOBSCHUTZ (Strassburg).
Translated by F. L. POGSON, M.A.

Cr. 8vo., 200 pp., gilt top, 3s. 6d. net; by post, 3s. 9d.

JOHANNINE THOUGHTS:

Meditations in Prose and Verse suggested
by Passages in the Fourth Gospel.

By Dr. JAMES DRUMMOND.

Fcap. 8vo., 202 pp., 1s. 6d. net; by post, 1s. 9d.

UNITARIAN AFFIRMATIONS.

Six Lectures. Second Edition.

By R. TRAVERS HERFORD, B.A.

BOOK ROOM, Essex Hall, Essex-street, Strand, W.C.

Postage saved by ordering through Bookseller.

Telegraphic Address: "UNITASSOC, LONDON."

JUST PUBLISHED.

OUR RECITER

A Volume of Recitations and other Pieces
for Children and Young People.

Comprising over 100 suitable pieces for School Entertainments, Bands of Hope and Mercy, and other Meetings.

Selected and arranged by

Rev. J. J. WRIGHT, F.R.S.L.

(Editor of "Young Days").

In artistic cloth binding, gilt top, price 1/- net; postage, 2d.

The Editor says in his Introduction:—This, you see, is our Reciter. There are many other reciters, of course, but none quite like this. The child of six, and the boy or girl of any age up to young people of eighteen and older, who may wish to recite, can find in this little volume something suitable for him or her.

LONDON: THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

NEW DUDLEY GALLERY

169, Piccadilly (opposite Bond Street).

EXHIBITION OF

DRAWINGS AND PAINTINGS

by the late EDITH MARTINEAU, A.R.W.S.,
and GERTRUDE MARTINEAU, and Mrs. BASIL MARTINEAU.

Now open, from 10 to 6: and until February 18.

BLACKBURN UNITARIAN CHURCH

SALE OF WORK

in aid of the Building Fund,
on February 24 and 26.

By a self-denying effort and the assistance
of friends, £80 was raised for this Fund last year.

Will you help a deserving Cause?

Donations of money or goods will be gratefully received and acknowledged by the Secretary, GEO. PEMBERTON, Merlin-road; or the Rev. E. W. SEALY, M.A., Revidge-road, Blackburn.

PYNE HOUSE.

Private Nursing Home.

VERY pleasant rooms for Chronic Invalids. Also for Surgical, Medical and Maternity Cases. Gravel soil. Large garden. Inspection at any time.—64, South Side, Clapham Common, S.W. Telephone: Brixton, 1493. Miss FLORENCE BROTHERS.

ST. GEORGE'S WOOD,

HASLEMERE, SURREY.

SCHOOL FOR GIRLS. Sandy soil. 608 feet above sea level.—Principal, Miss AMY KEMP.

ILFORD UNITARIAN CHRISTIAN CHURCH,

High Road (near Connaught Road corner).

The New Schoolroom will be opened by Mr. James S. Beale on Saturday, February 5, 1910, at 4.30 p.m. Tea in the New Room at 5 p.m. Public Meeting at 6.30 p.m. Chairman, Mr. JOHN HARRISON. Speakers, Rev. W. H. Drummond, Rev. Frank Freeston, Rev. Henry Gow, and Rev. John Ellis.

Music and songs. Collection in aid of the Building Fund. All friends are cordially invited. Donations should be sent to:—

E. R. FYSON, Treasurer, 16, Airlie Gardens, Ilford.

A. BEECROFT, Secretary, 13, Ranelagh Gardens, Ilford.

BOOKS. Publishers' Remainders.

Books, in new condition, as published,
at Greatly Reduced Prices.

Catalogues post free.

Who's Who and Year Book, 1909, published 11s. net,
4s. post free.

HENRY W. GLOVER, 114, Leadenhall St., E.C.

Schools.

LETCHWORTH SCHOOL, HERTS.

Bracing climate; aims at developing health, intellect, and character. Thorough unbroken education from 6 years upwards. Boys taught to think and observe, and take interest in lessons. All religious opinions honourably respected. Outdoor lessons whenever possible. Experienced care of delicate boys. Well-equipped new buildings.

Principal: J. H. N. STEPHENSON, M.A.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

In the country, four miles from Crewe. Preparatory Department recently added. Boys admitted on the Foundation at half fees.

For particulars apply to the HEAD MASTER, or to the Clerk to the Governors, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL

AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

Term began January 15.

A Class for Intermediate Arts Examinations will be formed in January.

WAVERLEY SCHOOL, SHERWOOD

RISE, NOTTINGHAM. Head Master: Mr. H. T. FACON, B.A. Boarders. Home influence. Private field opposite school. Telephone. Ministers special terms. Re-open January 18.

BRITAIN'S GREAT HERITAGE OF SONG.

THE NATION'S MUSIC

FIVE SPLENDID VOLUMES.

being the complete and most representative collection ever issued of

OUR COUNTRY'S WEALTH OF SONG.

The Songs of England. The Songs of Wales. The Songs of Scotland and of Ireland. Love Ballads. Sea Songs. War Songs. Solos. Duets. Part Songs. Glees.

THE BEST OF ALL THE CENTURIES, SECULAR AND SACRED.

The Music is printed from engraved plates on good paper, with Tonic Sol-Fa and Staff Notation.

If not thoroughly satisfied we shall refund your deposit.

THE WAVERLEY BOOK COMPANY

56, Vulcan House, LUDGATE HILL, LONDON, E.C.

This is one of the greatest achievements in Music publishing on record. It forms a complete Library of British Song, and a great deal more. The Songs have been carefully revised by competent Musicians, the accompaniments are perfectly arranged, and

THE STORIES OF THE SONGS

and of their composers are beautifully told in a series of notes by

ROBERT J. BUCKLEY, F.R.C.O., while an additional charm is given to the volumes by a fine series of

ILLUSTRATIONS

appropriate to the Songs.

ONE WEEK'S FREE EXAMINATION.

All carriage charges paid by us.

A deposit of 2/6 brings you the complete work, and if satisfied, eight further monthly payments of 4/-, and a final payment of 3/- completes the purchase.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, January 30.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. JOHN ELLIS.
 Bermondsey, Fort-road, 11.30, Morning Conference; 7, Rev. J. HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. T. E. M. EDWARDS.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; 7, Rev. G. CRITCHLEY, B.A., "Communism and Primitive Christianity."
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. R. K. DAVIS, B.A.
 Finchley (East), Squires-lane Council Schools, 6.30, Dr. J. LIONEL TAYLER.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Mr. S. FIELD.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Harlesden, Willesden High School, Craven Park, 7, Mr. EDWARD CAPLETON.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Mr. E. R. FYSON; 7, Rev. F. H. JONES, B.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. CHARLES TRAVERS, of Preston.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30, Mr. T. SMERDON.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. G. B. STALLWORTHY.
 Stoke Newington Green, 11.15 and 7, Rev. W. F. KENNEDY.
 Stratford Unitarian Church, 11, P.S.M., Mr. P. GODDING; 6.30, Mr. S. PENWARDEN.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT, B.A.; 7, Rev. E. D. TOWLE, M.A.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. W. G. TARRANT, B.A.
 Wood Green Unity Church, 11 and 7, Rev. DR. MUMMERY.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.
 ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. JOHN WORSLEY AUSTIN, M.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30, Rev. E. W. SEALY, M.A.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. HERBERT McLACHLAN, M.A., B.D.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CAMBRIDGE, Assembly Hall, Downing-street, 11.30 and 6.15, Rev. E. W. LUMMIS, M.A.
 CHATHAM, Unitarian Christian Church, Hammond-hill, 11 and 6.30, Rev. J. MORGAN-WHITEMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. C. F. HINTON, B.A.
 CHELTENHAM, Bayshill Unitarian Church, Royal Well Place, 11 and 7, Mrs. T. B. BROADRICK.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. J. HAMILTON VANCE, B.D.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. RUDOLPH DAVIS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GORTON, Brookfield Church, 10.45 and 6.30, Rev. GEORGE EVANS, M.A.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. JOSEPH WOOD.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPTON, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. DR. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. FREDERIC ALLEN.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. E. SAVELL HICKS, M.A.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. T. R. SKEMP.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11, Mr. C. READ.
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

WOULD any retired Minister take Morning Service at Tunbridge Wells for one year? Honorarium £40.—Apply, Miss YEOMAN, The Three Gables, Tunbridge Wells.

"THE UNITARIAN MONTHLY."

Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

NOTICE.

The columns of THE INQUIRER afford a most valuable means of directing special attention to

CHARITABLE APPEALS.

Particulars of the exceedingly moderate charge made for the insertion of notices of this kind will be found at the foot of this page.

DEATHS.

GIBBS.—On January 18, at Grym-sur-Bex, of aneurism of the heart, Edith A. Gibbs, the second daughter of Captain D.A. Gibbs, of Springfield, Upper Clapton.

GIBSON.—On January 24, at Essendene, Evesham, Sophia, widow of the late Rev. Matthew Gibson, in her 88th year.

JAMES.—On January 16, after a long illness, Hugh James, late of 125, Nightingale-lane, Wandsworth Common, in his 69th year. One of the founders of Wandsworth Unitarian Church.

TODD.—On January 26, at Hastings, Elizabeth A. Todd, late of Normans, Bowdon, in her 80th year.

Situations

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

K YNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

L ADY highly recommends a Lady by birth who wishes to live with Unitarians, as COMPANION-HOUSEKEEPER. Experienced, kind, reliable, useful.—Address, Jox, 3, Essex-street, Strand, W.C.

M ATERNITY NURSE wants cases.—Nurse CHAPPELL, Maternity Hospital, 67, Tonbridge-road, Leeds.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken. Cheques, &c., for Subscriptions, &c., should be made payable to E. KENNEDY, at the Publishing Offices, 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

Advertisements should reach the Office not later than Twelve o'clock on THURSDAY to appear the same week.

All communications and payments in respect to Advertisements to be made to Messrs. ROBERT C. EVANS & Co., Byron House, 85, Fleet Street, London, E.C. (Telephone, 5504 Holborn)

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	67	CORRESPONDENCE:—	Publications received	76
EDITORIAL ARTICLE:—		A "Mere" Man	FOR THE CHILDREN	76
A Renaissance of Theology	68	The Meaning of Sin	MEMORIAL NOTICE:—	
VERSES: Welcome	69	The Domestic Mission Conference	Miss Edith Annie Gibbs	77
LIFE, RELIGION AND AFFAIRS:—		BOOKS AND REVIEWS:—	MEETINGS AND SOCIETIES:—	
A Winter Day Dream	69	The Family and the Nation	The Brahmo Somaj	77
Nature Legends in Japan.	70	The Plays of Beaumont and Fletcher—The	The Social Movement	78
QUESTIONS AT ISSUE:—		Camel and the Needle's Eye—George	NEWS OF THE CHURCHES	78
"The Collapse of Liberal Christianity"	71	Edward Jelf—Short Notices	NOTES AND JOTTINGS	79
		Literary Notes		

* *Will contributors and correspondents kindly note that all letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. They should be endorsed "Inquirer" on the outside. Communications for the Business Manager should be sent to -3, Essex-street, Strand, W.C., as usual.*

NOTES OF THE WEEK.

THE country has passed through another week of strong excitements, and everything else has dropped into the background in this contest between two issues, which all serious men regard as one of vital importance for the whole future of the country. We have received a complaint that THE INQUIRER has not taken a strong side, a line of action which is attributed to our lack of enthusiasm and our "frigid creed." Our readers do not need political instruction from us, nor would it have been possible to introduce these matters of acute controversy without throwing our columns open to an interminable discussion on both sides. But we venture to hope that THE INQUIRER has played some worthy part in kindling the moral enthusiasm and enlarging the spiritual vision and cultivating the love of justice and freedom, which are essential to all noble political action. We are not among those who regard the Christian temper as unpractical, or the effort to foster a just judgment in all things as only compatible with a frigid creed. We have already uttered a note of earnest warning against the fresh menace of the money-power in politics; and it is evident that when the passions of the election have cooled, men will have to consider many new moral issues, which it has raised, very seriously. At what point does persuasion become unlawful pressure? How far is it legitimate to use social position and wealth as weapons of political influence? What methods are consistent with fairness towards an opponent and our own honour and integrity? These are not questions of party. They are questions of morals.

THE reports which are coming hourly from Paris, where the overflowing of the Seine is causing widespread distress and

ruin, are still of an alarming nature, and our sympathy goes out to the many thousands who have been rendered homeless by this terrible catastrophe. The French people are threatened with a national disaster, the effects of which can scarcely be estimated, and already the foundations of the capital are in danger owing to the steady percolation of the water which is flooding the cellars, and turning the streets into dreary canals. It is feared that the Pont de l'Alma will be destroyed, and that the embankments—which have already been weakened—will give way, and yet human ingenuity is powerless in the face of an inundation which has already caused enormous material damage. The life of the city is becoming paralysed, sewers are bursting in all directions, the electric light is failing, and there is a great danger of food becoming scarce. The authorities are doing their best to cope with the situation, and rescue-work is being carried on with splendid energy, but it is at present impossible to say anything hopeful about the immediate prospect for the sufferers, as the river is still rising. We can only trust that by the time this appears in print, the worst will be over, and that the threatened ruin of the city, with its dire consequences will have been averted.

ON Monday a keen and protracted debate in the French Chamber on religion in the schools was brought to an end by the endorsement of the secular policy of the Government by 395 votes to 95. It is interesting to note that in support of the Catholic plea, special reference was made to the English compromise, and the refusal of the House of Lords to pass Mr. Birrell's Bill. M. Briand, in replying on behalf of the Government, made a strong appeal for union, and criticised severely the recent manifesto of the Bishops against the State schools. He regarded their campaign as an act of revenge for the victory of the State in the control of education. At the same time no proceedings had been taken against them, as they had only used their rights as citizens, and to this liberty Frenchmen must grow accustomed. He promised that the Government would defend the policy of State schools, and

would at the same time see that justice was done to any complaints of the parents.

SOME interesting religious estimates have been made out by Dr. H. Zeller, director of the Statistical Bureau in Stuttgart, who has just published a religious census of the world. Of the 1,544,510,000 people in the world, 534,940,000 are Christians, 175,290,000 are Mohammedans, 10,860,000 are Jews, and 823,420,000 hold other beliefs. Of these 300,000,000 are Confucians, 214,000,000 are Brahmans, and 121,000,000 Buddhists, with other bodies of lesser numbers. In other words, out of every thousand of the earth's inhabitants, 346 are Christian, 114 are Mohammedan, 7 are Israelite, and 533 are of other religions. Statistics of this sort are necessarily inadequate, but the above figures give some idea as to the approximate distribution of the various great religious faiths over the globe.

WE have received the programme of lectures for Hilary Term at Manchester College, Oxford. In addition to the ordinary theological lectures by members of the staff, Professor Henry Jones will deliver eight lectures (open to the public) on "The Evolution of Man," and the Hon. W. P. Reeves will give the Dunkin lectures on Sociology, on "Colonial State Tribunals for the Regulation of the Conditions of Labour." Among the Sunday morning preachers are the Rev. J. H. Weatherall, of Bolton, the Rev. Gilbert T. Sadler, of Wimbledon, and the Rev. T. Rhondda Williams, of Brighton.

WE learn with special interest that the Rev. Henry Gow will lecture this term on the work of the Ministry to the students at Manchester College, Oxford. The importance of this fresh contact with the experience of a keen and practised worker cannot be over-estimated. There is a constant difficulty in keeping a theological college in close fellowship with religion as it exists in the lives of ordinary men. Its academic seclusion tends inevitably in the direction of some over-emphasis of the intellectual aspects of religion, and the false perspectives of the scholarly mind. The great problems of the divinity classroom are often discovered to be the minor

interests of the religious world. The criticism and interpretation of Christian doctrine require a constant inflow of fresh experience from the need and struggle of the world and the worship and labour of the church. And this may be secured best by contact, which should never be broken, with men who are themselves living the life and doing the work.

* * *

THE annual meeting of the Lancashire Independent College was held in Manchester on Monday. The report spoke of the close co-operation between the College and the Theological Faculty of the University, of which their Principal, Dr. Adeney, had been appointed Dean for the second year. There are now thirty-eight students, of whom ten are probationers. The Vice-Chancellor of the University (Dr. A. Hopkinson) spoke in very cordial terms of the success of the Theological Faculty. There were, he said, a great many timorous people who thought that sectarian difficulties would arise, but there had never been anything of the kind; it was as harmonious a faculty as could possibly be, and he believed it had given the soundest training to a number of very able young men, who had pursued their training to a higher standard than could possibly have been done otherwise. Indirectly, it had had the effect of drawing different bodies together, and of promoting good feeling and mutual respect. He believed it would do so, and the success achieved in that direction had been even beyond the expectation of those who were instrumental in the early days of the foundation of the faculty.

* * *

ONE of our contemporaries has started a discussion on the duty of giving. Some of the writers have attempted the difficult task of constructing a scale of Christian generosity according to income. There is still among many people a belief that the scriptural standard of a tenth ought to be observed, though we fancy the rule is more honoured in the breach than the observance. We confess that these precepts do not appeal to us, for they have in them more of the letter than the spirit. Generosity depends upon the wealth of our sympathy, the pleasure we take in enriching other lives, and the simplicity with which we give ourselves to the service of God. Mechanical rules taking the place of these interior qualities always suggest that there is some merit in it, for which we may expect to be praised. But, in any case, there will be general agreement that this is a matter which requires far more care and thoughtfulness than we usually devote to it; that many of us give on a poor and limited scale which is quite unworthy of our belief in the Lordship of Love; and finally, that the pleasures and luxuries of life must never be allowed to swamp or even to curtail its charities.

* * *

THE discussion on the "Collapse of Liberal Christianity" in the *Christian Commonwealth* is continued in this week's issue by Dr. Archibald Duff, of Bradford, and the Rev. R. B. Drummond, of Edinburgh. From Mr. Drummond's article, which is in some respects a defence of Dr. Anderson's position on the critical and historical side

we quote the following pertinent observations:—"Dr. Anderson entitles his article 'The Collapse of Liberal Christianity.' But why 'liberal'? Surely orthodox Christianity is equally, or rather to a much greater extent, dependent on the genuineness of the discourses and sayings ascribed to Jesus in the Gospels. Or if it be said that it can dispense with them, the plea implies a very different orthodoxy from the old. After all, Liberal Christianity, which has always been progressive, never pledged itself to an indiscriminating acceptance of the entire record, and if it is now collapsing the ruin is its own work. However, differ as we may, every critical student will be grateful to Dr. Anderson for his courage in taking up so daring a position and for the ability with which he has defended it."

* * *

WE are requested to state that a specimen moral lesson (under the auspices of the Moral Education League) will be given by Mr. F. W. Rowe to a class of children at the Rosslyn Hill Chapel Room (entrance Willoughby-road), Hampstead, N.W., on Tuesday, February 1, 1910, at 8.30 p.m. Rev. H. Gow will take the chair. Similar lessons have been lately given at the Royal Chapel of the Savoy and before the Central Branch of the Progressive League. Will those desiring invitations kindly apply at once to Miss Peck, assistant secretary, Moral Education League, 6, York-buildings, Adelphi, W.C.

* * *

FOUR years ago Dr. Martineau's two artist daughters had a delightful exhibition of their water-colour pictures (largely of Aviemore and the Highlands) in one of the London galleries. A notice of this appeared in *THE INQUIRER* of March 3, 1906. Last year Miss Edith Martineau passed away, and it is with the special object of gathering together a still larger number of her pictures that Miss Gertrude Martineau has arranged another exhibition, which opened this week in the New Dudley Galleries, 169, Piccadilly (directly opposite the end of Bond-street). In this exhibition, which is to remain open until Feb. 18, some oil paintings by Mrs. Basil Martineau are added to the water colours of the two sisters.

* * *

WE regret to learn that the stone-laying ceremony in connection with the new Unitarian Church at Lewisham, which was to have taken place on Wednesday, was unavoidably postponed owing to the illness of Mr. John Harrison. We understand that Mr. Harrison is better. He has the cordial wishes of all his friends for a speedy recovery.

* * *

OUR readers will regret to learn that the Rev. W. Copeland Bowie, secretary of the British and Foreign Unitarian Association, has been ordered by his medical advisers to take a rest from the arduous duties of his important office. The President and officers of the Association urged him not to incur any risks by delaying a holiday, and Mr. and Mrs. Bowie accordingly left London yesterday, and will be away for some weeks. Mr. Bowie will carry with him cordial wishes for a pleasant holiday and a speedy recovery of his wonted vigour.

EDITORIAL ARTICLE.

A RENAISSANCE OF THEOLOGY.

IT is no exaggeration to say that within the borders of the Church of England at the present time the best work in theology is being done on the liberal and progressive side. The High Church party may excel in ecclesiastical organisation and visible impressiveness, but from the point of view of theological thinking it has become almost negligible. Its limited territory has been explored and described in minute detail, and there is nothing fresh to be said, no new fact or theory to be adduced on the subject of Orders or Catholic Authority. Even the Bishop of Birmingham can only arrest attention by the deep religiousness which a strong personality, to whatever school he may belong, can infuse into time-worn arguments. Gradually men have withdrawn from citadels of the faith which formerly were considered impregnable. The spirit of criticism and historical imagination has entered into possession of the New Testament, and it is no longer a question of the lawfulness of the intrusion, but of the limits of its influence. A volume like the recent Cambridge Biblical Essays reveals this conquest in a remarkable way. If the ancient standards are still defended, it has to be by arguments drawn from the new knowledge, and they are weapons which often prove double-edged to the hand which grasps them.

But Biblical criticism and historical knowledge may proceed far on their way without producing the intellectual ferment, in which fresh and deep thinking upon the problems of religion is born. Men have a remarkable capacity, especially where their church life is concerned, for minor adjustments and isolated reforms, and they are slow to recognise that a widening chasm between the practical and the theoretical interests of the soul must, in the end, be disastrous for religion. It is for this reason that doctrinal revision lags so far behind accepted knowledge, and every postponement of vital issues is accepted gratefully as a victory for things as they are. There is something characteristically English in this habit of mind. It fits in admirably with our distrust of abstract thinking, and it keeps us moving in the accepted grooves of doctrine and activity proper to our church or denomination. Ultimately, however, the pressure of new forces becomes too strong for further resistance. The winds of the Spirit blow strongly through the world. The sandy foundation is shaken. The hearts of men are winnowed. Dead thought is carried away like chaff. For all things are becoming new.

It is a renaissance of this kind in theology which we are waiting for. Already in

many places we see the signs of its approach, and not least among some of the thinkers and teachers in the Church of England. Books issued recently by men like Professor PERCY GARDNER, Professor INGE, and Canon RASHDALL are very significant of the stirring of new religious forces and the determination to bring the service of untrammelled thinking to the deepest problems of Christianity. We do not describe these men as a group, for that implies something like a party with a basis of common agreement, and they are too independent even to be in accord among themselves. Professor GARDNER and Professor INGE, for instance, have many differences to settle about the religious value of pragmatism. But what they have in common is a determination to think strongly, deeply, and vitally, and to express their thought, not with a minimum of dissent from conventional language, but in terms that fit the living mind in a real world. In other words, they are disciples of the spirit of Modernity, who look at all the influences which affect religion at the present time with open eyes, trying to understand them, to appraise their value and to determine their meaning.

In the volume of essays which he calls "Modernity and the Churches,"* Professor GARDNER illustrates and explains this new attitude from many points of view. He himself has been influenced deeply by what he calls the two strands in recent theology, a movement in history and a movement in psychology. At present, as he points out, the pragmatist tendency in psychology, with which he himself is in substantial agreement, is helping to retard the disintegration of doctrine by historical methods. In many churches men defend their traditional creeds quite openly on the ground of their practical efficacy. This is a tendency, deep-seated in human nature, which has to be allowed for by the devotees of abstract reasonableness. "Meanwhile," says Professor GARDNER, "in a period of transition, we may best work for the future by refusing to allow either element of religious progress to be thrust into the background." It is not necessary to agree with the implied deprecation of real knowledge, or to blur the outlines of historical fact, in order to admit the significance and validity of this appeal to practical efficiency. Just as value for the democracy is becoming one of the guiding principles of our political thinking, so "value for life" marks a healthy recoil from a rigorous intellectualism in theology and is likely to play an important part in the work of reconstruction.

Another matter upon which Professor GARDNER dwells with a keen sense of its importance is the corporate factor in religious experience. Liberal theology in the past has condemned itself to sterility in many directions, because it has found no

room for a doctrine of the church. The Whigs have left no descendants, and the theological individualism of a past generation must share a similar fate. The wave of social thought and effort which is passing over the civilised world has its source in the psychology of human nature, and if at times it threatens to submerge some of the intellectual gains of the past, this is due to the avenging justice of experience. "When a number of people are met together for a common purpose," Professor GARDNER tells us, "something is present besides the sum of their individualities, some general character or consciousness." Here he finds a fact of great significance for religion. It is the foundation of the church reduced to its simplest and most human terms. And here again psychology joins hands with history. The necessity of the church is rooted in spiritual experience, its actual form and its expanding life are conditioned by history. "The church," to quote another illuminating passage, "cannot be bounded by the limits of any ecclesiastical organisation, whatever may have been the importance of that organisation in past history. Nor can the term be taken vaguely to include all who would call themselves by the Christian name. It does not consist of those who hold any particular set of theological views. The church is the body which continues upon earth the obedience of JESUS CHRIST, the society or societies which exist for the purpose of doing the will of God, and bringing down His kingdom from heaven to earth . . . The life of the Master and the theology of the New Testament are the roots whence all alike grow." And again: "The Christian Church is the great reservoir into which all the streams from the hills of spiritual experience flow."

We have quoted these passages in order to endorse them, and a great deal of the thought upon religion and the special task of our time which they enshrine. Spiritual Christianity must hold experience and history in a close and firm alliance, because they are both essential factors in a universal human religion. The attempts which are made to divorce them must always end in disaster. An exclusive emphasis upon individual experience leads to a lonely mysticism or the unfruitful vagaries of religious fancy, while a church, which encloses itself within a finished cultus and organisation, impervious to the tidal waves of the Spirit, is simply guarding its treasure of life in a chamber of death. Many of the divisions of the past and of the sterilising differences of the present have taken their rise in competitive loyalty to principles, which we require equally for a complete Christianity. The Catholic Church and the Puritan conscience are both religious facts of permanent value, and they still confront one another with some of the menace of hereditary foes. But, in isolation, they can neither of them recreate

religion for the modern world. It is for this reason that we welcome every movement which seeks to hold the balance between their contending principles. For it is here, in a fruitful alliance between history and experience, that we place our trust for a renaissance of Theology and an expanding Revelation.

WELCOME.

A DREAMER he who stole away by night,
And caught the mystery of the brooding
wood,
And heard the secrets rare of solitude;
A silent sentinel on rosy height
When dawn came on with rapture and with
might
To quicken him with joy, and day's
great good
Descended to the valley like a flood
Of benediction beautiful and bright.

So may my poet-preacher come to me
Prophetic with the power of morn's
surprise:
Deep as the heavens his forward-looking
eyes;
His message strong with restful harmony—
The dream and wonder of the midnight
skies,
Wedded to day's victorious ecstasy.

J. L. HAIGH.

LIFE, RELIGION & AFFAIRS.

A WINTER DAY DREAM.

THE day dawned cold and grey. But presently the clouds vanished, and the sun smiled on us radiantly for quite an hour. We were more than usually interested in matters meteorological because we had planned a run into the forest on the first fine day, which never seemed to arrive. The next best thing to rolling in money of your own is rolling in a motor-car—somebody else's—and off we rolled even at the risk of being held up for hours by a fog miles away from everywhere. We soon reached the fringe of the far-reaching forest that stretched away for miles on to the horizon.

There had been a slight fall of snow, just enough to dust the roads white, and throw into relief the green of the pines and the rich brown of the bracken that carpeted the ground. The final touch of beauty was given by a soft pervading mist that enhanced the grace and dignity of the towering trees. Artists have sometimes conveyed on canvas the far-away mystic quality of such a scene, and a poet might have described this. We had to content ourselves with feeling it and giving rein to our fancy. The people of Tuath appeared between the spectral trees chanting a song—

"We who are old, old and gay,
O so old;
Thousands of years, thousands of years,
If all were told."
Then came thoughts of William Morris,
that master of romance, and lo!—
"A company
Full well bedight came riding by,
And in the midst a queen, so fair,
That God wrought well in making her."

And we were back in the world of chivalry, of tournament and joust. And Birdalone, the "pearl of women," appeared winsome in her embroidered gown and smock with fair knots and buds. They were all there, phantom forms gliding through the mist.

We sped along in eloquent silence past an ancient church, ivy-clad, and castle gates, where clustered a group of little villagers in Red Riding Hood cloaks, gifts we surmised of the chatelaine who rules beneficently over them. It seemed just here as if we should be completely enveloped by the spreading mist, but as we ascended the hill again on the other side, fresh beauty awaited us as we neared a real bit of deep forest with its fine patrician trees, aged tenants of these lordly lands. Not a sound was heard but the sudden whirr of a pheasant's wing as it flew affrighted across our path, or the swift stir of a squirrel ascending the neighbouring beech. But we were suddenly brought back to earth from our picturesque dreamland by finding ourselves face to face with an unwelcome and gratuitous check on our innocent career. "PRIVATE" met our astonished eyes, and we must confess to having felt rather like a noble lord who recently went his wild way in scorn of consequences. However, on second thoughts—and here the analogy breaks down—we decided to be mere passive resisters, and, emerging from our embarrassment, took to another road. The experience brought to mind a watering-place where you are reminded at intervals of about five hundred yards that you are there on sufferance, and that it is only by gracious permission of the Earl of Sandilinks that your plebeian person is allowed to breathe the air of heaven in that particular portion of God's earth. These things gave us furiously to think, and we gave utterance to some sound doctrine that might have been fathered on a revolutionary red-flag orator who has "class-consciousness" on the brain! The people are in sore need of land and air and sun, and how much happiness might be brought into the lives of hundreds of the children of men if some of the acres now given up to the breeding of pheasants could be used for the rearing of a race of peasants, successors to the sturdy yeomen of the olden days. It would not detract one iota from the beauty of the landscape, but even if it did, must not that be sacrificed in order to attain to greater beauty of human life?

What a transformation there would be if the men and women who wish to live on the land instead of being herded together in our crowded cities could do so! There are countless men and women, not only among artisans and labourers, but among the more educated portion of the community, who would welcome the more active and energetic life of the country if they only knew how to get it. We have the great landed proprietors at one end of the scale, and the small farmers and labourers at the other. There seems to be room for another intermediate phase, those who would take with them into the country the civilisation of the towns, who would do work with their hands, but would also be able to live in the world of art and science and literature. There is nothing incongruous in this blending of manual labour with mental culture.

The difficulty in the way of individual action—apart from the question of land—has been the want of associates of the same type, a community of men and women who would have tastes and interests in common, apart from the business of getting their daily bread.

Establish these in their country homes and their children would grow up a strong and independent race, clean and pure of life, trained in the agricultural arts. Schools and centres of training would be within reach of all who wished to avail themselves of them, and when skill had been acquired the young husbandman would know where to look for the wherewithal necessary to start him on his way. The women, too, would be strong and independent, free from "the habits of the slave, the sins of emptiness, gossip, spite and slander." Girls would start on the serious business of life as well equipped as the boys, and would be trained in the gentle art of motherhood, and in housewifery. As skilled workers they would be worthy of their hire, and would contribute to the common wealth by dairy farming, fruit growing, and poultry keeping. There would be co-operation among the workers, and easy means of transit with neighbouring towns would enable them to dispose of the produce of their land to their own advantage and that of grateful town-dwellers. Is not this the way to contribute to the real wealth of nations, and how long must we wait before we see these dreams a reality in our midst?

There was no audience available at the moment, or the fire that burned in the manly bosom of one of us must have burst into flame and sent a beacon light through the grey and silent forest, penetrating the aristocratic halls, and kindling the heart of their owner into a realisation of the sore needs of his fellow-men.

"Hail to Utopia. Happy, golden time,
That will, but will so slowly come. I, too,
Hear the glad music of the onward march.
It comes this way."

We travelled westward through the mantling mist to be welcomed at a cosy hearth.
Dulce est (tea) siper in loco.

NATURE LEGENDS IN JAPAN.

"On the way home, according to the year's time, we gather cherry sprays in full blossom, or ruddy-leaved autumn maple, or collect fern fronds, or pick up fallen nuts; and some of these treasures I humbly present to Amida (Buddha), and some I keep for presents."—*Hō-jō-ki.*

LORD ROSEBERRY's recent remarks on the delights of gardening, from a literary and spiritual point of view, would have been regarded as a truism in Japan, where everyone, both rich and poor, finds an æsthetic pleasure in his garden, be it ever so small. Indeed, we should not be far wrong if we said that the genius of the Japanese people was to be found in their gardens. At first sight this may seem to be rather an extraordinary statement. We must remember, however, that the Japanese garden is not, as it often is with us, a mere hobby. Their delight lies not in looking through bright-coloured catalogues of enterprising florists, not in affording a place for tennis or croquet. It is much more than that. The Japanese garden

is the place where some much loved view is carried out in miniature, there to ever delight him who sits down and quietly enjoys the scene. Our word gardener implies a slow old fellow who digs and prunes, cuts the grass, ties up the roses or brushes up the brown and wrinkled leaves—a labourer and seldom more. In Japan, however, there are flower-masters, learned men who not only understand the habits of the flowers they grow, but have a store of old-world knowledge on flower-arrangement, what the great writers have written about them, their legends and religious significance. How vast is the significance of flowers is well summed up by Mr. Okakura-Kakuzo: "We wed and christen with flowers. We dare not die without them. We have worshipped with the lily, we have meditated with the lotus, we have charged in battle array with the rose and chrysanthemum. When we are laid low in the dust it is they who linger in sorrow over our graves."

We have our holy thorns and our Gospel oaks and our May days, but I do not think that even Dr. J. G. Fraser, whose monumental work on "The Golden Bough" many of my readers will remember, could find in England anything like the number of quaint legends about flowers and trees as are to be found in Japan. The imposing columns in our stately cathedrals may have evolved from the ancestral grove, but in Japan a willow tree was often synonymous for a ghost!

In "Ancient Tales and Folklore of Japan" Mr. R. Gordon Smith tells a weird story of an old willow tree. Heitaro much loved that willow tree. One day the villagers came to him and explained that they wanted to cut it down for the purpose of building a bridge. Heitaro was deeply mortified, and rather than they should cut it down he offered other trees, which were readily accepted. When Heitaro was sitting under the willow he saw a beautiful maiden. Night after night she came, and eventually Heitaro married her—her who was called Higo (Willow). A few years later news came that a great temple was being built to Kwannon (the Goddess of Mercy), and the people of the village once again desired to cut down the old willow tree. This time Heitaro's entreaties were in vain. That night, when the willow was being cut down, Higo gave a pitiful and terrible cry: "They are killing me! I am the spirit of the willow tree!" When the great tree fell with a crash to the ground Higo, the beautiful and loving Willow Wife, passed away. In vain the people tried to push the tree into the water. Only when Heitaro's little son pressed his small hands against the trunk did the old willow tree glide into the water on its way to its sad place in the building of the great temple.

There is another delightful little story from the same book. O Hanano wanted very much to fall in love with an extremely handsome man. She was advised to go to the shrine of Musubi-no-Karui, the God of Love, where a beautiful and holy cherry tree grew. This she did, and after many visits she saw standing by her side a charming youth who presented her with a branch of cherry-blossom. The happy lady returned to her home only to learn that her father wished her to wed Tokunozuko

On learning her story, however, he was kind enough to say that she must either wed her lover of the cherry tree or Tokunozuke. But, alas! poor O Hanano did not even know her lover's name! Tokunozuke happened to hear of these mysterious visits to the cherry tree. Very jealous, he followed O Hanano, and, when they reached the shrine, he too saw the handsome youth. When O Hanano had gone, Tokunozuke accosted the youth, and after giving vent to his bitter feelings, he was about to seize his rival when the wind blew a great shower of cherry-blossom about him, so that he could not for the moment see. When he could see the youth had vanished. O Hanano had fallen in love with a god. She would marry no mortal, and eventually the sad little maiden cut off her beautiful tresses and served in the shrine ever dear to her with memories of a sweet but impossible love.

The spirit of Yenoki, who had once been a priest, passed into a cryptomeria tree on the east side of a certain mountain. At the foot of this mountain stood a lonely village. Here the villagers used to dance the *Bon Odori*. Now, when one realises that *Bon Odori* means the Festival of the Dead, it is very surprising to find that these villagers behaved in a most unseemly manner; youths and maidens flirted most violently, and, sad to narrate, even young brides too! One August, when the *Bon Odori* was being converted into a sort of hymeneal orgy, a beautiful youth appeared and captured one of the maidens with his wiles. Altogether nine wicked girls disappeared in this mysterious fashion. Now, the elders, perceiving the immodesty of the maidens, came to the conclusion that Yenoki had perhaps disguised himself as the beautiful youth and carried them away for moral instruction. And this is just what was eventually proved to have happened, and the nine maidens returned to their homes, much chastened in spirit, and, we are told, they reformed the village from its evil ways.

The chrysanthemum is, of course, the national Japanese flower. It is supposed to have properties of giving continual life if compounded in the right way. A delightful story is told of Kikuo (Chrysanthemum-Old-Man), who devoted all his spare time to the culture of chrysanthemums. His master died and he gave vent to his sorrow by planting his favourite flower about his lord's grave. Eventually his display of chrysanthemums grew to be the wonder and admiration of the district. When Kikuo was in his eighty-second year, he caught cold and suffered a great deal of pain. One autumn evening he saw standing about the verandah a number of beautiful children. They were more beautiful than any he knew. Presently they told him that they were the spirits of the chrysanthemums which he loved and tended so well. And when Chrysanthemum-Old-Man died his beloved flowers went with him, perhaps to grow in another Garden where he might guard and love them still.

Small wonder in this land of flowers, purple with iris, scarlet and gold with azalea, we should find in the summertime the Festival of Lanterns, the ghostly coming back of innumerable souls to wander in old and much-loved gardens, to

watch a gnarled pine tree, to walk across a little bridge with unheard and invisible feet. And that is the quiet, mysterious glory of a Japanese garden, that it not only delights the living but that host of memory-loving Dead too.

F. HADLAND DAVIS.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

"THE COLLAPSE OF LIBERAL CHRISTIANITY."

DISCUSSION.

I.

DOUBTLESS the last issue of *The Hibbert Journal* impelled many readers to turn first of all to the article under the above heading to find therein some adequate explanation of the startling pronouncement. But while they could not fail to read with interest or even with admiration the thoughtful thesis of Dr. Anderson, they must have remained unconvinced by his arguments. For what is it that the writer attempts to do, and which it is essential for him conclusively to do if his title is to justify itself? Liberal theology, he says, "needs a historical Jesus as the founder of Christianity, as it conceives it, and cannot find one. Its theory of the origin of Christianity—its working hypothesis—has broken down, and there is a call for another which will better fit the facts." That is to say, Dr. Anderson's purpose in his article is twofold:—(1) To prove that the historical Jesus of Liberal Christianity is, so far as the New Testament is concerned, unsatisfactory as an hypothesis to account for Christianity; (2) to meet the need for a working hypothesis to fit the facts. But while this task is seriously attempted the impression left upon the present writer's mind is that Dr. Anderson signally fails in both parts of his undertaking. First, as to the failure to find the historic Jesus in the New Testament. It is freely conceded that the latter offers us no biography of Jesus. Every Liberal theologian who has written on the subject says as much. And yet writers like Harnack, Schmidt, and Bousset base their treatment of the historic Jesus upon facts which are strangely ignored in Dr. Anderson's article. According to the synoptic records, Jesus began his public ministry not a little influenced by John the Baptist, while the Gospel which he preached is in historical connection with the message of the coming of the Kingdom. We are confronted with the facts of development not only with regard to the personality, but also with regard to his own conception thereof. He does not at first think of himself as the Messiah, and there is certainly a time when his own disciples did not acknowledge him as such. How is it, then, that evidence like this is ignored? It ought surely to be taken into account before maintaining that "nowhere in the New Testament does the Jesus of liberal theology show Himself. What always

appears is a Christ believed in and worshipped by a community or church." So far from that being the case it is difficult to find adequate support for that statement in the Synoptics, even where we should first expect to find it—that is, in the views of his disciples. There is so little suggestion of it in the mental attitude of the men who misunderstood him during his life and deserted him at the approach of death that it seems truer to say that it was not until after the crucifixion that the conception of a superhuman Christ comes clearly and consistently into view. Prior to that we are told of one who suffered hunger and thirst, who became weary, who shrank from the bitterness of death, who accepted some of the limited conceptions of his day. Are such traits of character compatible with the idea of a Christ "already believed in and worshipped by a community or church"? Do they not demand for their explanation the historical Jesus? Nor is it impossible to account for the paucity of the details concerning such a one in the other New Testament writings. But here, again, Dr. Anderson does scant justice to the facts. There may not be much said with respect to the earthly life of Jesus, but what there is ought not to be overlooked. Much of the argument of the epistle to the Hebrews takes for granted a knowledge of the life (see ii. 17, iv. 15). The first epistle of Peter holds up to example the patience and endurance of Jesus (see iv. 21-23.) But it is more especially with regard to the writings of Paul that the argument is emphasised by Dr. Anderson. If, however, it is by no means improbable that Paul had actually seen the historic Jesus there are obvious reasons why he had little to say concerning his life. In contradistinction to the leaders at Jerusalem, he was not an eye-witness. That was why they were inclined to repudiate his apostleship. Their opposition compelled him to make his appeal to experience—that experience of the exalted Christ by which he became an apostle "not from men, neither through man." Precisely at this point we cannot overlook the possibility of earlier conceptions of the Messiah telling in his presentation of the Gospel. Further, his missionary labours marked him off more and more from the facts of the life and from the standpoint of the first disciples. Singly these reasons may appear inadequate to account for such silence as we find, but collectively they serve to explain why the emphasis of Paul is placed on Christ and him crucified. And yet, even in his writings we are not left entirely in the dark about the historical Jesus: Is not his conception of the Christ so closely connected with the Galilean teacher that they cannot be separated without doing violence to his views? Surely he relies for his argument in Romans upon him "who was born of the seed of David according to the flesh, the man Christ Jesus!" It cannot even be claimed that in the Pauline writings the historical Jesus cannot be found.

When we turn to the second part of Dr. Anderson's undertaking we are still more dissatisfied with his conclusion. A Christ-cult which had not its origin in a historical Jesus seems to us out of harmony with the New Testament evidence. Further,

as a working hypothesis it lacks probability. Rather should we be inclined to refer to the apotheosis of the emperor as an indication of the manner in which the Christ legend grew. He refers to Pliny's letter to Trajan, and to the fact that according to it the Christians sang antiphons to Christ "as to a god." But in that same letter we are informed that the Christians brought before Pliny were requested to make supplication with incense and wine to the statue of the emperor. Have we not in each case the same kind of development? In the one we have the veneration of a human being who is raised to imperial dignity, in the other the homage gladly paid to the historical Jesus by those who thought of him as the exalted Christ. When, therefore, Dr. Anderson says that "it is difficult to understand how it could have come about that hymns were sung to Him, how He could have been worshipped, how there could have been in the Christian communities a table of the Lord, if the origin of the movement had been a human person" we would simply refer him to the emperor-cult for his explanation. But it is not inconceivable that the clubs or cults whose existence suggests this hypothesis may have influenced some features of the Christian ritual. More than one recent writer considers that their practice of having a common table and a sacramental meal under the protection of a deity, may have partly determined the character of the later Eucharist, but here again there is implied a real historical fact as responsible for the beginning of the course of development. Both the Christian movement and the Christian rite start with historical fact, in the one case with the historical Jesus, in the other with the Last Supper, and both are an integral part of the synoptic records.

Belfast. HERBERT J. ROSSINGTON.

II.

WHEN a man tells us that a thing is far truer than if it happened, his historical sense is to me obviously defective. When a theologian tells us that God died, and that now He is groping His way back to Himself, it is equally obvious that he has a peculiar notion of God. One thing about Dr. Anderson's style, however, is not peculiar to himself. Like many of the would-be leaders of the nation at the present time he evidently mistakes reiteration for proof. His article recalls to mind Prof. Huxley's declaration that after engaging with certain muddling theological controversialists of his own day, who could not be brought to plain statements of fact, he felt his mind rendered by contact "unclean till the evening." A good bath of strict scientific research would apparently much benefit a number of writers of our own day.

The chief issue presented in this article is whether a historical Jesus can be found within, and giving rise to, the Christian literature. Dr. Anderson thinks not, and says it so often that he at least must be convinced of it; but that does not count for much when we consider his attitude to what he depreciatingly refers to as mere "literal history." It is in entire harmony with his tone of mind to conceive

of an atmosphere of Christological thought and emotion hovering about in different circles of the ancient world, variously tinted by Jewish or Hellenic predisposition, and ultimately condensing into the Gospel story. The absence of the details of this story from the earlier New Testament writings he holds to be confirmatory of this view. But the details are equally absent from those New Testament writings which, if critical study counts for anything, are of a later date than the Synoptic Gospels which present the evangelic tradition in richest variety.

The view which he opposes and credits to Liberal Christianity is that Jesus was a man of such special character and endowments that those who were most closely associated with him venerated his memory with a unique affection; and that, feeling in their own lives a spiritual stimulus that made them in their turn sharers in his faith and love, these associates of his transmitted his influence to others, and so founded the primitive Christian communities. The processes of wondering imagination that have resulted (on this view of the case) in an accumulation of tradition which is open to considerable question, find their parallel in other cases, e.g., the Buddha, the Bab, and various Christian saints. Can Dr. Anderson produce equally cogent evidence of the creation of a personal history from abstract notions within a period so brief as that fixed by the ascertainable data of Christian records?

I forbear to discuss the effects likely to follow, were any large section of pulpit teachers to adopt the hazy notions set forth in the article under discussion. With all my love for a mystic, I find myself in a world where things do happen, and that appears to be the world where most of us live. The danger of paltering with words in a double sense has been recently emphasised in these columns, and is suggested anew by the article in question. I find it odd that the tendency to save all the old theological lumber of Christendom by filling it with matter it was never invented to hold has not yet applied itself to the cases of systems beyond the Christian pale. Why not? Why not say, for instance, that the story of Isis and Osiris is, like that of Eden, truer than if it were "literal history?"

W. G. TARRANT.

Wandsworth.

III.

Dr. Anderson's article in the *Hibbert Journal*, or rather the title of it, was like a bolt from the blue. Had it appeared under the name of Dr. Forsyth, or some other doughty champion of orthodoxy, I should not have been even mildly surprised, nor have sat down to read it with bated breath. But coming from so distinguished a veteran in the ranks of Liberal Christianity, the announcement of the collapse of this form of doctrine was indeed alarming. In reading the article, however, one's alarm quickly subsided, and a more leisurely study of it since finds me unconvinced that the temple of the liberal faith has fallen or even been shaken.

Dr. Anderson's contention is that Liberal Christianity has collapsed through its failure to find the historical Jesus in the

Gospel records. But I cannot agree that there has been any such failure. Liberal theologians show no sense of it. On the contrary, they feel that they are nearer to Jesus now than when they first believed in the possibility of reaching him by means of a rigorous criticism of the Gospels. That criticism, in its last analysis, has disclosed the Jesus of their expectation, and not, as Dr. Anderson, following Professor Denny, appears to think, "the Christ as the church has all along believed in him." It may with the utmost confidence be said that such works as Bousset's "Jesus" do give a portraiture of the Master that bears the marks of verisimilitude. Allowing for differences of time and circumstance liberal theologians have been as successful in finding the historical Jesus whom the Gospels half reveal and half conceal as, say, Paul Sabatier has been in discovering the real Francis of Assisi in and through the more or less legendary mediæval lives of the Saint. It may be, as Dr. Anderson maintains, that we have "no absolute certainty" that anything our sources tell us about Jesus is true, or that "any single saying in the Gospels was uttered in that precise form by him." In dealing with records so ancient, and so confused, "absolute certainty" is hardly to be expected, and is seldom attainable. We have usually to be content with a relative certainty, or even with a degree of probability. And this we may enjoy frequently enough in our reading of the Gospel narratives. To refuse them any historical credibility, and then to accept, as Dr. Anderson does, a theory of their origin in a Christos cult which had practically nothing to do with a historical Jesus, and for the existence of which there is no particle of evidence, is surely to strain at a gnat and swallow a camel.

"The words of Jesus," says Dr. Anderson, "were put into his mouth by a community or church that worshipped him." This, of course, is true to some extent, but it is far from being entirely so. Is it not more likely, for example, that the saying, "Why callest thou me good, there is none good but God," is a genuine saying of Jesus than that it was put into his mouth by a community who worshipped him? Or, again, take the saying, "Of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father." Can we suppose that a community who worshipped him as deity framed for him such a confession of the limitations of his knowledge. Surely not. If these are not genuine sayings of Jesus, they are at least reminiscent of a time when he was not yet quite "the Christ as the church has all along believed in Him." That many of the sayings, even of those contained in the collection called the Sermon on the Mount, betray Christological elements is no matter for surprise, or to be taken as arguing that Jesus was necessarily conceived of as more than man. Liberal theology, as a rule, assumes that, during part of his career, at any rate, he believed himself to be the Christ, and this belief would inevitably help to shape his utterances. Moreover, the community which preserved these sayings, not so much as written documents as in the memory of living men, must unconsciously have tended to emphasise and exaggerate their Christo-

logical elements. What is maintained by liberal theology is that Jesus, while claiming to be the Christ, did not pretend to be more than human, and nothing that Dr. Anderson brings forward affords any disproof of this. "What is called the human features of the Gospel story may be pointed out," he says, "how Jesus walked the cornfields with his disciples, how he blessed little children. Yes," he continues, "but no human being in any cornfields ever talked as Jesus is represented as doing. 'I say unto you that in this place is one greater than the temple . . . the Son of Man is lord even of the Sabbath day.'" But is it so very unlikely that a human being should talk thus, that a prophet should speak as if the authority of his own conscience were greater than that of the temple and its officials? or that a young reformer should in the name of humanity claim the right to say what might or what might not be done on the Sabbath day? It does not seem to me to be at all unlikely. Dr. Anderson goes on to say: "How human, again, it is said, is the blessing of little children; but is the saying, 'Whosoever shall receive one such little child in my name receiveth me, and whosoever receiveth me receiveth not me but Him that sent me,' human? Can we conceive of any man saying it?" I do not think that the phrase "in my name," which Dr. Anderson underlines, is important, but, taking the saying as it stands, I fail to see how it should be impossible to suppose that a man of such extraordinary keenness of sympathy as we imagine Jesus to have been—sympathy so keen that he could feel the sufferings of others, of the hungry, the naked, the sick as though they were his very own—might not have spoken thus of helpless little children.

Dr. Anderson argues from the meagre references in the New Testament epistles to the sayings of Jesus that these sayings were for the most part unknown to the apostolic writers. In the case of Paul this no doubt is possible. Not desiring to know Christ after the flesh, he may have been indifferent also to the letter of Christ's gospel, being persuaded that he had understood and absorbed its spirit. But that Paul, Peter, John and James do not quote more frequently than they do the sayings of Jesus is to be explained chiefly by the fact that they and their fellow Christians were not so much engaged in recalling the brief career that had ended on the Cross as in looking for the immediate return of their Master in the clouds of heaven. It was only as the expectation of his coming began to take a subordinate place in the consciousness of the community, that a livelier interest was manifested in what he had said and done. The Synoptic Gospels were the response to this awakened interest in his life and teaching. They embody doubtless a good deal that is legendary and mythical, but also, we are fain to believe, the substance of many genuine recollections.

Dr. Anderson's article should help to make still clearer the issue discussed in the volume, "Jesus or Christ?" and if so, we shall have reason to be grateful to him for having written it. On the choice between the Jesus of Liberal theology and the Christ of orthodox belief depends whether Christianity shall henceforth be of the type represented in the Gospels, the

religion of simple trust in God and of devotion to the good of men, the religion of one "who wrought with human hands the creed of creeds in loveliness of perfect deeds," or whether its essential content shall be thought of as "a drama of redemption," the awful mystery of a "dying and rising God," as has heretofore been so much the case.

J. M. CONNELL.

Bury St. Edmunds.

* * Further important contributions to this discussion will appear next week.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

A "MERE" MAN.

SIR,—In connection with the criticism in the *Expository Times* on which you comment in your last editorial, it may perhaps be worth pointing out, in a few lines, what appears to me to be the root of the difficulty in the critic's mind. The common "orthodoxy" has a deep-seated unbelief towards the doctrine of man which, to the poor Unitarian, seems positively to glow from the pages of the New Testament. In the passage which is quoted from my article in the *Hibbert Journal Supplement* reference is made to "a thought of Divine Sonship, which has changed their whole conception of human nature." The Unitarian can recognise "the glory of God in the face of Jesus Christ"; but he thinks that *ipso facto* this revelation of Divine glory lies within the possibilities of human nature, and is indeed the hidden ideal which is working as a leaven in human society, and indicates the goal which mankind is finally to reach—"the manifestation of the sons of God." Hence it is that we dislike the phrase "a mere man," for this expresses a contemptuous, and, as we believe, a thoroughly unchristian view of human nature. No one in whom the Spirit of God dwells is a mere man in the sense intended; much less He through whom that Spirit has been so largely poured upon mankind.

Oxford.

JAMES DRUMMOND.

THE MEANING OF SIN.

SIR,—I am sorry that at the present time it is not possible for me to give Professor Upton's letter in to-day's *INQUIRER* the full reply which it deserves. I hope to be able to return to the subject at a later date. I take this opportunity, however, of at once assuring Mr. Upton that he is mistaken in thinking that what I said in your issue of January 15 was based on "the philosophical system of some academic theorists," or on an attempt to vest divine authority in "society." It was based on my own experience. I was speaking about the citizens of modern Britain as I find them. I still think that the real thing which is at stake is that individual sensitiveness to social obligation which is the crying need of the present-day. The thing which really matters is a searching examination of our conduct in relation to human

society around us. I still think as strongly as ever that an exposition of religion as a matter wholly between the self and God fails to provide for the essential thing. For the mass of mankind, the only way to the Love of God is through the Love of Man; and the Love of Man demands concrete expression in the forms of social life.

If space had permitted, I would have quoted Mr. H. G. Wells' striking utterances regarding what he calls "state-blindness" in his book on "The Future in America."—Yours, &c.

S. H. MELLONE.

Edinburgh, January 22.

SIR,—The discussion in your columns on the meaning of sin is valuable and timely. As it seems to me, Dr. Mellone expresses a rational and common-sense view of the whole subject. I am convinced, as he is, that the tradition, still powerful, that sin is a matter wholly between the soul and God has been a real source of moral mischief. It tends to obscure in the popular mind the fundamental fact that sin is wholly and solely a personal matter. It is self-defilement, self-degradation, and in the ultimate issue must be self-cleansing. Indirectly it is an evil and an injury to society, but directly and immediately it concerns only the sinner's own soul. It has no admixture of any foreign element. True indeed it is that all souls are operated upon more or less by extraneous influences, but each one remains essentially a microcosm. In the varying effect of these influences, combined with the working of conscience, lies the difference between the sinner and the saint.

Upon few subjects has so much unreal talk been expended as upon the doctrine of sin. If you examine what is called "the religious sense" of sin, you get high-sounding phraseology which seems very pious, but which embodies only abstract ideas that have no relation to the actualities of our every-day life; fine talk which blurs the plain fact that the evil of sin begins and ends with the sinning soul itself. Theologians talk of an abstract entity which they call Eternal Justice, or the eternal moral law, in a strain which really makes it superior to Deity, just as the heathens regarded Fate or destiny as superior to their gods; something distinct from and, as it were, governing the Divine nature. The word justice simply means the adjustment of relations between two human beings, one of whom has injured the other, and you make no more of it by putting the word eternal before it with a capital letter. To talk of doing injury to God is to talk of an impossibility. Therefore no such relations can exist between God and man as those which call for adjustment in human courts of law. We do not exalt the righteousness of God, we only magnify our own importance, when we make our sins a greater evil than they really are. Grievous ill they work upon ourselves, but they cannot touch the infinite holiness of Him whose name is a synonym for Perfect Goodness.—Yours, &c.,

SAMUEL CHARLESWORTH.

[We have been obliged to omit a part of Mr. Charlesworth's letter and to hold over one from the Rev. W. Wilson.—Ed. of Inq.]

THE DOMESTIC MISSION CONFERENCE.

SIR,—May we through your columns appeal on behalf of an object which has already more than once been brought to the notice of your readers. The Domestic Mission Conference is to be held in London (Blackfriars-Mission and Stamford-street Chapel) on April 26 to 28 next. All the Domestic Missions and kindred institutions in the United Kingdom have been invited, and several have consented, to send official representatives and also the Domestic Missionaries and their wives to the Conference. We may also add that an extensive programme of meetings has already been prepared, in which Principal Carpenter, Canon Barnett, Mrs. Sidney Webb, Dr. C. S. Loch, Professor Urwick, Mrs. Willey, Rev. P. H. Wicksteed, Mr. P. M. Martineau, Mr. Byng Kenrick, and most of the Domestic Missionaries have consented to take part.

It is estimated that a sum of about £60 will be required to defray the expenses of the Conference, and we therefore appeal to the generosity of your readers and of the members of our churches to contribute sufficient to cover that amount. At a time when so much attention is being concentrated on the problem of poverty, it will surely not be necessary to press the claims of any conference intended to increase the efficiency of our workers amongst the poor, and to inspire them to further and better effort. Donations should be sent to Mr. Charles Martineau at the under-mentioned address.

The Secretaries will gladly send to anyone who is interested full details of the programme, or other information with regard to the Conference.—We are, Sir, yours faithfully,

PHILIP ROSCOE, Chairman of Committee.
CHARLES MARTINEAU, Littleworth, Esher,
Treasurer.

JOHN C. BALLANTYNE, 25, Wansey-
street, Walworth, S.E.,
R. P. FARLEY, 11, Algernon-road,
Kilburn, London, N.W.,

Secretaries.

BOOKS AND REVIEWS.

THE FAMILY AND THE NATION.*

"ALARMING decline of the birth-rate" has often figured of late years as a headline in our daily papers, and has given editors the text for a sermon on the inevitable race-suicide of the British nation unless something was done to speedily change the present tendency to marry late and restrict one's family. Yet no appeal to the patriotic instinct of the citizens seems to affect, or indeed is likely to arrest the decrease in our birth-rate; for this retardation of the rate of increase of nations seems bound up with their advance in civilisation, and is probably more dependent upon economic conditions than on any lack of patriotism. Indeed, in a thickly populated country, from which thousands of able-bodied citizens emigrate every year, and in which thousands of the less able remain without employment, patriotism

might suggest to some that the limitation of the family would be desirable.

As it is, our birth-rate of 26.5 taken in conjunction with the low death-rate of 14.7 per thousand, still allows of an increase of population. But the really serious feature connected with the fall in the birth-rate, which is not sufficiently appreciated as yet, becomes apparent by a consideration of the incidence of this reduction in the number of births. It is to bring this home to the British public that Mr. and Mrs. Whetham have written what they call a study in natural inheritance and social responsibility.

The authors point out that "until recent years, success in life's race among men has in general meant an increased number of offspring and a better chance for their survival. But now the growing restriction of the birth-rate in the successful classes and in all ranks of society has separated the two essential concomitants of progress and even of stability." About 1875 a marked decline began to take place in the average size of the families of the successful classes, and the generation now in early manhood consists of about half the number of individuals that should have been found. This does not apply to the professional classes only, but as is shown by the Friendly Societies' returns, among the working classes it is precisely the respectable workman who, for the last twenty or thirty years, has restricted his family more severely.

Meanwhile, no prudential considerations have operated in the regulation of the size of the family of the very poor. It might be thought by some, that given better conditions of life, the children of the poor might fitly replace the gaps left in the industrial ranks by the relative infertility of the artisan class. But though this might be true for a small proportion of the poorer classes, a large number, without doubt, are to be found among the poor and the unemployed by reason of their physical, mental, or moral unfitness for a successful struggle in our competitive industrial system. The Poor Law Commissioners have pointed out that in one workhouse 77.2 of the births were illegitimate, and nearly all the mothers in the latter case were mentally weak, in most cases approaching the state of imbeciles. What is to become of a nation largely recruited from such a stock? This is the question ever present to the mind of the authors, who set themselves to prove, by a clear and careful exposition of the laws of heredity and variation, the importance of hereditary tendencies in moulding the successive generations of mankind. By way of illustration they discuss fully some special instances of inheritance of ability and mental defects respectively which introduce us to two most interesting chapters on the Rise and Decline of Families. From the family we pass on naturally to the nation, and a couple of chapters deal with the birth-rate in this and other countries as well as with the selective power of birth-rate due to the discrepancy in the rate among different classes of society, some of which produce only three-quarters of the births necessary to maintain their numbers unaltered. One of the most interesting chapters deals with the causes of the decline of our birth-rate. Apparently we cannot assume any appreciable diminution

of the natural fertility of the nation, "since the clergy, the Roman Catholics of all classes, and the Jews, as well as the miners, casual labourers, and the feeble-minded are unaffected by the decline in the size of the family prevalent among the majority of the well-to-do laity and the thrifty skilled artisans."

To a certain extent our present mode of life, with its hurry and excitement, may have caused some reduction of the birth-rate, but probably economic pressure has been a more potent factor, even more potent than the authors themselves allow, though they admit that in towns where textile industries are carried on, or where many women are employed in manual labour, the birth-rate is abnormally low. But the presence of a large amount of female labour is surely a manifestation of certain economic conditions, and similarly the professional classes desirous of giving their children a sound education, and finding for their sons suitable positions, are undoubtedly influenced largely by economic reasons in the limitation of their families.

To what extent legislative changes or an alteration of the incidence of taxation can cut across the present economic conditions or can minimise or alleviate economic pressure, is the theme of the concluding chapters. The authors are not very hopeful for improvement in this direction, for even in the British Colonies, where there is much less uncertainty of obtaining employment, and where the prospects for the rising generation are therefore better, the birth-rate is as small or smaller than in the mother country. On the question of taxation the authors view with approval the proposal made by the Chancellor of the Exchequer in the much disputed Budget of a remission of income tax on small incomes in favour of parents. But they would be prepared to go further and assert that "exemption from income tax of all moneys spent in any rank of life on the maintenance and education of children would, in the end, greatly benefit the one real source of national credit, the composition and character of the life of the people." They also suggest an alteration in the incidence of the death duties, so that a fortune divided amongst several children should be taxed less than one that goes to an only son or daughter.

Certain recommendations of the Royal Commission on the Administration of the Poor Law, contained in both the Minority and the Majority Reports, such as the permanent control of the feeble-minded, and the establishment of detention colonies of the wastrels and unemployables, are also upheld as valuable preventive measures against national decadence.

The authors express their opinion that the long immunity of England from wars in which her national existence has been at stake has tended to reduce the healthy sense of the duty of personal service to the community and to obliterate the feeling of social responsibility. No attempt is made to support this very questionable statement by any sort of evidence, nor does there seem any warrant for the dictum that "countries in which universal military training has been enforced seem to have suffered less from this weakening of moral fibre." Surely the striking example of France flatly contradicts such a theory, and we believe that at no time was the feeling of

* The Family and the Nation. A Study in Natural Inheritance and Social Responsibility. By William Cecil Dampier Whetham, M.A., F.R.S., and Catherine Durning Whetham. London: Longmans, Green & Co. 7s. 6d. net.

social responsibility in Britain greater than it is at present. Is it not rather that this particular aspect of the danger of decadence of the national stamina has not been generally appreciated either individually or by the community? When once the State recognises the need for encouraging the growth of a vigorous and healthy stock, the inevitable reaction will set in, and parents with large families will not be considered improvident. But, as any action by the State will only be the outcome of a strong public opinion, the authors urge upon all intelligent people a close study of national life as embodied in the science of eugenics, to which science they have, by their thoughtful study, made a valuable and stimulating contribution. Believing, as we do, that there has been of late years an awakening of the social conscience of the British people, we feel sure that the "Family and the Nation" should and will be widely studied by that large army of lay and clerical workers who have the welfare of the nation at heart. F. E. WEISS.

BEAUMONT AND FLETCHER. Edited by A. R. Waller, M.A. Vol. VII. Cambridge, at the University Press. 4s. 6d. net.

ONE of the literary delights of our boyhood was the Beaumont and Fletcher legend. These two lived in one house, even shared their garments, and wrote about forty plays in collaboration, Fletcher abounding in fancy, and Beaumont shaping all with his solid judgment. But, alas! how charming is legend, how sad the cold scholarly truth. Of the five plays in this volume it is quite probable that Beaumont wrote nothing, though "The Knight of Malta" is full of echoes of his noble cadences.

"All is not handsome in thy heart, Mountferrat," sounds like Beaumont to me, and yet this play was not acted till Beaumont had been dead two years.

The "Knight of Malta" is the best of the five. It is a real Elizabethan to wax enthusiastic about. Full of movement and colour, of fine perspective, big in valour, chivalry, hate, and lust. The valiant merry Dane is a splendid specimen of the dare-devil sailor of the time, of the humour of the wars, the adventurer of easy morals, and yet like so many of these characters in the plays, of indomitable nobleness underneath; the Moorish woman makes picturesque poetry of her criminal passions, and "Mountferrat's" opening speech has a fine ring in it.

"The Maid in the Mill," taken partly from a Spanish and partly from an Italian tale, is clumsily contrived. The English never have been good at these comedies of intrigue. The fun of this comedy reads like Rowley, and is pretty coarse, but Bustopha is droll with that peculiar grave English drollery, always popular on our stage.

"Women pleased" is a slight thing, and not up to Fletcher's form, though probably his work alone.

"The Night-Walker" has been popular when revived on the stage; it was probably worked up by Shirley; it wants acting to bring out the rollicking farce of Lurcher and Wildbrain. Lurcher's apology for theft might have served Elia with a text for a companion essay to his "Beggars," for

which, by the way, Fletcher did supply more than a text. The modern cult of the tramp has produced nothing to compare with these wayside flowers of the Elizabethans, nor are our moderns their equals in gay logic and vocables. The other play, "Love's Cure: or, The Martial Maid," is a piece of extravagance, much of it in prose. The conception is amusing and would be telling on the stage. The hungry rogue and the witty knave are most entertaining, but there are no frills on their conversation. If in "The Knight of Malta" we are back in the glow and stir of poetic drama, in several of the scenes in this volume, we feel we are passing on to the comedy of manners—with the difference that the manners are for the people, not for an aristocratic section of it.

THE CAMEL AND THE NEEDLE'S EYE. By Arthur Ponsonby, M.P. A. C. Fifield. 3s. 6d. net.

AT the present time the rich man is being held up to public scorn not only as the enemy of all true progress, but as the deliberate oppressor of the people, and it is plain that he does not like it. More than that, it is open to question whether he really deserves quite all the hard things that are said about him; for it should not be forgotten—except, apparently, at election-times!—that the actions of human beings of every class are conditioned by the characteristics they have inherited, and by the circumstances in which they have been reared and brought up, and that the wealthy are often as innocently the victims of environment as the slum child and the habitual criminal. This does not mean that their selfishness is to be condoned, or that their methods of acquiring money are not to be scrutinised; but it does mean that we must not merely content ourselves with idle fulminations against the possessors of untold gold, if, that is to say, we are to convince the people least likely to be impressed by angry diatribes that luxury and waste at one end of the social scale inevitably result in degeneration and destitution at the other. For this reason we regard Mr. Ponsonby's book as a timely and appropriate contribution to the political controversies of the moment, which are raging, for the most part, round the question of a wealthy man's right to the piled-up riches which he has probably done nothing to earn. His main contention is clear enough, for he urges that "no individual is capable of possessing, spending, or administering more than a certain definite amount of money, which can be roughly described as a full competence, without producing positively harmful effects on himself as well as on those affected by his actions." But this contention is supported and explained by reasonable and lucid arguments based on economic facts, and although the rich are not spared, as far as criticism is concerned, the author of this interesting study of modern social conditions never loses the determination to speak the language of common sense in a desire to be sensational. He does not even try to persuade his readers, as some moralists endeavour to do, that it is "wrong" either to wish for money, in moderation, or to live in circumstances of comfort and refinement. He points out,

indeed, that it is not always easy to draw the line between the habits and pleasures which conduce to the happiness of people of education and sensibility, and the foolish luxuries and so-called amusements which culminate in utter weariness when enjoyed to satiety. But it is evident that to normal individuals self-indulgence beyond a certain point is repugnant, and that it is also pernicious in its effects on the community. The attack of the reformer must, however, be directed "not against isolated follies, nor against single instances of wicked extravagance, thoughtlessness, and cruelty, but against the stereotyped system which is responsible for it all." And in order to carry out his mission effectively "there must be sincere and deep-seated conviction. Without this any political or social revolution will fail." But it must not be supposed either that the work will be done when the conditions of the poor alone have been thoroughly inquired into, and the pity of all good-intentioned people aroused by innumerable stories of want and misery attributable to the disadvantages which the toilers have to cope with in the present state of society. This is only half the problem, and "no investigation can be complete unless an equally careful and exhaustive inquiry is made into the way the rich live. It cannot be regarded as an inquisitive prying into personal and private habits, for when the expenditure is on such a scale as to have extensive economic consequences it ceases to be of a private nature, and ought to be investigated on public grounds." Mr. Ponsonby has himself made such inquiries wherever it has been possible to do so, but there are, of course, obvious difficulties in the way of obtaining details of an intimate nature from individuals who are not, like the poor, completely at the mercy of the questioner. He gives, however, some authentic information based on actual facts within his own experience, and these are sufficiently illuminating, especially when, for the sake of contrast, the expenditure of a householder "of no occupation," with four houses (the London one containing sixty-two rooms, while the indoor servants number thirty-six) is compared with that of another unemployed individual, sick and incapable, living with his wife and two children in two rooms on parish relief. Such comparisons might be multiplied indefinitely, but the author of "The Camel and the Needle's Eye," who has political knowledge to reinforce his private convictions, does not admit that there is any room for despair "when we see around us a growing indignation and impatience with social injustice." In his temperate and straightforward fashion he adds: "Never before has humanitarian impulse been so well fortified by scientific theory in its attempt to cope with the evils of poverty and destitution. All we want is an equally scientific discernment of the evils of riches and waste."

George Edward Jelf: *A Memoir by his Wife*. (London: Skeffington & Son, pp. ix-177, 3s. 6d. net) is an attractive character study of a man who gave himself with rare simplicity and modesty to the service of the Church. For 27 years he was one of the Canons of Rochester Cathedral, combining with this office the arduous

duties of a parish priest, and for the last year of his life he held the dignified post of Master of the Charterhouse. The pages of this book bear ample testimony to his singular faithfulness to a high ideal of pastoral duty, and the spiritual charm which impressed all with whom he was brought into contact. The Bishop of London, in the affectionate words of his preface says: "A more transparently pure character could not be imagined, and with it went a childlike merriment in the enjoyment of a good joke or in joining in games with his children, which was infinitely attractive and winning." Though he was a diligent reader, Dr. Jelf's teaching bore hardly any traces of the modern intellectual awakening over the whole field of doctrine and speculation. He was always a sound Churchman, with strong sacramental leanings; and he used Scripture in his own devotional writings in an old-fashioned way, which has become impossible to many thoughtful people at the present time. But these things were simply the vehicle for conveying to other souls the interior quality of love and pure desire and complete self-dedication, in which all Christians are at one. It is one of the graces of men of fine spiritual character that they make us forget our differences in the gift of themselves.

To those who have been following the discussions and speculations to which Dr. Morton Prince's publication of the records of his extraordinary case of multiple personality has given rise, the most interesting paper in *Mind* for this quarter will be that with which it opens, viz., "Observations on the Case of Sally Beauchamp," by Dr. Leslie Mackenzie.

Mr. H. S. Shelton contributes an interesting paper on "Evolutionary Empiricism," in which he advocates the theory that axiomatic "truths are *a priori* and inherited in the individual, but are the product of the experience of the race." We cannot help, however, feeling that such a theory is fundamentally empirical, and as such is exposed to all the missiles in the armoury of the Intuitionists. Incidentally we must protest against Mr. Shelton's statement that the experimental psychologists have *proved* that all human experience is made up of feeling and sensation. That they are working in the light of such a hypothesis expressed or understood is possible, but that this hypothesis is valid beyond the walls of their laboratories is a dictum which the more philosophical among them would be the first to deny.

Among reviews we may note Dr. S. H. Mellone's sympathetic notice of Professor Boyce Gibson's *Problem of Logic*, and Professor Muirhead's appreciative criticism of *Idealism as a Practical Creed*, Professor Henry Jones's latest contribution to philosophical thought.

We are glad to call attention to a *Children's Sermon* written in early life by the late Mrs. Frederick Nettlefold for the Sunday-school in connection with the Carter-lane Mission, where she was a devoted worker. It has been published by request, and many friends will be glad to know about it and to possess it. Copies

may be had free on application to the Hon. Secretary, Sunday School Association, Essex Hall, Essex-street, Strand, W.C.

LITERARY NOTES.

MANY readers, who have found refreshment and delight in the poems and essays of Mr. Austin Dobson, would like to endorse the letter of congratulation accompanying a presentation of silver which was made to him last week by a number of friends, on the occasion of his seventieth birthday, in which he is described as "the brilliant lyrical poet and the fastidious writer of prose."

WE are sorry to hear that Mr. Ford Madox Hueffer has resigned his position as editor of the *English Review*. Under his direction this magazine has had a literary distinction and freshness of outlook which gave it a place of its own among the monthly periodicals, and we hope the essential features which have characterised the *Review* will be preserved under the editorship of Mr. Austen Harrison, who is to succeed Mr. Ford Madox Hueffer.

MR. GRAHAM WALLAS will start immediately for the United States, where he will lecture during the next four months at Harvard University. The subjects upon which he will speak are similar to those dealt with in his latest book, "Human Nature in Politics," published last year.

MR. RANN KENNEDY's play, "The Servant in the House," the fine drama of brotherhood which was so widely commented on when it was produced in London last year, is now published by Messrs. Harper in book form.

THE jubilee (January) number of the *Cornhill Magazine* has proved so attractive to its readers by reason of the delightful essays and striking reminiscences which it contains that a second edition has been issued.

THE third and last part of a lecture given by Madame Leblanc-Maeterlinck on "The Later Heroines of Maurice Maeterlinck," is published in the *Fortnightly Review*. The writer contrasts the "little princesses" of an earlier period, "decorative, poetic, and delicious images," over whom the fatal powers reign mercilessly, "crushing their characters," with the women of a finer and stronger type—though not always capable of emerging successfully from the clash of the old and the new—presented in the persons of Aglavaine and Ariane. She does not try to rob the former of the gentleness and beauty which endear them to the imagination of those whose eyes are ever on the past, but she points out that the "daughters of the future" will build their love on a more durable foundation, and face life with a nobler courage, though at first they may sorely wound themselves as they tread the strange new paths of freedom. Those whose faces are already turned in this direction must be content, however, to work for no reward.

"They stand out in the crowd like the taller flowers that are exposed above a field, maltreated by every wind, overpowered by the light for which they call."

* * *

JAPAN's poet laureate, Baron Takasaki, takes his work very seriously, according to Yone Naguchi in an article quoted by the American *Literary Digest*. He does not write complimentary verses suitable for State occasions unless he feels moved to do so, but he acts rather as a stern schoolmaster in poetry, whose approval the Emperor tries to win by striving to write perfect *utas*. The Baron is a very severe critic, and never flatters the Mikado, whose poems he examines on an average once a month. Before doing so, Mr. Naguchi says, he "will go under the rite of purification and bathing in water, and change his *kimono* to a dress of ceremony, and then begin to read them with such a feeling as if he were facing a god's altar. He used to scratch quite freely and add his correction till some years ago, as the Emperor's work left much to be desired; but it has advanced almost marvellously lately, so that he has only to read and admire. I am told by the Baron that he has five marks of merit to put on the Emperor's *utas*; the very best being two circles, the second best one circle and two dots, the third one circle and one dot, the fourth just one circle, and the poorest only one dot. And how hard the Mikado strives to get the first mark!"

PUBLICATIONS RECEIVED.

FROM MESSRS. CONSTABLE & Co.:—The Journals of Ralph Waldo Emerson, with Annotations. Edited by Edward Waldo Emerson and Waldo Emerson Forbes. 2 vols. 6s. each.

MESSRS. LONGMANS, GREEN & Co.:—Social Relationships in the Light of Christianity: W. Edward Chadwick, D.D., B.Sc. 5s. net.

MESSRS. SWAN SONNENSCHNEIN:—Conduct Stories. A volume of Stories for the Moral Instruction of Children: F. J. Gould. 2s. 6d. net.

MESSRS. F. WARNE & Co.:—The Art of Sympathy: T. Sharper Knowlson. 2s. 6d. The Century Students' Manual. T. Sharper Knowlson. 2s. 6d. net.

MESSRS. WILLIAMS & NORGATE:—Die Religion in Geschichte und Gegenwart. Herausgegeben von Friedrich Michael Schiele. Lieferung 1-14. Tübingen, Verlag von J. C. B. Mohr. The Old Egyptian Faith: Edouard Naville, D.C.L., LL.D. Translated by Colin Campbell, M.A., D.D. 5s. *Cornhill*.

FOR THE CHILDREN.

THE STORY OF SOHRAB.

ONCE upon a time in an Eastern country there was a brave man called Rustum, who thought he had no son, and was very unhappy about it. He knew that long ago a child had been born in his house, but he had been told it was a girl, and he was so disappointed that he had never cared to see it, because he had set his heart on a son.

Meanwhile this son had grown up far away from his mother and father, among the enemies of Persia, Persia being the name of his father's country; but before his mother died, she had stamped a mark

upon his arm with his father's seal, so that if anyone doubted he was Rustum's son it could be shown them, because no one had ever had a seal like that except Rustum. The boy, now grown into a man, was named Sohrab.

He was as full of noble courage as his father; and if the father longed to have a son, the son longed quite as deeply to find his father. But in those days it was easy to lose one another. There were in that part of the world very few roads, and, of course, the power of steam had not been discovered, so that there were no railways. Few people could read or write, and no one dreamed of newspapers till hundreds of years later.

Sohrab was in the camp of the Tartars, who were fighting against Persia, and all the Tartar lords and generals were very proud of him. He was young and strong and fearless, and very good to look upon.

One night he lay awake wondering and wondering how he should find out where his father was hidden. In all his life he had never seen him, yet he often thought of him and loved him.

Well, that morning he got up very early and went to the tent of the leader of the Tartar host, who was very fond of him, and knew that though he, an old man, was at the head of affairs, it was Sohrab who really led the armies and won all the battles and was obeyed by all the Tartar soldiers. So when Sohrab woke him in the early morning he was not angry, but listened to what he had to say. And Sohrab said he thought the best way of finding his father would be to tell the Persians to send forth their greatest soldier to fight with him; then he would conquer their champion in single combat, and it would make him so famous that his father would hear of him and come to him.

The leader of the Tartars did not like this, for he feared harm to Sohrab. But in the end he let him have his way, and all the Tartar army was very much excited at thinking how their brave young Sohrab would be sure to astonish the Persians by his daring and his skill.

Now—all unknown to the Tartars—Rustum had come the evening before into the Persian army; and when the Persians heard Sohrab's message, they thought of Rustum as their only hope, for they were very much frightened, believing they had no one else who could stand up against such a great warrior as Sohrab.

Rustum's tents were of scarlet cloth, and when the Persian messenger came to him he was sitting in his own tent, that stood higher than the rest, making a great meal of roasted sheep and cakes and big green melons, and playing with a bird that sat upon his wrist.

It was hard at first to persuade him to stand forth against one so young as Sohrab, but at last he gave way and promised to meet him in single battle next day, as the Persians wished, only he made them promise not to say who he was. When he went down into the battlefield and saw the slender, beautiful boy come out to fight with him, he felt very sorry for him, and begged him not to rush on death with an old warrior like himself.

And then somehow Sohrab felt "This is my father"; and he ran and fell at his knees and cried, "Art thou not Rustum?"

But the old hero thought to himself, "This boy wants to boast of having fought with me," and so he replied very cruelly, and tried to make him think he was not Rustum at all; and Sohrab sprang to his feet, ready for the spear that was hurled at him, and leaped aside, letting it fall into the sand. Then Sohrab himself threw, and hit Rustum's shield, and Rustum, picking up his great club, hit out with that, and, losing his balance, fell forward in the sand. Sohrab might easily have killed him while he was down, but he would not, because somehow he could not get over feeling that it *was* the mighty Rustum, his own father. When Rustum heard him say that, he was furious, and they closed in battle once more, in fierce and dreadful fight. And again Rustum was getting the worst of it, when all at once he shouted out his own name, and Sohrab instantly dropped his weapons, so that Rustum's spear went into his side, and he fell to the earth and lay dying. But Rustum taunted him, and said he was afraid of the very name of the man he had meant to boast about. Then Sohrab poured forth what was in his heart, and said not fear, but love had unarmed him, for he was Rustum's son. And still he was not believed, and the other replied, "The mighty Rustum never *had* a son." The pain was now very great, but Sohrab would not draw out the spear and let himself die until he had convinced his boastful enemy of the truth; so by a great effort he found strength to show him the mark of the seal upon his arm.

And then at last Rustum *believed*. And in the midst of his grief at having slain his son there came to him and to the brave Sohrab a great and wonderful joy that was greater than all the pain; for each felt a deep love for the other, and tried to comfort the other, and in that joy even death seemed a very little thing.

They were together at last, and the meeting was even more to them than they could have dreamed, and the happiness was far, far greater than the sorrow; for all Rustum's hard, cruel ways had gone, and he was as tender to Sohrab as any mother could have been.

A. M.

MEMORIAL NOTICE.

MISS EDITH ANNIE GIBBS.

MANY of our readers will see with regret the announcement of the death of Miss Edith Annie Gibbs, second daughter of the late Captain D. A. Gibbs, of Springfield, Upper Clapton. For many years Miss Gibbs was a member of the New Gravel Pit Church at Hackney, and worked assiduously in the Sunday-schools and amongst the poor.

On the decease of her parents she resided at The Hall, Bushey, Herts., with one of her brothers and her sister, and had been engaged in writing a novel entitled "A Daughter in Judgment," which has just been published by J. Long & Co.

The book has been well received by the press and public, but by the irony of fate, the author has been debarred from enjoying the fruit of her labour.

There is, however, some consolation in the thought that her work may live and help to preserve her memory in the hearts

of many friends who loved her for her sweet, unselfish disposition, and genuine kindness of heart.

MEETINGS AND SOCIETIES

THE BRAHMO SOMAJ.

ANNIVERSARY MEETINGS IN LONDON.

THERE was a good attendance at the English service held in connection with the eightieth anniversary of the Brahmo Somaj on Saturday, January 22, at Essex Hall, and the numbers were increased later in the afternoon when the Rev. J. Estlin Carpenter gave an address on "The Brahmo Somaj and Western Theism." The service was conducted by Mr. R. N. Sen, M.A., a nephew of Keshub Chunder Sen., whose beautiful prayer to the "God of Harmony" was read at its close. Mr. Sen, in addressing the "believers in the New Faith" who had gathered together, referred to Rammohun Roy, the prophet of Modern India, who laid the foundations of the invisible Universal Church in that country which was based upon a firm belief in one living God, and in one progressive Humanity. He spoke also of the evolution of the religious faith interpreted by the life and teachings of Keshub Chunder Sen. Sometimes the members of the Brahmo Somaj might seem as far as ever from realising their ideals, owing to the selfish aims of the civilised world, but they must still trust in the all-wise providence of God. "Our creed," he continued, "is the science of God. Our gospel is the love of God which saveth all. Our heaven is life in God which is accessible to all. Our church is the invisible kingdom of God in which is all truth, all love, all holiness."

Tea was served between four and five o'clock, after which Dr. Carpenter gave his impressive address, which was listened to with deep interest by the Indians present. Mr. Harrison, in his introductory speech, said that many of them nourished hopes that some time or other Dr. Carpenter might be induced to pay a visit to India in the interests of liberal religion, and he trusted that one day this dream would be realised.

Dr. Carpenter expressed the pleasure he felt in meeting so many fellow-subjects from the East who were united with us in thought and aspiration, and said he had come from Oxford bearing a message of sympathy from his colleagues at Manchester College. He addressed himself especially to the members of the Brahmo Somaj themselves, and wished to offer them some hints as to what seemed to him to be the characteristic difference between the great theistic conceptions of India and of the West. Many memories would be surging through the minds of his hearers, and amidst the hopes which they were forming for their own future, it was necessary to ask what impressions, other than those gathered in the course of their professional studies, they would carry back with them when they returned to their own country. What, he wondered, would be their general outlook in regard to the great problems of thought and life, and what did they think of our religion? He then referred to the various forms of religious faith which had

taken root in India, from the dim and distant ages of the past to the time of Rammohun Roy and Keshub Chunder Sen, and outlined the lofty conceptions of philosophical pantheism drawn by the early seers from the marvellous phantasmagoria for ever going on around them, and symbolised by the name of Brahma. He also illustrated by quotations from the Vedic poets, and from a book of "Daily Practices" of the Hindu, the belief in divine immanence which made the child of faith one with his "glorious Guru," and which yet had given birth to many forms of gross idolatry. An interesting passage in the address discussed the doctrine of the deed and its fruit—the doctrine of Karma, by which man is taught that he is continually making his own world, and that everything he has thought or done has had its part in shaping his destiny, so that each person is getting what he deserves. This doctrine is not without its fatalistic and depressing effects upon the human mind, and philosophers all through the ages have sought some way of relief and release from it. Dr. Carpenter went on to compare the individualistic conceptions of the caste-bound Brahmin with the ideal of common brotherhood inherent in Buddhism, which promised deliverance from ignorance and sin, and then proceeded to indicate the lines of divergence between Western and Eastern theism. He showed that what was peculiarly characteristic of the former was the element of nationality, which had its source in the Israelitish conception of the guidance and purpose of God and of a great future promised to His people. There was no trace among the ancient hymns which the Aryans had brought with them to India that they felt themselves to be under any special guidance of this sort on the part of their deities. In our own history, however, all that we call progress has been bound up with this idea, and science has given us grander conceptions of the unity of the whole. The great principles of democracy, too, are essentially religious, and we are coming to see that government expresses the fundamental fact that no one of us can be complete in ourselves, that what is not social is not religious. We have had new interpretations of the immanence of God in the poems of Tennyson, Browning, and Wordsworth, in the writings of Goethe and Carlyle; and, like the Israelites of old, we feel the assurance of something higher than ourselves, which gives us a sense of spiritual unity and reality, especially as it is revealed in the character of Jesus. Our whole conception of the world is therefore an advance from that of India. He urged his hearers to give themselves to the task of promoting human welfare, that they might have their part in the making of the world along the line of social evolution based on the teaching of Christ, mentioning many well-known reformers, the noble work of the Salvation Army, and the self-sacrifice of thousands of men and women who are everywhere devoting themselves to philanthropy. These things he wished them to bear in mind when they returned to their own land to help their fellow countrymen in the struggle for a national life. Their progress in that direction would probably be slow, but their trust must be in God and in the truth, and then they would not fail.

A cordial vote of thanks to Dr. Carpenter was passed with acclamation, and in replying he said he did not know whether he would ever see any of them in their own country or not, but it had been a great pleasure and privilege to meet so many from the land whose teachers had taught him so much.

THE SOCIAL MOVEMENT.

APROPOS of what has recently appeared in this column with regard to the report of the chief medical officer to the Education Department, another addition has been made to the portentous list of monthlies, "School Hygiene," which advocates alliance in educational work between the professions of teaching and medicine. The first (January) number contains messages of greeting and good wishes from the presidents of the first three International Congresses on School Hygiene, Prof. Guesbach, Sir Lauder Brunton, and Dr. A. Mathieu, in German, English, and French respectively. A paper by Dr. Kerr on "Elementary Schools and Tuberculosis," read at a meeting of the Oxford Medical Society, is reprinted; Miss Margaret Macmillan contributes an article entitled "On the Threshold"; Dr. Luther H. Gulick, president of the Playground Extension Committee, New York, writes on "Athletics for Girls," and Mr. W. A. Nicholls, ex-president of the National Union of Teachers, on "The Doctor in the School." Under the heading "Official Publications" there is reproduced an interesting order of the Austrian Minister of Education with regard to the medical inspection of training colleges for men. The review is issued at 6d., by the School Hygiene Publication Co., Ltd., 2, Charlotte-street, London, W., and ought to be of service to doctors, teachers, and voluntary workers on school and care committees who take their duties seriously.

From Mr. Nicholl's article above mentioned, we extract the following startling facts reported to the Education Committee of a North of England County Council. "Of 1,972 boys examined, 1,009 had some sort of defect. Of 1,727 girls examined, 903 had some form of defect. Of the whole number of 3,699, 614 suffered from defective vision, 250 from external eye affections, 602 from nose and throat affections, enlarged tonsils, adenoids, &c. Amongst the other defects were tuberculosis, nervous affections, heart and lung diseases, deformities, discharging ears, and rickets." In a Midland council school of 1,524 scholars inspected 437 or 28.6 per cent. were found to be suffering from various defects, and were advised treatment. In the same school in the succeeding quarter of the same year 1,239 were examined, and 369 or 29.78 per cent. found to be in some respect defective. At a Southern watering place out of 511 children examined, 369 were found to have defective vision. Obviously children suffering from any of the above ailments cannot receive full benefit from the instruction they receive, and consequently public money expended on their education is to some extent wasted.

The January number of "Progress" reports the results of two German schemes devised to reduce the rate of infant mortality. The Babies' Care Centres in Charlottenburg provide free dinners to expectant mothers and also sterilised milk either free (to the absolutely destitute) or at 1½d. per litre under cost price to those who nurse their own children. The number of applicants for assistance when they started in 1905 was 958; in 1907 it had risen to 2,653; 1,481 of these mothers nursing their own children. Altogether, 43,975 gallons of milk were distributed, of which 31,760 were paid for at the above rate. In addition to these benefits the society granted an average of 10s. each to 333 women for the four weeks immediately preceding confinement. All who thus received assistance were placed under constant medical supervision. The results in every way justified the experiment, for out of 2,653 children attending these centres only 4.5 per cent. died during the first year. This is not much more than one-third of the infant

mortality rate in the whole town. Among those that were breast-fed, the death rate was only 2.8 per cent., while among those fed artificially it rose to 7.7 per cent., and that with the favourable conditions of nourishment with sterilised milk and medical supervision.

* * *

Karlsruhe has a scheme of maternity insurance, the aim of which is the same as that of the Charlottenburg society, and which will probably be preferred by many, as it makes monthly contributions a condition of assistance. Any expectant mother whose income, or the united income of the family, is less than £150 per annum previous to her admission, can become a member of the society, and by paying 6d. a month, she will receive on her confinement £1 for the first, £1 10s. for the second, and £2 for the third year of membership. In addition to this all mothers who nurse their children for the first six weeks receive a bonus of 3s. The scheme is only made possible by a subsidy from public funds.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

Clifton.—The "Charles Lamb" Fellowship of Book Lovers.—Two meetings were held during the month. On Jan. 5 a paper was read to the members by Mr. J. W. Norgrove on Robert Louis Stevenson. In the course of a short but appreciative essay, Lamb and Stevenson were compared, first as men and then as writers. Although a clever writer of stories, Stevenson's future fame would probably rest on his brilliant essays and letters. Miss Blake and Mr. H. Vicars Webb assisted Mr. Norgrove with readings. On the 19th a most encouraging number of members and friends met for an evening with George Eliot. Mrs. H. Vicars Webb read a paper on the writings of this gifted authoress, each of the novels being critically treated in turn. Selected readings from "Adam Bede," "Felix Holt," "The Mill on the Floss," "Silas Marner," and "Romola," were given by Mrs. Miller, Mrs. Garlick, Mr. J. W. Norgrove, and Mr. H. Vicars Webb. At the close, Prof. Sibree referred to his late father's (Mr. John Sibree) acquaintance with George Eliot and other literary celebrities.

London (Bermondsey).—The Annual Party and Prize Distribution in connection with the Sunday-school was held on Wednesday evening last. Mr. Titford, of Stoke Newington, a former superintendent, attended, and spoke some cheering words to the children. The prizes were distributed by the Rev. W. H. Drummond, minister of the Provincial Assembly, who, also, gave a short address. At the close a vote of thanks was proposed and seconded by two of the elder scholars, and heartily endorsed by the Rev. J. Hipperson.

London (Ilford).—We are requested to remind our readers of the opening of the new schoolroom which will take place at the Ilford Church (High-road, near Connaught-road corner) on Saturday, February 5, at 4.30 p.m. The ceremony will be performed by James S. Beale, Esq., President of the London and South-Eastern Counties Provincial Assembly. Tea will be served in the new room at 5 p.m., and a public meeting will be held at 6.30, at which John Harrison, Esq., will preside.

London (Stepney Green).—The College Chapel will be re-opened, after extensive renovation and repairs, on Sunday, February 6, when the preacher at the 7 o'clock service will be the Rev. G. Carter.

London (United Services for Boys).—The seventh of the series of United Services for boys organised by the Executive of the Boys' Own Brigade, was held at Effra-road Chapel, Brixton, on Sunday evening, January 23, when the Rev. G. C. Cressey, M.A., D.D., conducted the service and delivered an address which was much appreciated by all who were present. The night was very wet and cold, and some of the companies had to travel long distances to reach the church, one company,

indeed, being quite unable to be present; but in spite of the difficulties, seventy-one members of the London Battalion, B.O.B., attended, apart from the regular congregation of worshippers at Effra-road. The boys and officers, after the service had concluded, were kindly entertained with refreshments by some of the members of the chapel, and so were fortified for their return journey. Work on the lines of the B.O.B. has been started at Brixton, and it is hoped that before long a company of the Brigade will be formally enrolled in connection with Effra-road Chapel.

Middlesbrough.—Christ Church Sunday School continues in a vigorous condition, evidence of which was afforded last Sunday afternoon, when Councillor and Mrs. Kedward, active supporters of the congregation, presented 66 prizes to the same number of scholars for punctual attendance and good conduct. Six additional prizes were also awarded by the minister to scholars for not having missed a single attendance at church during last year. Mr. Kedward spoke some encouraging words, and remarked on the healthy state of the school. The scholars' party was held on Dec. 29, and was heartily enjoyed by all. The school has now quite outgrown its accommodation, and the demand is urgent for an extension of the schoolroom and the addition of classrooms. The Church Committee has adopted plans for the extension of church and schoolroom at an estimated cost of £500, and it is hoped that a start will be made with the alterations in the spring. Towards meeting the cost the congregation are working enthusiastically for a sale of work to be held in March next, and the ladies would feel grateful for any contribution in goods or money.

North Cheshire Unitarian Sunday School Union.—The quarterly meeting of the Union was held at Stalybridge on Saturday last, and was attended by 150 persons. After tea in the lower school a meeting of the committee was held, when it was decided to hold a musical festival in the autumn. At the evening meeting in the large schoolroom, Rev. H. Bodell Smith, vice-president, occupied the chair in the absence of the president, Mr. Wm. Woolley, from whom a letter of apology was read. Letters were also read from Revs. W. Harrison and H. Fisher Short. An instructive paper on "School Discipline" was read by Rev. Walter Short, B.A., and the subsequent speakers included the chairman, Revs. Geo. Evans, M.A., and J. S. Burgess, Miss Dornan, and Messrs. J. Kerfoot, F. Wild, M. S. Tarr, E. B. Broadrick, R. T. Gledhill, F. Lawton, A. Slater, and J. C. Spencer. Mr. Short replied to the discussion upon the paper. Revs. J. Barron and B. C. Constable were also present during part of the evening. Several songs were well rendered during the evening by Stalybridge friends and hearty votes of thanks to the reader, the Stalybridge teachers, and the chairman were given and responded to, and a useful meeting closed with hymn and benediction shortly after nine o'clock.

Sheffield: Upper Chapel.—In connection with the recent re-decoration and improvements in the chapel and the outside painting, the following historical statement now appears prominently on the notice board in the chapel yard:—"The Congregation was founded in 1662 by the vicar of Sheffield (Rev. James Fisher), ejected from the Parish church under the Act of Uniformity. The chapel was erected in 1700, 'for the worship and service of Almighty God' without restriction of creed, and was enlarged in 1848. For more than a century the teaching has been definitely Unitarian."

Yorkshire Unitarian Club.—A meeting will be held on Saturday afternoon, February 5, at the Unitarian Church, Westborough, Scarborough, at 3.30 p.m., when the Rev. R. P. Farley, B.A., of London, Joint Sec., Social Service Union, will lecture on "Poor Law Reform." Mr. F. Clayton, the President, being in the chair. During the past session, Prof. L. P. Jacks, M.A., editor of the *Hibbert Journal*; Principal Gordon, M.A.; the Rev. E. Ceredig Jones, M.A.; Mr. Richard Robinson, and the Rev. W. Whitaker, have kindly lectured before the club, and over 300 copies of Prof. Jacks' address at Bradford, published at 3d. each, under the title of "The Open Principle," have been sold. On March 19, Mr. F. Maddison, Secretary, International Arbitration League, will lecture on "How to relieve the Burden of Armaments."

NOTES AND JOTTINGS.

A TEMPERANCE CONGRESS, attended by a large number of delegates from all parts of Russia and from Sweden, Finland, and Germany, has been held at St. Petersburg. This is the first Congress of its kind held in Russia, where, apart from official temperance societies, no organised effort has hitherto been made to combat drunkenness.

It is just three hundred years since the telescope was first used by Galileo. "Perhaps, too, it is worth remembering," says the *Daily Chronicle*, "that 300 years have fortunately fled since the Church, bringing Galileo to book, issued against him the remarkable decree: 'The doctrine of Copernicus—that the earth moves round the sun, and that the sun is stationary in the centre of the earth, and does not move from east to west—is contrary to the Holy Scriptures, and therefore cannot be defended or held.'"

PROFESSOR OSGOOD, of Columbia University, New York, who has been engaged in researches at the Record Office since last July in connection with his "History of the American Colonies in the Seventeenth Century," has supplied the *Athenaeum* with some statistics relating to the number of students attending the chief American Universities, which it is interesting to compare with the figures quoted by us from the same journal last week. Of twenty-eight representative universities, the following are the most popular, the summer session of 1909 being included in each instance: Columbia, 6,132; Harvard, 5,558; Chicago, 5,487; Michigan, 5,259; Cornell, 5,028; Pennsylvania, 4,857; Illinois, 4,502; Minnesota, 4,351; Wisconsin, 4,245; and California, 4,084. All these, except Minnesota, show an advance on the figures of the previous year.

THE New England colleges for women have fared better than those for men and those for both sexes, Smith, Wellesley, and Mount Holyoke, all showing gains over last year; whereas Dartmouth, Brown, the University of Maine, Amherst, Tufts, and Bowdoin show losses. Vassar and Bryn Mawr, Lehigh and Lafayette, and Oberlin also exhibit a gain in attendance, while Purdue and Haverford show a slight loss.

THE "GUARDIAN" has an interesting article on the training of housewives at King's College, where the experiment is being tried of regulating and standardising "the most empirical of sciences and unorganised of occupations," and raising them to the rank of a university subject. As the classes have now been at work four terms, says the writer, it is possible to get, at any rate, some idea of what is being done. Provision is made for two distinct courses, applicable to two different types of students. There is a graduate course leading to a diploma, and a college course leading to a certificate.

The basis of the curriculum is, of course, science with a domestic bias. Chemistry forms the *pièce de résistance*, and in the first year no less than sixty hours of lecturing and 120 of practical work are devoted to it. Thirty hours of lectures and sixty of practice go to physics and sixty and ninety respectively to biology. The special application is afforded by ninety hours of practical cookery, and one term's work in the "kitchen laboratory, where the work is arranged to enable the students to investigate for themselves the principles underlying the domestic arts of the household." We may then, perhaps, hope, the *Guardian* continues, that before very long successive sets of graduate students will help to formulate the new domestic science which shall revolutionise our households in the light of modern needs. There are so many things we require—houses and flats built in accordance with more scientific knowledge; experts who shall teach us how to control the mighty powers we have pressed into our daily service; training schools for servants, where they may acquire professional pride as well as professional knowledge; more leisure for the mistress, more respect for the servant, less waste of effort, and a higher standard of cleanliness and comfort. If, in the years to come, household

economics can give us these good things, the women of England will owe their promoters a debt of gratitude it will not be easy to pay.

WE understand that it is proposed to form a Social Club for Indian residents and visitors in Great Britain. It will be entirely non-political, and, besides offering opportunities for friendly intercourse between Indians and English fellow-members, it is hoped that it will furnish a centre for drawing into one compact whole the various large and small societies in which the desire of our visitors from the East to be helpful to themselves and to others socially and intellectually at present finds expression and activity. By bringing them upon a common platform of thought and endeavour, it will facilitate a union of views, and give opportunities for a better understanding, and for the smoothing away of differences, where any exist.

"THE publication of Mr. Macauliffe's great book, the 'Sikh Religion: its Gurus, Sacred Writings and Authors,' is an event which should have attracted much more attention than it has done. The Sikh religious literature is one of the loftiest and most inspiring that has ever been produced, not only in our country, but the world over. We have no hesitation in saying that some of the utterances of the Sikh Gurus are not inferior to anything in the inspired literature of the world. It is a great pity that this lofty and inspiring mass of literature is so little known outside the Punjab. Mr. Macauliffe has rendered a great service, not to Sikh religion so much as to the civilised world, in opening the treasures of the Sikh Gurus through his six volumes of translation and appreciation. We cannot sufficiently admire his sacrifice in having resigned his post in the Indian Civil Service in order that he might introduce the great masters of Sikhism to the English-knowing world. We congratulate him on the successful completion of his great labours extending over several years. The six big volumes of his book, however, will not be available for most men of ordinary circumstances. We hope that steps will be taken to bring the results of his long and laborious studies within the reach of ordinary readers. We are confident that the teachings of the Sikh Gurus are destined to exert a yet deeper and wider influence than they have hitherto done."—*The Indian Messenger*.

At a recent meeting of the Royal Geographical Society, Mr. Douglas Carruthers, describing a journey in North-Western Arabia which he made last year, informed his hearers that every Beduin in Northern Arabia owns a breech-loading rifle. Many of these rifles are of British manufacture, a fair number are American, and a few French. He seldom saw a Beduin praying, and it is remarkable that, although Arabia is the centre of the Moslem world, yet a third of its inhabitants care nothing for Islam. The nomads would rob a Mecca pilgrim as readily as they would a Christian. In conclusion, he said that he did not believe the Beduins on the route would prove hostile to the building of a railway from Egypt to the Persian Gulf, as they would not thereby lose their independence.

LOVERS of William Morris, who believe with him that whosoever injures the external aspect of the country is a public enemy, will probably be glad to learn something about the activities of a Society, the objects of which are:—(1) To protect the picturesque simplicity of rural and river scenery, and to promote a due regard for dignity and propriety of aspect in towns, with special reference in each case to the abuses of spectacular advertising; (2) to assert generally the importance, as a great public interest, of maintaining the elements of interest and beauty in out-of-door life. The Society is at present directing all its energies to induce public authorities to frame such bye-laws as will prevent the Advertisements Regulation Act, which was passed largely through its efforts two years ago, from becoming a dead letter. The Hon. Secretary, The Keir, Wimbledon Common, S.W., will supply information to those who are interested in this excellent scheme. In France, *La Société pour la Protection des Paysages* has been carrying on a very useful work with the same object for 18 years.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliff Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff. — Apply Mrs. POCOCK.

ST. LEONARDS-ON-SEA.—“Cranstock,” 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room. sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, S. DEVON. Ladies as guests. Special advantages for girls visiting alone. Consumptives not admitted. From 35s. weekly.—Prospectus from Miss JONES.

RANGE-OVER-SANDS, LANCS.—Miss ALICE E. PASSAVANT receives Paying Guests, at 2, Newlands. Prospectus on application.

WANTED, near Malvern, a PAYING GUEST. Would suit invalid or anyone mentally deficient. Very good house and garden. Hospital nurse living in house, and, if liked, Eustace Miles cooking. Terms £4 a week.—M., INQUIRER Office, 3, Essex-street, W.C.

EATON'S TEMPERANCE HOTEL,

22, Guilford Street, Russell Square, LONDON.

Facing the Gardens of the Foundling Institution. Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence

THACKERAY HOTEL

(TEMPERANCE),
GREAT RUSSELL STREET, LONDON.
Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION.
TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. **Bed-rooms** (including attendance) from 3s. 6d. to 6s. Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day.

Telegraphic Address: “Thackeray,” London.

READ JOHN PAGE HOPPS' MONTHLY,

THE COMING DAY.

PRICE THREEPENCE.

The **FEBRUARY** Number contains the first portion of The Story of the Great Gathering in Leicester from 1880 to 1886.

LONDON: A. C. FIFIELD, 44, Fleet-street.
May be had from all Newsagents, or direct from the Editor
The Rosette, Shepperton-on-Thames.

DELICIOUS COFFEE.

RED

WHITE

& BLUE

For Breakfast & after Dinner.

MANCHESTER COLLEGE, OXFORD.

The following promises have been received in response to the Appeal issued by the Committee for Annual Subscriptions to meet the Deficit of £600 per annum.

New Annual Subscriptions.

	£	s.	d.
Previously announced	107	5	0
M. Locke Blake, Esq.	5	5	0
Mrs. Henry Simon	5	0	0
Dr. A. F. Rudolf Hoernlé	2	2	0
J. P. Haslam, Esq.	2	2	0
William Geldart, Esq.	2	2	0
Edward Chitty, Esq.	2	2	0
Morgan Philips Price, Esq.	2	2	0
Gustav Eckhard, Esq.	2	2	0
George S. Woolley, Esq.	2	2	0
Mrs. Edith Toller	2	2	0
Mrs. Frank Thornely	2	2	0
Mrs. Andrae	2	2	0
Stanley Pearson, Esq.	2	2	0
Sydney Hollins, Esq.	2	2	0
John Lawson, Esq.	2	2	0
Mrs. John Dendy	2	2	0
Alderman Wm. Healey	2	2	0
Rev. W. W. Chynoweth Pope	1	1	0
Edward Bond, Esq.	1	1	0
Edward J. Blake, Esq.	1	1	0
Prof. Frank Granger, D.Litt.	1	1	0
Miss Jessie A. Potter	1	1	0
Miss Potter	1	1	0
F. P. Scott, Esq.	1	1	0
W. M. Crompton, Esq.	1	1	0
Wm. Ashworth, Esq.	1	1	0
Prof. F. E. Weiss, D.Sc.	1	1	0
Wm. Robinson, Esq.	1	1	0
Alfred H. Barlow, Esq.	1	1	0
Mrs. Aspland	1	1	0
Rev. A. R. Andrae, M.A.	1	1	0
Joseph Lunn, Esq.	1	1	0
Edmund W. Smith, Esq.	1	1	0
Mrs. Dendy	1	1	0
J. Wigley, Esq.	1	1	0
L. New, Esq.	1	1	0
Rev. H. W. Hawkes	1	1	0
Rev. E. D. Priestley Evans	1	0	0
John Mason, Esq.	1	0	0
Miss C. E. Tayler	0	10	6
Rev. A. Nicol Cross, M.A.	0	10	6
Rev. A. W. Timmis	0	10	6
Miss E. Hankinson	0	10	6
Wm. E. Wood, Esq.	0	10	6
Mrs. C. B. Simpson	0	10	6
Mrs. Charles B. Simpson	0	10	6
Rev. Henry Dawtrey, B.A.	0	10	0
Robert Kay, Esq.	0	10	0
G. Holt, Esq.	0	10	0
Miss Dorman	0	10	0
Miss May Wolff	0	5	0
Miss E. Livesley	0	5	0
R. P. Wright, Esq.	0	5	0
Hugh J. Broadbent, Esq.	0	5	0
John Preston, Esq.	0	5	0
Miss Constance M. Holt	0	5	0
Rev. B. C. Constable	0	5	0
W. Hankinson, Esq.	0	5	0
Total	£179	13	6

Increased Annual Subscriptions.

	From.	To.
Previously announced	£165 3 6	£326 7 0
Rev. P. M. Higginson, M.A.	4 4 0	6 6 0
Miss Anna Sharpe	4 4 0	6 6 0
Mrs. M. Price	2 2 0	5 0 0
Mrs. H. Enfield Dowson	2 2 0	5 0 0
Rt. Hon. Wm. Kenrick	2 2 0	5 0 0
Mrs. Charles Taylor	2 2 0	4 4 0
Percy H. Leigh, Esq.	2 2 0	4 4 0
Rev. S. Alfred Steinthal	2 2 0	4 4 0
John Harwood, Esq.	2 2 0	3 3 0
Egbert Steinthal, Esq.	2 2 0	3 3 0
Mrs. Edward Crook	1 1 0	2 2 0
Prof. H. C. H. Carpenter, M.A.	0 10 6	2 2 0
Rt. Hon. Joseph Chamberlain	1 1 0	2 2 0
Prof. C. H. Herford, M.A.	1 1 0	1 11 6
Total	£194 1 0	£380 14 6

SUSTENTATION FUND

For the Augmentation of Ministers' Stipends.

THE ANNUAL GENERAL MEETING of the Contributors and Friends will be held at Dr. Williams' Library, Gordon Square, London, W.C., at 12.30 p.m., on Wednesday, February 9, 1910, to receive the Report and Accounts, elect three Managers, appoint Officers, and transact other business.

FRANK PRESTON, Hon. Sec.

“Meadowcroft,” North Finchley, London, N.

MANCHESTER, LONGSIGHT.

Visit of

Rev. JOHN PAGE HOPPS.

SATURDAY, 29th.—Soirée, Tea, 5.30.

SUNDAY, 30th.—10.45 a.m. and 6.30 p.m.

MONDAY, 31st.—Lecture at 8 p.m.

Collections for Renewal of Heating Apparatus.

REMNANTS of genuine White Art Irish Linen, for D'oyleys, Traycloths, &c. Pieces measuring from half to one yard, sensational bargain, 2/6 bundle. Postage 3d. Write to-day.—HUTTON'S, 5, Larne, Ireland.

FREE!—200 Patterns of charming Irish Linen, Spring Costume Fabric, “Flaxzella.” Wide range of fascinating colours and designs. Latest shades, washable, durable, 10½d. yard.—Write, HUTTON'S, 5, Larne, Ireland.

“NAVY SERGE, REAL,” as Used in Royal Navy, 1/3½, 1/6½; also black, cream, scarlet; patterns free.—J. BUCKLE, Naval Outfitter, Serge Contractor (Dept. I.), Queen-street, Portsmouth.

BLACK STOCKINGS for 1/3.—Post free from the Knitters. All pure wool, medium weight, 3 pairs 3/6. Gentlemen's socks same price. Write to-day. State size boots. Catalogue free.—CLARKS, Knitters, Clarence-street, York.

19TH CENTURY BUILDING SOCIETY,

ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.

SIR WILLIAM CHANCE, F.H.A. HARDCASTLE, Bart.

MISS CECIL GRADWELL, Miss ORME.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

CHARLES A. PRICE, Manager.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Omce, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 28, Lamb Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate—Saturday, January 29, 1910.

. Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3528.
NEW SERIES, No. 632.]

LONDON, SATURDAY, FEBRUARY 5, 1910.

[ONE PENNY.]

JUST PUBLISHED.

Cloth, red edges, Cr. 8vo., 1s. net; by post, 1s. 2d.

PRAYERS FOR CHURCH AND HOME.

A Collection of Prayers from various sources. The Prayers by Rev. R. A. Armstrong, Rev. Dr. Martineau, Rev. John Hamilton Thom, and those by Dr. C. Gordon Ames, Dr. John Service, and others give the volume a unique interest and value. There are Opening, General, and National Prayers. Also Prayers for Special Occasions, Short Prayers, Collects, and Benedictions.

Cr. 8vo., 140 pp., 2s. net; by post, 2s. 3d.

"MINE UNBELIEF."

Early Doubts and Difficulties Rationally Considered.

By A. H. H. G.

Cr. 8vo., 144 pp., 2s. net; by post, 2s. 3d.

THE APOSTOLIC AGE.

By Prof. E. von DOBSCHUTZ (Strassburg).
Translated by F. L. POGSON, M.A.

BOOK ROOM, Essex Hall, Essex-street, Strand, W.C.
Postage saved by ordering through Bookseller.
Telegraphic Address: "UNITASSOC, LONDON."

JUST PUBLISHED.

OUR RECITER

A Volume of Recitations and other Pieces for Children and Young People.

Comprising over 100 suitable pieces for School Entertainments, Bands of Hope and Mercy, and other Meetings.

Selected and arranged by

Rev. J. J. WRIGHT, F.R.S.L.

(Editor of "Young Days").

In artistic cloth binding, gilt top, price 1/- net; postage, 2d.

The Editor says in his Introduction:—This, you see, is our Reciter. There are many other reciters, of course, but none quite like this. The child of six, and the boy or girl of any age up to young people of eighteen and older, who may wish to recite, can find in this little volume something suitable for him or her.

LONDON: THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

NEW DUDLEY GALLERY

169, Piccadilly (opposite Bond Street).

EXHIBITION OF
DRAWINGS AND PAINTINGS
by the late EDITH MARTINEAU, A.R.W.S.,
and GERTRUDE MARTINEAU; and Mrs. BASIL
MARTINEAU.

Now open, from 10 to 6: and until February 18.

GRESHAM LECTURES.

DR. BLAKE ODGERS, K.C., Gresham Professor of Law, will deliver Four Lectures on "The Courts of Law" on Monday, Feb. 7th, Tuesday, 8th, Thursday, 10th, and Friday, 11th, at the City of London School, Victoria Embankment, at 6 p.m. Admission Free to men and women.

"THE SPADE AND THE SICKLE."

Monthly Sermons by the

Rev. EDGAR I. FRIPP, B.A.

No. 29.—"Moral and Religious Aspects of Free Trade."
No. 30.—"Gladstone."

ONE PENNY.

St. John's Road, Leicester.

PYNE HOUSE.

Private Nursing Home.

VERY pleasant rooms for Chronic Invalids. Also for Surgical, Medical and Maternity Cases. Gravel soil. Large garden. Inspection at any time.—64, South Side, Clapham Common, S.W. Telephone: Brixton, 1493.
Miss FLORENCE BROTHERS.

SUSTENTATION FUND

For the Augmentation of
Ministers' Stipends.

THE ANNUAL GENERAL MEETING of the Contributors and Friends will be held at Dr. Williams' Library, Gordon Square, London, W.C., at 12.30 p.m., on Wednesday, February 9, 1910, to receive the Report and Accounts, elect three Managers, appoint Officers, and transact other business.

FRANK PRESTON, Hon. Sec.

"Meadowcroft," North Finchley, London, N.

BOOKS. Publishers' Remainders.

Books, in new condition, at Bargain Prices.

New Supplementary Catalogue, Post Free.

GOWER'S TOWER OF LONDON (Vol. II.),
1603—1898. (Stuart and Hanoverian Times).
55 Photogravure Plates, &c. Published 21s. net,
offered at 5s. 5d. post free.

HENRY W. GLOVER, 114, Leadenhall St., E.C.

Schools.

LETCHWORTH SCHOOL, HERTS.

Bracing climate; aims at developing health, intellect, and character. Thorough unbroken education from 6 years upwards. Boys taught to think and observe, and take interest in lessons. All religious opinions honourably respected. Outdoor lessons whenever possible. Experienced care of delicate boys. Well-equipped new buildings.

Principal: J. H. N. STEPHENSON, M.A.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

In the country, four miles from Crewe. Preparatory Department recently added. Boys admitted on the Foundation at half fees.

For particulars apply to the HEAD MASTER, or to the Clerk to the Governors, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL

AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

Term began January 15.

A Class for Intermediate Arts Examinations will be formed in January.

BRITAIN'S GREAT HERITAGE OF SONG. THE NATION'S MUSIC

FIVE SPLENDID VOLUMES.

being the complete and most representative collection ever issued of

OUR COUNTRY'S WEALTH OF SONG.

The Songs of England. The Songs of Wales. The Songs of Scotland and of Ireland. Love Ballads. Sea Songs. War Songs. Solos. Duets. Part Songs. Glees.

THE BEST OF ALL THE CENTURIES, SECULAR AND SACRED.

The Music is printed from engraved plates on good paper, with Tonic Sol-Fa and Staff Notation.

If not thoroughly satisfied we shall refund your deposit.

THE WAYERLEY BOOK COMPANY

56, Vulcan House, LUDGATE HILL, LONDON, E.C.

This is one of the greatest achievements in Music publishing on record. It forms a complete Library of British Song, and a great deal more. The Songs have been carefully revised by competent Musicians, the accompaniments are perfectly arranged, and

THE STORIES OF THE SONGS

and of their composers are beautifully told in a series of notes by

ROBERT J. BUCKLEY, F.R.C.O.,

while an additional charm is given to the volumes by a fine series of

ILLUSTRATIONS

appropriate to the Songs.

ONE WEEK'S FREE EXAMINATION.

All carriage charges paid by us.

A deposit of 2/6 brings you the complete work, and if satisfied, eight further monthly payments of 4/-, and a final payment of 3/- completes the purchase.

OUR CALENDAR.

SUNDAY, February 6.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. T. E. M. EDWARDS.
 Bermondsey, Fort-road, 11.30, Morning Conference; 7, Rev. J. HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDWARD D. TOWLE, M.A.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. R. K. DAVIS, B.A.
 Finchley (East), Squires-lane Council Schools, 6.30, Rev. G. CRITCHLEY, B.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Mr. RONALD BARTRAM; 6.30, Rev. J. ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. H. RAWLINGS, M.A.; 7, Rev. S. BURROWS.
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. HENRY GOW, B.A.; 6.30, Rev. STOPFORD A. BROOKE, M.A.
 Harlesden, Willesden High School, Craven Park, 7, Mr. A. D. BECKWITH.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15, "Mysticism," and 7, "Social Reconstruction, Why?" Rev. C. R. W. OFFEN.
 Stratford Unitarian Church, 11, P.S.M., Mr. CHARLES READ; 6.30, Mr. GEORGE LEE.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Mr. R. W. PETTINGER.
 Wood Green Unity Church, 11 and 7, Rev. DR. MUMFERY.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. JOHN WORSLEY AUSTIN, M.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30, Rev. E. W. SEALY, M.A.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. HERBERT MC LACHLAN, M.A., B.D.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30 and 6.15, Rev. E. W. LUMMIS.
 CHATHAM, Unitarian Christian Church, Hammond-hill, 11 and 6.30, Rev. J. MORGAN-WHEATMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. WALTER RUSSELL.

CHELTEMHAM, Bayshill Unitarian Church, Royal Well Place, 11 and 7, Rev. C. D. BADLAND, M.A.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. J. WILSON.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.
 EYESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GORTON, Brookfield Church, 10.45 and 6.30, Rev. GEORGE EVANS, M.A.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. M. WATKINS; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPTON, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. D. DELTA EVANS.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. T. R. SKEMP.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service (only), 11, Rev. G. STALLWORTHY, formerly of Hindhead.
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

NOTICE.

The columns of THE INQUIRER afford a most valuable means of directing special attention to

CHARITABLE APPEALS.

Particulars of the exceedingly moderate charge made for the insertion of notices of this kind will be found at the foot of this page.

BIRTHS.

JELLIE.—On December 17, at Auckland, New Zealand, to Rev. W. and Mrs. Jellie, a son.
 PRESTON.—On January 20, at Elstow, Canada, the wife of Stanley Cadogan Preston, of a daughter.

DEATHS.

CHARLESWORTH.—On January 27, at 205, Brooke Road, Upper Clapton, Samuel Charlesworth, aged 84.
 HARDING.—On January 25, at Harborne Lodge, Binswood-avenue, Leamington, Annette, eldest daughter of the late W. Sextus Harding, of Harborne-hill, Edgbaston.
 ORR.—On January 25, at Airmount, Clonmel, James Orr, eldest son of the late Rev. James Orr.
 WHITE.—On February 2, at 5, Windmill Hill, Hampstead, Mary Elizabeth White (Diddy), for 49 years one of the family of the late William Arthur and Sarah Wolrich Case, aged 68.

Situations

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.
 KYNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

LADY highly recommends a Lady by birth who wishes to live with Unitarians, as COMPANION-HOUSEKEEPER. Experienced, kind, reliable, useful.—Address, Joy, 3, Essex-street, Strand, W.C.

CAN ANY LADY recommend Mother and Daughter or two Friends to take entire work of flat in Kensington. Must be capable and thoroughly trustworthy. Comfortable and quiet place. Three in family, no children.—Apply by letter to Farrington's Library, 2, Pembroke-road, W.

LADY, with 15 years' experience in tuition, requires situation as GOVERN-ESS, COMPANION-SECRETARY, or other responsible position. Linguist, has travelled and lived abroad.—O. E., 3, Essex-street, Strand.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to E. KENNEDY, at the Publishing Offices, 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

Advertisements should reach the Office not later than Twelve o'clock on THURSDAY to appear the same week.

All communications and payments in respect to Advertisements to be made to Messrs. ROBERT C. EVANS & Co., Byron House, 85, Fleet Street, London, E.C. (Telephone, 5504 Holborn.)

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	83	CORRESPONDENCE:—	Mr. H. P. Cobb	92
EDITORIAL ARTICLES:—		The Meaning of Sin	Mr. James Orr	92
The Congress of Religious Liberals	84	BOOKS AND REVIEWS:—	Mrs. Evershed	92
Children's Worship	85	The Divine Minstrels—Indian Nationalism—Life on God's Plan—Short Notices	MEETINGS AND SOCIETIES:—	
LIFE, RELIGION AND AFFAIRS:—		Publications received	National Conference of Unitarian and Free Christian Churches	92
The Fifth World-Congress of Religious Liberals	85	FOR THE CHILDREN	Manchester—First Circuit Church	93
The Martineau Pictures	86	MEMORIAL NOTICES:—	The Social Movement	93
QUESTIONS AT ISSUE:—		Mr. S. Charlesworth	NEWS OF THE CHURCHES	94
"The Collapse of Liberal Christianity"	87		NOTES AND JOTTINGS	95

* * * Will contributors and correspondents kindly note that all letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. They should be endorsed "Inquirer" on the outside. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C., as usual.

NOTES OF THE WEEK.

THE speech which was made by the German Ambassador at the dinner at the Hotel Cecil in celebration of the birthday of the German Emperor, on January 28, was very significant, and has been hailed with great satisfaction by the friends of peace. With serious deliberation, he spoke of German schemes of development in their bearing upon Anglo-German relations, and emphasised the irretrievable disaster which any rupture of friendship must inflict upon the commerce of both countries. His words had all the greater weight because he appealed chiefly to industrial considerations. "The more the interchange of products increases," he said, "the more both countries are enriched. The possibility of a disturbance of these relations is nowhere regarded with greater apprehension than in the leading centres of industry and commerce. Hence it results that, notwithstanding the rivalry, those primarily interested demand the continued existence and not the annihilation of the rivalry. In view of the high development and great sensitiveness of the modern system of credit, the increased facility for investing capital abroad, and the extensive use which is made of this facility, it is impossible to conceive the idea of the forcible suppression of a commercial competitor without the aggressor injuring himself to an almost equal extent. . . . Let us assume for a moment that England were involved in a European war. According to the opinion expressed by experts the sensitive structure of the system of credit upon which depends the strength of the London market would react gravely on the first news of such an

event, and a financial panic would ensue, which, again in the opinion of financial authorities, would result in the insolvency of the large financial institutions. In a few days values would have been destroyed to a larger amount than even a fortunate war could make good."

WE hope that this very impressive argument and the assurance that "it is not in injuring one another, but, on the contrary, in aiding one another, that lies the common interest of commercial rivals," will be allowed to have their full weight, especially in quarters where a foreign competitor is generally looked upon as a potential enemy. It is often hastily assumed that the facts of the business world cut clean across our spiritual ideals, but commerce, as well as the sentiment of humanity, is creating a great federation of nations. A calm estimate of the forces which move the world shows that it is as unwise in our own interest, as it is wrong from the Christian point of view, to disturb international relations in order to injure a rival or to secure our own prosperity.

DR. DRIVER has been presented with his portrait at a meeting held recently in the Chapter house of Christ Church. Commenting on the event the *Guardian* says: "The picture has been painted by Mr. Briton Riviere, R.A., himself an Oxford man and an Hon. D.C.L. of the University, who has evidently worked upon a congenial subject, and produced not merely an excellent likeness, but a keen interpretation, treated with the fine simplicity which distinguishes his style. He has caught to perfection the knit and eager look so familiar to Dr. Driver's pupils, and the picture, which is to find a permanent home in the Professor's lodgings at Christ Church, will worthily commemorate one of the greatest of the scholars who have occupied the Chair of Hebrew in Oxford."

The Vice-Chancellor, Dr. T. H. Warren, in making the presentation, drew special attention to Dr. Driver's "reassuring influence upon religious opinion, to his success

in creating a school of younger fellow-workers—the surest evidence of a teacher's capacity—and to the combination in his character of the qualities of reverence and fire, so well brought out by the artist."

It is twenty-five years since Toynbee Hall was opened as the first of the University Settlements, and the annual report for 1908-9, which has just been issued, shows that there is no falling-off in the educational and social activities connected with it, although much of the pioneer work which it set out to accomplish is no longer as necessary as it was formerly. Many of the residents are specially engaged in public work, on the county council, borough councils, &c.; several of them have also taken part in carrying out the duties of the children's care committees, and in promoting the spirit of co-operation between workman and graduate, by lecturing for the Workers' Educational Association. "It is this spirit of comradeship," as Mr. Harvey says in the excellent report referred to, "and the desire to illumine labour with knowledge and to put study into touch with the realities of daily life, which more than any social creed is the aim of Toynbee Hall. Whether residents, associates, or students, we differ in outlook upon life, in political theory, in method of work, we are united by a bond which underlies all this intellectual difference. The work of Toynbee Hall as a whole is not to convert people to hold the same opinions, still less to belong to a single party, but rather to help men, whatever their point of view may be, to hold it with fuller knowledge and with a wider sympathy for the standpoints of others, and to bring into all classes and parties of the State a spirit making for comprehensive unity." The Sunday evening discussions on religious subjects, which have been a notable feature in the life of the Settlement since 1904, aim at "setting forth from varying standpoints some aspect of the religious ideal in its relation to the thought and life of to-day, with opportunity for frank criticism from every point of view." Among those who have opened these discussions during the past year are the Rev.

Canon Barnett (The Bond of Union), T. Edmund Harvey, M.P. (The Universal Priesthood), and the Rev. Father Waggett (Authority, Experience and Religious Conviction).

* * *

LAST week's *British Weekly* contained an article by Dr. Denney on Mr. Montefiore's recent book on the *Synoptic Gospels*. Dr. Denney makes it the occasion for advocating his well-known views, and hardly appreciates the deep psychological interest of the book, even for those who do not accept the author's doctrinal position. He concludes that it "may be of service in introducing Jews, who share the author's opinions generally, to a certain acquaintance with the Gospels, but it yields little to the Christian student." Dr. Denney thinks apparently that Mr. Montefiore reveals his negative partizanship because he expresses warm admiration for Harnack, and refers to him as "the great theologian." We feel bound to make our protest against these repeated attempts of a certain dogmatic school to belittle the greatness and significance of writers with whom they do not happen to be in theological agreement. It appears to us to be quite inconsistent with loyalty to the cause of knowledge and sound learning; and in the end can only lead to religious obscurantism.

* * *

We are informed that Mr. C. G. Montefiore will repeat his recent Jowett Lectures on "Some Elements of the Teaching of Jesus, according to the Synoptic Gospels," at Manchester College, Oxford, on Wednesdays at 5 p.m. The first lecture was on February 2.

* * *

WE regret to announce that the Rev. R. J. Campbell will be away from his pulpit at the City Temple during February. Some rest and quietness have become imperative. The midday service on Thursday was taken this week by Dr. W. E. Orchard, and on the remaining Thursdays in February the preacher will be the Rev. T. Rhondda Williams.

* * *

THE death has taken place at the age of seventy-nine, of the Rev. T. T. Munger, the author of "The Freedom of Faith," which aroused such widespread interest more than 20 years ago, at a time when criticism and the newer thought were beginning to impress themselves upon serious minds in the United States. He exercised a remarkable influence as minister of the United Church, New Haven, and must be reckoned as one of the strong liberal forces in American religion.

* * *

THE programme has been issued of the meetings of the National Council of Evangelical Free Churches, which will be held at Hull from March 7 to 10 under the presidency of the Rev. J. H. Jowett, of Birmingham.

* * *

THE annual address of the Moral Education League will be delivered on Monday, February 21, by Miss Margaret McMillan, the subject being "The Place of Imagination in Moral Education." Professor J. S. Mackenzie will preside, and also deliver a short address. Particulars as to place and time of meeting will be furnished later.

EDITORIAL ARTICLES.

THE CONGRESS OF RELIGIOUS LIBERALS.

WE give special prominence to-day to the programme of the World Congress of Religious Liberals, which has just reached us. Dr. WENDTE is a past-master in the art of making conducted travel pleasant and comfortable and infusing into the high debates of theology the gaiety of a summer holiday; and it is evident that he has spared no effort in the present instance to preserve and even enhance a deserved reputation. Many people, both in our own country and America, are likely to be beguiled by the promise of much secular enjoyment in the pursuit of serious religious duties. The programme at Berlin promises to be one of special interest, perhaps chiefly on account of the personal contact on the part of many visitors with men of world-wide reputation as scholars and leaders of thought, and the stimulating atmosphere of sympathy in common purposes and ideals. This, we believe, is the justification of the numerous international congresses which have become such a conspicuous feature in our intellectual life. They are probably almost negligible as factors in the advance of knowledge, and they provide few opportunities for the fruitful collision of mind with mind among experts. Their proceedings cannot avoid the character of a stage performance arranged for the entertainment of the spectators. The crowded time-table, the kaleidoscopic procession of men and subjects, the air of hurry and subdued excitement bewilder some minds quite as much as they stimulate others. It is in the fellowship among men of kindred tastes and spirit, the open platform protesting against all policies of exclusion, and the magnetic currents of sympathy which pass from sect to sect and from land to land that the chief benefits of the Berlin Congress will be found to consist; though we should be the last to undervalue its significance as a popular register of the aims and achievements of Liberal Religion.

From the point of view of Germany and America, the programme must be regarded as a very satisfactory one. It is almost magnificent in its inclusiveness. But the same cannot be said of the English representatives. Numerically they are weak, and they do not correspond to the strength and diversity of the Liberal Christian movement in our own country. There are numerous English scholars, many of them former students at German Universities, who would probably have responded eagerly to an invitation to take some part in the Congress. We hope that it may be possible to guard against a similar omis-

sion in future, possibly by the appointment of a small English committee, thoroughly representative of all the interests concerned. We know that our sectional Church life and the denominational labels, which often correspond to no spiritual reality, make co-operation difficult. But the title of the Berlin Congress, which we venture to hope will become permanent and official, should remove many hindrances, if there has lurked in any minds a suspicion of denominational affiliation or of desire on the part of any section to be the predominant partner.

To this inclusiveness where knowledge and theological study are concerned we adhere with all the conviction and emphasis of which we are capable. In the calm region of the open mind we are simply students and inquirers, anxious to collect facts and to observe experience. This is work of distinct value for religion, for not only does it enrich our store of material, but the very temper in which it is pursued opens new channels of mutual understanding and increases charity. We could, however, make no greater mistake than to give it any position of supremacy. It may be true, as WALTER BAGEHOT said, that England is governed by discussion, but we cannot transfer the remark to any form of vital Christianity. Indeed, we think it would be truer to say that the more eager men are to live it, the less they desire to discuss it. The present intellectual ferment is incidental to the collision of new knowledge with ancient thought, and it has tended inevitably to over-emphasise the place of the critical reason in the hierarchy of the forces of the soul. But already men, who find it impossible to live with any spiritual satisfaction in an atmosphere of suspended judgment and unlimited intellectual curiosity, are beginning to ask what is to be the end of these discussions, this clash of rival theories, these lights and shadows of the human mind which chase one another like cloud-shapes across the grass. In other words, after a period of criticism, the need of reconstruction has become paramount. Religion is crying out for a temple of love and worship, and Liberal Christianity will be judged, it will succeed or fail, not by its brilliance on the platform or in the lecture room, but just in proportion to its power to rebuild the sanctuaries of the heart and to guide men's faltering steps upon the upward way. It is in fellowship that this work must be done, with a clear mind and a dedicated heart and a will capable of the heroic audacities of faith. It is the supreme spiritual task of our day, as it is the ultimate test for religious men of the blessings of our liberty. Already longing eyes are turning away from the platform of discussion to the Church which is the home of kindred souls, where men are strengthened for the warfare with sin and trained for the beatitude of heaven.

CHILDREN'S WORSHIP.

DR. JOHN HUNTER has issued recently a small book called "Prayer and Praise for Children." It has stolen unheralded into the world in order to fill a special niche in the worship of his own congregation. For this reason it has not even the dignity of a publisher's name upon the title-page, and it may be doubted whether it will have the honour of an entry in the catalogue of the British Museum. All the same, we are glad to have the privilege of giving it a welcome, and we hope that Dr. HUNTER will consent, perhaps after some revision, which can only be suggested by actual use, to include it among the publications with which he has enriched the devotional life of the Church universal. It is a large and inclusive collection of hymns for children, compiled specially for use in worship among Liberal Christians. The atmosphere is that of the Church, not the Sunday School. They are to be sung not as opening and closing exercises, but as an integral part of a solemn act of worship in the church. They are prefaced by some simple instructions for a seemly reverence in God's House, two beautiful orders of service, and a series of prayers for special occasions. The hymns, over three hundred in number, include many of the great songs of the Church in which the memory and imagination of Christian childhood should be trained from earliest years; and there are others by living writers, which have yet the religious associations to win in which so much of the spiritual power of a hymn resides. Dr. HUNTER has been wise in not limiting his choice to any conventional ideas of what a child's religion ought to be. Like that of grown men, the religion of children is very various in type, but it has about it the qualities of wonder and openness to vivid impression, so often lost in later years. Of far more value than the doctrines we teach are the pictures we print upon the mind and the symbols round which faith learns to grow and cling. Children feel the pathos of life and the brooding of its shy mysteries as well as its exuberant joy; and we are sure that Dr. HUNTER is following a true instinct in recognising this range of the young heart's experience and longing, and giving it for its heavenly food hymns which are rich in colour and symbolism and the unfading sentiments and imagery of the Christian year. Nothing else is likely to last so long or to go so deep, except the Gospel stories and the benediction of early home memories, and these also are symbols of the Divine tenderness and care.

We have mentioned already the close association of these hymns with solemn acts of worship. This is Dr. HUNTER's purpose. He is anxious that children's feet should throng the courts of the LORD's House, and that they should enter with

timid gladness as those who seek the presence of their KING. For the children's worship the church should always be in fit array. Let all that is richest in the treasury of its devotion, most appealing in the mystery of its loveliness, be made ready when the children come to pray and to offer at the feet of CHRIST the first tender gifts of their love. *Ex ore Infantium*—"Out of the mouth of babes and sucklings Thou hast perfected praise."

LIFE, RELIGION & AFFAIRS.

THE FIFTH WORLD-CONGRESS OF RELIGIOUS LIBERALS AT BERLIN, AUGUST 6-10, 1910.

A FORECAST OF THE WORK AND PLAY OF THE CONGRESS BY ITS EXECUTIVE SECRETARY, CHAS. W. WENDTE, D.D.

I.

ON July 13 next the good ship *Devonian*, of the Leyland Line, will sail from the port of Boston with a cheerful company of pilgrims bound for Europe and the "World-Congress of Free Christianity and Religious Progress," to be held in Berlin, Germany, August 6-10. Many of them are accredited as delegates to this Congress, others will attend it in their private capacity. Twelve different denominations—Unitarians, Universalists, Baptists, Reform Jews, Christians, Congregationalists, Ethical Culturists, Friends, Presbyterians, German Evangelicals, Episcopalians, &c.—will be represented among the party, who, amidst diversity of opinions, will cherish the unity of the spirit and the bond of peace. For their accommodation the entire cabin space of the *Devonian*, which is a staunch and steady craft of 10,500 tons, has been reserved. Every arrangement has been made through the well-known tourist agency of Thomas Cook & Son for the comfort of the party. On its arrival in Europe, both before and after the Congress, a personally conducted tour, under the same auspices, will be made in England, Holland, France, Germany, Hungary, Switzerland and Italy. The return to Boston will be by the steamships of the Red Star Line sailing from Antwerp.

THE PILGRIMAGE.

The travel itinerary of this pilgrimage contains many interesting features. On the voyage over every evening is to be devoted to lectures, entertainments and brief services of song and devotion conducted by members of the party, which will include many talented clergymen and laymen. On arrival in Liverpool the members of the Unitarian churches in that city will tender a reception to the pilgrims and show them their city, whose attractiveness the casual visitor does not become aware of. A visit will also be made to the model manufacturing suburb, Port Sunlight. The old walled city of Chester, Warwick Castle, Kenilworth, and Stratford-on-Avon will be visited in turn. At Oxford a reception has been arranged for at Manchester College, where prominent

professors and dons will bid them welcome. Four or five days will be spent sight-seeing in London, where a reception is to be given them by the British and Foreign Unitarian Association. On Thursday, July 28, the American party will attend the noonday service of the Rev. R. J. Campbell at the City Temple. Mr. Campbell, who is to be one of the speakers at the Congress in Berlin, will receive them at the close of the exercises and invite some of the liberal orthodox ministers in and about London to meet them.

Reinforced by a goodly number of British delegates, the company will cross the North Sea to the Hook of Holland, and at The Hague inspect the treasures of Dutch art, stroll on the beach at Scheveningen, and make a brief stop at Leiden, where a committee of professors will meet them and show them their ancient university, the homes and haunts of the Pilgrim Fathers of New England, and various interesting features of Dutch life. At Amsterdam the Free Congregation, in whose spacious halls one of these International Congresses of Religious Liberals was held a few years since, will again open its hospitable doors to them. The superb collections of the Royal Museums will also be inspected.

Departing for Cologne, a picturesque railroad ride of four hours will carry them to the banks of the German Rhine. Here, under the shadow of the Great Cologne Cathedral, the "Friends of Protestant Freedom in the Rhinelands," an association of 4,000 large-minded Christians, sturdy defenders of Congregational Freedom against the encroachments of the State Church of Prussia, are to give them a warm welcome to German soil. A visit to their historic shrines of art and religion and an excursion on the Rhine are among the features planned by their hosts. The Cologne Committee is headed by Prof. H. Geffcken, an eminent German jurist and lecturer at the School of Trade and Industry; Rev. Dr. Jatho, pastor of a large Protestant Church, and Rev. G. Traub, of Dortmund, one of the most brilliant and radical preachers of Germany and a leader of the sociological movement in the churches of that country. A number of the delegates hope to find time to slip away quietly to Düsseldorf, where the housing problems of a manufacturing city have been so successfully solved. It is hoped the presence in Cologne of so large a number of foreign representatives of the liberal faith may be of some little service to these brave upholders of a free and spiritual, as opposed to a conventional and dogmatic Christianity.

HISTORY AND AIMS OF THE CONGRESS.

The next station on the itinerary is Berlin, where from August 6 to 10 the Congress is to hold its sessions. Before enlarging on its programme and personnel, a word is in order to explain the origin, history and purpose of this international federation. "The International Council of Unitarian and other Liberal Religious Thinkers and Workers" is the somewhat cumbersome name under which the Association was organised in Boston in 1899, and is still its official title. But as its Congresses for some years past have mostly been held in countries in which there are no organised Unitarian churches, and as the

members of the Association now represent some sixteen different nationalities and over thirty distinct church fellowships, each country entertaining the Congress chooses its own name for it, selecting that title which best meets its needs and represents its constituency. The last one in Boston, in the autumn of 1907, was called the "International Congress of Religious Liberals." Many readers of this article will have learned its great attendance, overflowing the largest halls and churches of the city, its interesting programme on which Dr. Edward Everett Hale, Dr. Booker T. Washington, Dr. G. A. Gordon and Mrs. Julia Ward Howe appeared side by side with eminent European divines and the dusky teachers of Asiatic wisdom. The name chosen by their German hosts for the coming meetings in Berlin is "World-Congress of Free Christianity and Religious Progress," the last term in the title being intended for an open door to philosophies and faiths other than Christian which may favour the meetings by their attendance and word. These can certainly not complain if their utterances are to be construed as signs of "religious progress"!

The articles of the Congress are few in number. Its purpose is declared to be "to open communication with those in all lands who are striving to unite pure religion and perfect liberty, and to increase fellowship and co-operation among them."

THE GERMAN HOSTS.

Four largely attended and successful Congresses have been held thus far, in London, Amsterdam, Geneva and Boston. The fifth, to be held in Berlin next summer, is the first to be held on German soil, and promises in the brilliancy of its personnel and scope of its programme to eclipse them all. True, the Association has met with heavy losses during the past year or two. Above all Professor Otto Pfleiderer, the eminent Berlin University professor and historian of religion, from the first a strong supporter of this international movement, is no more. But its welcome to Germany is most cordial, and the local arrangements promise to be thorough and satisfactory, as is customary with this most administrative and practical of nations. Four liberal Associations have united in the invitation. The first is the German Protestant Association, founded in 1863, and an important influence in the free development of Christianity in Germany. Its president, Herr Carl Schrader, member of the German Parliament, an advanced political and religious thinker, will also preside over the International Congress. Rev. Dr. Max Fischer, pastor of St. Mark's Church in Berlin, is the head of the local committee. He was a delegate at the Boston Congress of 1907. A second Association concerned in the invitation is *The Friends of the Christian World*. The latter is a religious organ very ably edited by Professor Martin Rade, of Marburg University, who will be pleasantly recalled by those who met him and his charming wife at the Boston Congress two years ago. The subscribers to his journal, which represents the modern orthodox or Ritschlian school of theology, and is a brave advocate of political justice, religious freedom, and international peace, have formed an association to sustain the editor

and promote the principles of his paper. It is said that two-thirds of the theological professors of the University of Germany belong to this association. "The Friends of Protestant Freedom in the Rhinelands," already referred to, has a duplicate in Hanover, of which the eminent theological professor at the University of Göttingen, Wm. Bousset, is the inspiring soul. Members of the so-called middle party in the German State Church, the Free Religious Congregation, and other liberal elements, are also active in the work of preparing for the Berlin World-Congress of 1910.

THE PROGRAMME.

On arrival at Berlin the delegates will proceed to their hotels. In the evening a reception to foreign delegates will bring together the representatives of many countries and creeds, whose "greetings" delivered in a dozen languages, will be necessarily brief, but by the aid of national music and the display of national flags should be picturesque. The question of language is always a serious one at international gatherings. Esperanto is not yet universally accepted as the unifying organ of expression. This Congress, by declaring German, French and English as its official tongues, and circulating at each session printed translations, prepared in advance, of the papers read, has largely solved the linguistic problem.

The next morning an excursion will be made to Potsdam, with its quaint memorials of Frederick the Great and his Court.

Sunday, August 7, will witness a great religious gathering in a prominent Berlin church, at which the service and song will be conducted by Germans according to German usage, but the three sermons will be delivered by three preachers of eminence—a Frenchman, an Englishman, and a Swiss—who will each give a fifteen-minute homily. Rev. J. Emile Roberty, D.D., of the Oratoire, Paris; Rev. Wm. G. Tarrant, of London, and a Zurich divine still to be named, will be the preachers, and discourse on "Faith, Hope, Love, these Three." This will be followed by a Communion Service to be participated in by clergy from many lands. The same Sunday evening in four large halls in Berlin four public meetings for the people will be held at which themes of social import are to be considered. The first topic will be "Liberal Christianity and Social Service," and the speakers Professor Dr. Frederick Naumann, one of the greatest orators of Germany, a member of the German Parliament, and editor of *Die Hilfe*, a Christian Socialist paper of influence; Professor Francis G. Peabody, of Harvard University; Rev. R. J. Campbell, of the City Temple, London; Rev. Elie Gounelle, a Huguenot pastor of Paris, and Pastor H. Kutter of Zürich, a man of orthodox religious faith and radical social opinions, whose writings just now are being extensively circulated in England, and the United States.

A second meeting will be devoted to "The Present Condition and Needs of Woman." Addresses are to be made by German women speakers, among them a talented daughter of the late Professor Pfleiderer. "The Nurture of Religion in the Home," "Woman's Work and Woman's Wages," "The Protection of

Motherhood," and "Woman as a Church Member," are some of the topics to be discoursed upon, while it is hoped that Mrs. Humphry Ward, of England, will treat of a theme dear to her heart, "Child Labour and Child Rights."

The third meeting deals with "The Temperance Movement Throughout the World." Professor Dr. Thos. G. Masaryk, the distinguished teacher of Sociology at the University of Prague; Dr. Hermann Herod, Lausanne, and Professor Walter Rauschenbusch, of Rochester, N.Y., will be among the specialists who are to discuss this vital question.

The fourth popular meeting is to be a demonstration in behalf of "International Peace and Amity." Four speakers of distinction, representing as many leading nations, will set forth the true principles of Christian Statesmanship. Professor Martin Rade, of Marburg, speaks for Germany; President David Starr Jordan, of the Leland Stanford Jr. University of California, represents the higher sentiment of the United States, and Pastor Charles Wagner, of Paris, will, it is now expected, be the advocate from France. The English speaker is yet to be appointed.

Thus early in the proceedings of the Congress the note of social justice and international goodwill will be sounded.

[The second part of Dr. Wendte's article will appear next week.]

THE MARTINEAU PICTURES.

WE briefly noted last week the opening of an exhibition of Martineau pictures at the New Dudley Gallery, 169, Piccadilly. In a two-fold sense it is a memorial exhibition, for it gathers together a large number of pictures and sketches by the late Edith Martineau, A.R.W.S. (157 in all), together with pictures by her elder sister, Miss Gertrude Martineau, and Mrs. Basil Martineau, while the greater part of the work of all three artists here shown is devoted to the Highland scenery about Aviemore, where, for more than twenty years, Dr. Martineau had his summer home. The work of the two sisters is in water-colour, that of Mrs. Basil Martineau chiefly in oils, the exceptions being her portrait sketches of Dr. Martineau, and a more finished portrait in red chalk (174 B and C and 188), a similar portrait of Miss Gertrude Martineau (187), completed just in time for this exhibition, and a very beautiful portrait of the late Dr. Charlotte Ellaby (273), for which subscriptions are invited, that it may be presented to the New Hospital for Women.

The collection of Miss Edith Martineau's pictures, including two portraits of her father (63 and 67), present to us very happily and with considerable variety of subject the great charm of her work. The memorial notice in the *Times* last year spoke of her drawings of English and Scottish landscape and of rural life as "graceful transcripts of Nature, perhaps a little idealised," adding that they were "very much in the manner which is commonly associated with the name of Mrs. Allingham." The aptness of this remark is illustrated especially by such pictures as the "Cottage at Witley, Surrey" (7), "Austin's Farm, near Chalfont St. Giles" (73), and "The

Manor Farm, Abinger" (97). "Graceful transcripts" there are in the lovely drawings of flowers, and not least in some of the unfinished sketches. Thus, in the sketch of Hollyhocks (256) we have a pencil drawing side by side with a finished flower. Among the most attractive of Miss Edith Martineau's pictures are those from Italy, and notably the view of Florence (2), and another, rich in beautiful light, "At Menaggio, Lake Como" (53).

But it is to the Highlands that we turn in this exhibition with the keenest interest, and here both sisters, and Mrs. Basil Martineau also, have laid us under lasting obligation by the wealth of pictures in which they make us familiar with the glorious country round about The Polchar at Aviemore. Miss Gertrude Martineau, especially, has been devoted to that Highland home. Some of the most beautiful of her pictures were painted there last spring and summer, and one feels in them her deep love of the country, and rejoices in the power that can so picture it for others. It would have been very pleasant to have in this exhibition some sketches of The Polchar itself, such as that which is used as an illustration in Dr. Drummond's "Life of Dr. Martineau" (facing p. 20 of Vol. II.), but as it is, there is only one small sketch of the house, in oils, by Mrs. Basil Martineau (199). This, however, or the picture in the book, we may take as the centre, and then look round upon the scenes with which Dr. Martineau grew so familiar, and in which he found such delight, in the latter years of his life. "The Polchar" we see as a low-gabled house of grey stone, with broad, friendly roof, standing in the midst of beautifully wooded grounds. The picture does not show the delightful garden, which is hidden by the trees on the left, and it is not easy to realise that between the house and the hill beyond there is the broad valley of the Spey, with the railway line far off, running north-eastward down the valley to Aviemore, some two miles away. But such is the case, and on every side, either from the windows or from open ground close at hand, one looks out over broad spaces to the great hills beyond. Some of the meadows close by the house are seen in the first of Miss Edith Martineau's pictures, "Is it Worth Mowing?" They are the meadows belonging to the Manse, The Polchar's nearest neighbour. In the "Oatfield, near Aviemore" (210), we have a glimpse of the road which runs past the entrance to The Polchar to Loch-an-Eilan, just a mile away. This most beautiful of the lakes, with its little island, so close at hand, is repeatedly painted by both sisters. Miss Gertrude Martineau's recent picture (101) is a fine example. The splendid old fir trees, one of the glories of that immediate neighbourhood, they have also frequently pictured. The pools in the woods close by, with bog-bean and water-lilies, and other little locks, are a constant delight; and one has distant views also of the valley of the Spey, with the hills on the further side. What the great hills are of the Cairn Gorm range may perhaps best be realised from Miss Gertrude Martineau's picture of them, snow-clad in May (100). The view is taken from the high open ground not far from The Polchar, and it shows Breariach

and a shoulder of Ben Macdhui, both well over 4,000ft. in height. Cairn Gorm itself is somewhat more to the left, and may be seen in one of Mrs. Basil Martineau's pictures (191), taken at the same time, from the same point of view. Between The Polchar and this range and the more northern Shepherd's Hill is the broad stretch of Rothiemurchus forest, with its dark firs, which form a striking feature in more than one of the pictures. Loch Morlich is in the forest, at the foot of Cairn Gorm. Running up into the fastnesses of the hills are the glens, in one of which is Loch Ennich (131) and in another the famous Larig Pass, which goes over to Braemar.

The windows of The Polchar, as seen in the picture, look towards this great range of hills. The downstairs room on the left was Dr. Martineau's study, afterwards the dining-room, the upper window in the other gable was of his bedroom, from which more of the hills could be seen over the tree-tops of the near wood. From that side of the house across the fields the road to Loch-an-Eilan is seen, and beyond it, on the right, the wooded slope of Ord Bain, the little hill nearest to The Polchar, from which there is a splendid view on every side, looking far up and down the valley of the Spey. Among the woods, hidden by rising ground, is Loch-an-Eilan itself, to which the slopes of Inchriach come down. This, with its outpost, Cadha-Mar (2,313ft.) and Carn Elrick, a shoulder of Breariach, are the peaks immediately opposite The Polchar windows, looking to the south-east.

Such is the country into the heart of which so many of the pictures of this delightful exhibition take us, and for those who care for the Martineau associations, it is a pleasure not easily to be expressed to be permitted to linger there. The exhibition is to remain open until Feb. 18.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

"THE COLLAPSE OF LIBERAL CHRISTIANITY."

DR. ANDERSON REPLIES.

THE meaning of this title is simply this: Liberal Christianity began its course by the repudiation of the Christology of the Church, and based itself on a purely human Jesus, who was supposed to be historical. It has failed, because the purely human figure cannot be found in the New Testament records. Its monument may be said to be Harnack's "History of Dogma," and its classic may be said to be the same author's "What is Christianity?" The motive of both books is the same—that the essence of the Christian faith is not any dogma about Christ, but simply the good news about God and man made known by Jesus. Both aimed at freeing the faith from the accretions which had attached themselves to it in the course of the centuries, and at presenting it in "its simplest and most intelligible form." "What is

Christianity?" finds the essence of the faith in the teaching of Jesus, which is summed up in love of God and man.

In order to reach and maintain this position Professor Harnack had not only to set aside the Christological speculations of the Church, but also much of the teaching of Paul and the Fourth Gospel. The source of our knowledge of the Gospels is the synoptics, and especially Mark. But the Abbé Loisy shows in his "Gospel and the Church" that the same criticism which sets aside the speculation of the third and fourth centuries and the teaching of Paul and John, must be applied to the first three Gospels, and especially to Mark. He takes the weapons which Professor Harnack uses to demolish the Christology of the Church, and turns them against that upon which Professor Harnack places his chief reliance.

I think that the Roman Catholic Professor gains an easy victory over the Protestant. Those who maintain that the Jesus of Liberal Christianity can be found in the Gospels must deal with Abbé Loisy and not with me. The Abbé shows that Professor Harnack's idea of what the original Gospel was—the simple announcement of God's Fatherhood—is a pure assumption, arrived at from motives other than historical; that he interprets the first three Gospels, and especially Mark, in the light of his preferences and needs, and not in the light of the actual facts; that he attributes to Jesus ideas that seem to himself to be nearest the truth, but this the Abbé shows is not really to honour Jesus. What Jesus' ideas actually were must be determined by the texts of the Gospels, historically interpreted, and not by one's likings. The "Bible and the Bible alone" argument of the older Protestantism is not more absurd than this attempt of Liberal Protestantism to find the essence of the Christian faith in the first three Gospels, or in Mark alone.

He proves this by showing that the authors of the first three Gospels had a Christology, or a doctrine of the person of Jesus, which coloured all they said about him, just as much as the theologians of the third and fourth centuries had, or as Paul had, or as the author of the fourth Gospel had. Here, as it seems to me, the Abbé is on firm ground, for if anything is clear in the New Testament it is that the first Christians, to whom we owe the first three Gospels, were believers in the Christ. The Abbé shows that the Gospel of Mark is dominated throughout by this Christological idea.

It is admitted by Liberal Christians that accretions began to grow about the purely human Jesus before writing about him began; but when once you begin to peel off these accretions you cannot stop with those that are miraculous. Where will you stop? Before the critic will let you go you will have precious little of the life left. The assumption of the Liberal Christian is that, as Principal Forsyth expresses it, "the Pauline, the celestial Christ, succeeded in smothering for nearly 2,000 years the simple Jesus of the story, who is really (according to the assumption) the spiritual hero of the race. The supersession of the true great human Jesus by the apostolic distortion took place through the old Apostles in about a decade." What kind

of a Jesus was that who could allow himself to be imprisoned for two millenia; that even then could not deliver himself, but had to wait for human criticism to come and bring him out to the light of day?

And here comes Father Tyrrell with the same message as the Abbé Loisy, in his "Christianity at the Cross Roads." Those who would still maintain that the Jesus of Liberal Protestantism is the Jesus of the Gospels must deal, not with me, but with Father Tyrrell. It is natural for Liberal Protestants to imagine that they are brothers to the Modernists of the Roman Church, but the latter repudiate them entirely. Liberal Christianity is their *bête noir*. Why? Read Father Tyrrell's book and see. A large part of it is occupied in showing—following in the footsteps of him whom he is proud to call his leader, the Abbé Loisy—that the Christ of Liberal Protestantism is not the Christ of the New Testament. Before Liberal Christianity has a right to say a single word on this question it must answer this book of Father Tyrrell's.

"No sooner was the Light of the World kindled than it was put under a bushel. The Pearl of Great Price fell into the dust heap of Catholicism, not without the wise permission of Providence, desirous to preserve it till the day when Germany should rediscover it and separate it from its useful but deplorable accretions. Thus between Christ and early Catholicism there is not a bridge but a chasm. Christianity did not cross the bridge: it fell into the chasm and remained there stunned for nineteen centuries. The explanation of this sudden fall . . . is the crux of Liberal Protestantism."

The above arguments convinced me of the impossibility of putting a human Jesus at the beginning of the Christian development. It seemed to me that the Abbé Loisy in his "L'Evangile et l'Eglise" had gained a complete victory over Harnack and Bousset in their efforts, as Father Tyrrell says, "to strip Jesus of his mediæval regalia, and to make him acceptable to a generation that had lost faith in the miraculous . . . to bring Jesus into the nineteenth century as the incarnation of all the highest principles and aspirations that ensure the healthy progress of civilisation."

I found myself unable to accept Dr. Denney's, or Dr. Forsyth's, or Father Tyrrell's theory of Christ, and yet I was convinced that it was a Divine Being that was worshipped from the very beginning of the Christian movement, the New Testament, Gospels and Epistles alike, being witness. Here I thought I found help in Albert Kaltoff's theory, set forth in his "Rise of Christianity." The orthodox theory had failed, the theory of Liberal Christianity—of a purely human Jesus—had failed. Was there another theory? I wanted to try this other theory as a working hypothesis to see if it would fit the facts. I did not profess to originate it, nor do I rest the argument on his positions wholly or chiefly, but on what Drs. Denney and Forsyth and the Abbé Loisy and Father Tyrrell have proved—the central figure of the Gospels is not a human but a Divine Being. The New Testament is not a Liberal Christian but an orthodox book. The claim of the believers in the divinity of Christ I believe to be well founded. But whenever a Divine Being is represented as

speaking, the words he speaks have been put into his mouth by his worshippers, for, as Emerson says somewhere, "God never speaks" articulate words.

To the request for evidence for the existence of a Christos-cult prior to the beginning of our era, and that the Christian movement began with a Christos-cult, and not with the followers of a historical Jesus, I offer the following remarks:—

1. No one doubts the existence of socio-religious clubs or cults—that they bore the name of a God; put themselves under the direction of some deity.

2. Any new society or club or cult that was formed would naturally model itself on those already existing.

3. The idea of "Christos" is older than our era. The book of Enoch (date 94-79 B.C.) shows that groups of Jews discussed then what the "Christ" would do or be. The Psalms of Solomon (date about 50 B.C.) give, Messrs. Ryle and James say, "a finely conceived and fully detailed description" of "Christos," or Messiah, his times, his characteristics, when he will appear, his origin, his mission, character of his rule are discussed (Psalms of Solomon, xvii. 23-end; xviii. 1-9). The word is (Χριστός) Christos. It is applied, Charles says, for the first time to the ideal Messianic King that is to come. It is associated with supernatural attributes, Christos "exists from the beginning, sits on a throne, possesses universal dominion; and all judgment is committed to him." The title, he adds, is "found repeatedly in earlier writings, but always in reference to actual contemporary kings or priests." What is this but a Christos-cult bearing some resemblance to the numerous cults of the time? (See pamphlet by Rev. G. T. Sadler, M.A., on "The Distinction between Jesus and Christ.")

4. The churches established by Paul, or found by him already established, who was determined to know nothing but Christ and him crucified, and who, so far as we have any evidence, did not go to the Gentiles with the message that a great, purely human teacher had appeared in Palestine, look very like Christos cults. The relation which the patron deity bore to the members of the cult is exactly that which Paul represents his Christ as bearing to the members of the communities. It is not that of an external teacher to pupils. The Christ is *in* the members of the community. I need not labour this point, as I dwelt on it in the *Hibbert* article, and it must be manifest to all.

5. But to show that I am not alone in thinking that the churches of Paul were Christos cults, let me avail myself of a review of Conybeare's "Myth, Magic and Morals: A Study of Christian Origins," in the current number of *The Quest*, which, as it is not signed, I judge is from the hand of the accomplished editor. He finds himself unable to "accept the apparently straight-forward and simple solution of the origins of Christianity that seems to result from Mr. Conybeare's argument," and gives it as his opinion that the "communities that Paul found as well as founded . . . to whom he preached his view of a spiritual Christ or Messiah, revealed to him by his own ecstatic experiences," were Christos cults. (See *The Quest* for January, 1910, pp. 375, 376.

6. There has just been discovered an "Early Judeo-Christian Hymn Book." An account of it is given in the same number of *The Quest* by the discoverer, J. Rendel Harris, M.A., D.Litt.; and a critical edition of the book has just been issued by the Cambridge University Press. The book is called "Odes of Solomon." It has long been known that there was such a book. They are quoted by the Christian Father Lactantius at the beginning of the fourth century. They are quoted, too, in a Coptic book known as "Pistis Sophia," which was written in the latter part of the third century. The "Odes" go back, say the scholars who examined them, to the beginning of the second century. Dr. Harris puts them 50 years earlier still—that is, into the first century, near the fountain head for Christian practice and belief—the Palestinian Church or Judeo-Christian community. This will have something to say with regard to the question of the origin of Christianity—whether it began with a human teacher or as a worship of the Christ. The editor of *The Quest* gives it as his opinion that it is the latter view alone "which will explain these 'Odes,' though the difficulty remains as to how the 'historical Jesus' story was grafted on to the spiritual Messianist community teaching." On this latter point I think that Thomas Whittakers "Origins of Christianity" throws much light. With reference to the Odes of Solomon Dr. Harris himself says:—"Jesus is often referred to but never by name; he is the Messiah or Christ, occasionally the Lord's Christ. The Gospels are never quoted definitely, but once or twice expressions are used which can be shown to be from an Apocryphal Gospel of great antiquity; so that perhaps we ought to conclude that the writer's Gospel was an early lost Gospel. . . . On the other hand, certain Christian doctrines, like the Virgin Birth and the descent into Hades, are there in an unexpected strength of statement and degree of evolution. There does not seem to be any definite reference to a Gospel miracle, unless it should be to the walking on the sea; nor can we certainly point to any parable that is quoted from the teaching of Jesus. All of this is interesting and instructive and important: it is too early, as yet, to attempt to evaluate the facts from an apologetic or critical standpoint."

It does not seem that this book represents a Jesus community, one of the churches supposed to have been founded by the purely human teacher Jesus. It looks as if this book came from a community who worshipped Christ as a God—a "Christos cult," not from one who followed him as a man. (See *The Quest* for January, 1910, pp. 288-303.)

K. C. ANDERSON.

Dundee.

II.

DR. ANDERSON'S attempt to explain Christianity as a cult or worship of Christ is really a heroic effort to save orthodoxy. He is in revolt, apparently, from the naturalism of critics like Schmiedel, and finds refuge in the old dogmatic, which, while unable to accept historically, he is prepared to take as mythology! This is to strain at a gnat and swallow a camel.

If Dr. Anderson's theory were sub-

stantiated, then we should be witnessing the death throes of Christianity instead of the labour that precedes New Birth. No religion can live merely as a symbol or myth. Denied historical reality, Christianity would never hold the future "to communicate a subtle transforming power" in the soul of man, in spite of Dr. Anderson's belief to the contrary. Mr. Upton, in his Hibbert Lectures, dealt pretty thoroughly with that contention when criticising the very similar theory of Frederick Lange. Those whom Christianity has redeemed have always regarded it as historically true. But Christianity will survive this new hypothesis as it did an earlier aberration of Strauss. One has only to turn from the hard logic and romantic suppositions of this Hibbert article to the vital narratives of the Gospels and the unreality of the whole contention is revealed. For the Gospels cannot be held responsible for Dr. Anderson's hypothesis, but rather the rigid dogmatic which will only consider his views of Christ's person—either an ordinary man, the "mere" man of theological reproach, or the strange God of the Creeds. Between these two positions critics oscillate, and Dr. Anderson is no exception. He agrees with more recent criticism that the simple Jesus of Liberal Christianity cannot be found in the Gospels. "Go back," he says, "as far as you can in your investigation, what you have at last is a supernatural Christ." And then, like Tyrell, in "Christianity at the Cross Roads," he sees nothing for it but the God-Man conception, only, unlike Tyrell, he denies the portrait historical reality. But are we limited to this alternative? Is there no other interpretation possible than naturalism or deification? Grant the contention of recent criticism that the figure of Jesus in the Gospels is supernatural, does that necessarily cut him off from our humanity? Is not man, according to the Christian view, a supernatural being in the last resort? Is not prayer essentially a supernatural relation in which God and man meet in conscious communion? "Unto everyone of us is given grace according to the measure of the gift of Christ." The gift of Christ no more sunders him from humanity than the gift of the poet or musician. We share in this divine endowment, otherwise our hope in Christ is vain. This is no surrender to the ordinary man notion, for, as Dr. Drummond finely observes, "great men are, by that very fact, not ordinary men." If we look at Christ's purity from the historical point of view, he must be classed with the very small group of men who have founded great and enduring religions; and in this very exceptional class he is pre-eminent in the grandeur of his character. . . . supreme as a revealer of the spiritual relations of man." ("Studies in Christian Doctrine," p. 307.) This conception of Christ's person does large justice to New Testament facts, and the continuous testimony of Christian experience, and renders Dr. Anderson's theory as unsatisfactory as it is unnecessary. Even if it were not superfluous, the proofs offered are splendidly inconclusive. The plea of Christ's deity from his sinlessness, based on the silence of the Gospels, is a very slippery platform. The argument to treat the story of Redemption as drama or

allegory because the story of the Fall is so interpreted, is strangely out of focus. The dogma of the Fall at the highest estimate forms no integral part of the Old Testament, whereas the facts on which the story of Redemption is founded runs right through the New Testament. Remove the one and the book remains, remove the other and there would be no New Testament. Moses bears no testimony to the vice of Adam, Samuel sheds no tears over the tragedy of Eden, and the Psalmist utters no lament at the act of Eve. All is as if it were not. But who shall separate the disciples from companionship with their Master, rob Mary of her love for her Lord, or tear the reality from the devotion of Paul? Turn those holy experiences into illusions, and we destroy not merely the New Testament, but the foundations of man's reason. The absurdity is obvious, but it needs to be driven home. Dr. Anderson's article should urge believers in a really Catholic Christianity to more positive work. For the position here clothed in philosophic dress is shared in half-articulated fashion by many who do not possess Dr. Anderson's erudition. Their doubts are born of bewilderment. Unable to believe in the old dogmatic orthodoxy, and yet finding no consolation in the naturalism of heterodoxy, which does violence to the Gospel records and offers little satisfaction to the heart's need, they come to look upon the story of the Holy One of the Gospels as a beautiful strange dream; poetry not prose, and, in popular parlance, poetry is a synonym for unreality.

Mansfield.

F. H. VAUGHAN.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

THE MEANING OF SIN.

SIR,—In the two articles which are meant as a reply to my letter on the question of sin and forgiveness, I find no convincing argument, but, rather, much in confirmation of my position. The articles bring out very clearly that men can be great sinners, against God, by "misusing the energies of God, attempting to make them minister to self at the expense of others." "There are secret sins in which a man may indulge." The rather wooden illustration of the captain of the steamship shows, however, that he could be blamed, held criminally responsible for the loss of his ship. He must, then, have done something he ought not to have done, might therefore have not done; or left undone something which he ought to have done; he must have had choice.

Dr. Mellone even says "these are sinful lives"—the lives of men "who never take command of themselves or realise that it is their duty to do so." I am afraid he is in a dilemma here. I do not see how you can charge a man with sin for not fulfilling something he has never realised as his duty. Certainly my doctrine of sin

does not lead me to do that. The first thing that man needs is to be taught to realise that it is his duty to take command of himself; if he does not do it after that, then I would call his life a sinful life.

I do not define sin as "consisting in deeds deserving punishment," but deeds that guiltily separate man from God, and which, in consequence, need repentance and forgiveness in order that there may be harmony between man and God; the deeds are sinful because they "hinder the increasing life of goodness in humanity," deeds which the doer ought not to have done. If such a doer could not help "expanding his individuality at the expense of the race," then, no matter how bad that might be for the individual or the race, it was not sin.

Sin, says Dr. Mellone, "lies in not being conscious of what we are doing when we ought to be and can be conscious of it." Here, surely, alternatives are present to us for choice: either (1) remaining unconscious, or (2) being conscious of what we are doing. The woman ought to have thought about what she was doing, but did not; so the doctor condemned her for making the choice of a lower—not thinking, in the presence of a higher—thinking. The woman sinned, then.

Again, "we are called to a searching examination of our conduct in its actual working on and in human society around us." Agreed. But, unless a man is conscious of the call, he cannot be expected to respond to it. But, whoever feels the call, but does not respond, is, to my mind, a sinner against man, and God.

Believing in the Fatherhood of God, as against Dr. Mellone's mere humanitarianism, I feel the need of being loved by Him, I believe He cares whether I and the rest of men are living our best lives; I believe that He "cannot treat those who have been guilty like those who have not" (Martineau); and that when I have sinned, I need His forgiveness, in order to be right with Him, not in order to have deserved punishment remitted. In spite of all the erroneous theology of the Evangelicals (I am not inclined for one moment to defend that theology, but I would see the truth underlying it), they managed to get men to feel that God loved them, cared for them, was ready by freely forgiving them to unite them to Himself and inspire them with His Holy Spirit—that is Himself—to right and good living in the future. Naturally, the preaching centred round Jesus—"Saviour at once human and divine"—which supports my idea that it is God we have to do with in our moral life, His love we need to feel, His forgiveness we need for our peace, Him we need to be at one with. Granted that "the first vital step in saving outcasts consists in making them feel that some decent human being cares for them"; but, we would never have had the Salvation Army unless the General had been able to go further, and assure them of God's love, care, and forgiveness, that the best human love was but a faint reflection of God's love for the sinner who had lost hope for himself.

I lay no particular stress on crises in the moral and spiritual life. What I am anxious about is that a man should make

a searching examination of his conduct, and, if he feels that he has not been doing the good that he ought, but evil things, that he should determine to walk in newness of life. But as this is a matter not merely human, but one with which God concerns Himself, our neglect of duty has made us sinners in His sight. Why, then, should we not be willing, humbly to acknowledge our sins to Him, feeling "our need of forgiveness to be a want more real and urgent than that of daily bread" (Martineau); in the full belief that we shall receive an answer of peace to our penitent prayer in the assurance that He has reconciled us to Himself? Nothing will inspire us to newness of life so much as this "new birth."

That sounds hollow to Dr. Mellone; it leaves him cold? What about the multitudes to whom his chill humanitarianism is no gospel, and those whom the ordinary Unitarian "gospel" leaves cold? And I am selfish, am I? because I obey a law of the spiritual world which convinces me of my need of God's forgiveness, and I open my heart to receive it! I have not to be forgiven myself until *all* are forgiven!—but what if being forgiven myself is the very best way of making me an evangelist, willing to spend and be spent in getting others to enjoy the same blessing as soon as possible? I am not then to attend to my own health, until I have got the whole town in which I live made healthy! Certainly Dr. Mellone's words here are the hollowest of all in his articles.

I do not agree when Dr. Mellone says that my doctrine of sin "leaves the individual soul face to face with the demands of infinite perfection." Let Dr. Martineau answer him. "The measure of God's claim upon us is co-extensive with the authority revealed to us, *i.e.*, with the range of the moral consciousness. We therefore strictly owe to him conformity with our own ideal. It is not His personal and absolute ideal by which we are to be tried; but His communicated and relative ideal, implanted in our humanity, so far as He has permitted it to dawn on each of us."

I can only repeat my conviction that the only salvation for the Unitarian Church is, not by the way of Dr. Mellone's humanitarianism, but by the way of Dr. Martineau's interpretation of Christianity, and teaching the reality of sin, forgiveness and assurance of forgiveness. I do not ask Unitarians to give up their Unitarianism, but to be *more* Unitarian (in their religion) than they are. They speak with pride of Dr. Martineau having belonged to them; let them show by their preaching that they belong to him; and there is vast hope for them. Evangelicalism, with its doctrine of the Fall, destroys the possibility of sin; Unitarianism, with its belief in man's childhood to God, has the right and proper basis for a working doctrine of sin. Their teaching, too, as to *how* we are forgiven, is all right. My complaint is, they do not apply these doctrines of theirs to the lives of their people and the world at large. Let it be done in true Martineau style, and "the desert will blossom as the rose."

WILLIAM WILSON.

Gateshead, Jan. 25.

SIR,—I await with warm interest Dr. Mellone's further exposition of his views on "Sin"; and the more eagerly now that I learn that they are based on the analysis of his own personal experience.

In the meantime, however, to prevent possible misunderstanding, I should like to be allowed to say that I have never said or thought that religion in all its aspects is a matter wholly between the self and God. Religion being, in my view, the worship of, and the self-surrender to, the Eternal Spirit of Love, it necessarily involves, as an essential part of its meaning, the active co-working with this self-existent Spirit in all our social relations. The pith of both religion and ethics is to be found, as I think, in the words: "Every one that loveth is begotten of God and knoweth God; for God is Love." It is the prompting of this Divine Presence in the mind and heart that is now happily leading so many earnest thinkers "to a searching examination of our conduct in relation to human society around us." The vigorous study of sociology and economics with a view to the betterment of our fellow men is, in the case of many students, a most vital element in true religion. And, I take it, that when all classes learn the basal truth that a genuine act of self-sacrificing love is something infinitely higher than mere human sympathy, and that it involves actual co-operation and spiritual communion with the eternal ground of all existence, even though, through intellectual error, the actual co-worker with God may deem himself an agnostic or an atheist; when, I say, this grand truth is fully realised people will know where to look for and to find the living God; and the cloud of scepticism which now enwraps and darkens so many souls will dissolve and vanish.

But Dr. Mellone's paper, which suggested my hastily written criticism, was not about *Religion* but about *Sin*; and, what I maintained was that sin, *i.e.*, resistance to the promptings of Eternal Love, is a matter wholly between the soul and God. In the present day, when so much want and suffering is around us, the eternal and self-revealing God gives different mandates to different souls; to many He says, Give liberally of your goods to meet the crying needs of the brothers and sisters around you; to others, Put forth all your intellectual energy to discover, if possible, the real and removable causes of the great ailments which afflict society; to others, Do your best to apply in actual practice the methods which wise theorists have discovered; to others He says, You have the gift of prophecy, use it faithfully and courageously, so as to make many minds and hearts aglow with self-forgetful love, and to awaken a saving shame in the multitude of cold and selfish souls. Now, whenever any one of these individuals to whom the immanent Eternal Love makes its appeal shirks more or less the divine task to which it feels itself called, it thereby *sins*. But when, and where, and how far, each particular soul has proved itself unfaithful to the divine voice within is, at least so it seems to me, intimately known only to the individual soul and to the indwelling God with whom, sooner or

later, all wilful and persistent sinners have painful converse—a period of suffering and self-reproach which, if my conscience tells me truly, is, in one aspect, retributory, though doubtless its main purpose and final result is the renewal of spiritual life and the fresh opportunity which it opens for the soul's harmony and co-operation with the Eternal Spirit.

CHARLES B. UPTON.

Littlemore, near Oxford.

BOOKS AND REVIEWS.

THE DIVINE MINSTRELS. By Auguste Bailly. Translated by Major Ernest Barnes. London: Philip Lee Warner. Pp. 271. 5s. net.

It is the vogue of this "Life of St. Francis of Assisi with his Companions" in France which justifies its appearance in an English translation. It is not a book of historical research, and it adds nothing to our knowledge. It is an attempt to reproduce the primitive Franciscan spirit in a narrative in which history and fancy are closely intertwined. The author has won a certain success in this most difficult task, and the translator has given his work a pleasant English dress, simple and archaic enough to preserve the illusion. And yet these modern romances of the saints seem more native to the French mind, and to require the French tongue to preserve their sentiment. The *Vie de Jésus* should be read in Renan's matchless prose, in which the very cadence of the words is an essential part of his meaning. Readers who have learned to wander at will among the early records are not likely to spend much time over modern attempts to reproduce the primitive manner. The hand of the copyist betrays itself on almost every page in his glosses and embellishments. M. Bailly relies for his material largely upon the stories of the *Fioretti* and his own knowledge of the topography of Assisi. The stories, perfect in themselves, have nothing to gain by being amplified, especially where the friendship between St. Francis and St. Clare is concerned—a subject which they touch with such *naïveté* and grace; while the fanciful love episode between Orlando and Simonetta is bizarre and unconvincing. This is not the only case in which M. Bailly sins against historical possibility. Nor is he quite immaculate as a guide, though he has infused a good deal of local air and colour into his pages. Readers who know Assisi will wonder how St. Francis could pass up the steps of the Duomo and then turn to look down on the people, and they will not picture San Damiano as lying in the plain, though it is lower down the slope of the hill than Assisi itself. There are many beautiful pages in M. Bailly's book, and he has seized and expressed some of the secret of the Franciscan spirit; but his success would undoubtedly have been greater in the field of pure romance, where he would not provoke comparison with the treasured book of Little Flowers or the heavenly radiance of the Mirror of Perfection.

THE SIGNIFICANCE OF INDIAN NATIONALISM. By H. M. Howsin, with an Introduction by Dr. V. H. Rutherford, M.P. A. C. Fifield. 1s. net.

WE are gradually coming to see that, largely as the result of our own influence, and the dissemination of Western ideas of freedom and self-government, the East is proving capable of working out her own salvation in an unmistakable and effectual manner. It is futile for the most sceptical to deny this after what has occurred in Japan and Turkey, and Miss Howsin shows us, in her brief but admirable statement of the claims of Indian Nationalism, that in seeking to throw off the yoke of foreign autocracy, and rise to that position in the Empire which was described by Mr. Asquith at the Colonial Conference when he referred to the great self-governing colonies, all patriotic Indians should have the support and approval of England in their struggle for independence. In her historical sketch she makes it clear that this independence would be nothing more than the rightful restoration of an ancient heritage of honour to a people with great and noble traditions, and a still stronger case is made out on the grounds of the religious consciousness, which gives to the national movement a vast spiritual significance. Miss Howsin does not propose to "analyse the character of British policy towards India," as such a discussion would be, of course, entirely irrelevant to the consideration of claims "which are altogether independent of and unaffected by the quality of foreign rule in itself." She believes, with John Stuart Mill, that "no intention, however sincere, of protecting the interests of others can make it safe or salutary to tie up their own hands. By their own hands only can possible and durable improvement of their circumstances in life be worked out." Acting on this belief, she tries to prove that India is justified in the desire for freedom, which is already beginning to change her long-suffering attitude towards her rulers.

LIFE ON GOD'S PLAN. By the Rev. Hugh R. Macintosh, Phil.D. London: Hodder & Stoughton. 5s.

IN sermons of whatever kind it is the spiritual and devotional note that tells most in the long run for the uplifting of the "hidden life of the soul," and for the help given to the right direction of conduct, that absorbing three-fourths of life. It is this note which characterises, pre-eminently, this volume of sermons, in which the author's insight into the deep things of religion is well brought out. In "Life Hid with Christ" there are some fine passages of mystic experience and thought. In "God's Use of Sin," the thoughts, the very phrasing, will strike a quick response from every soul that has known the haunting pain of sin, the burning pain of penitence. The hidden life with Christ, the meaning of sin, and the life of prayer are crucial things; and in the sermon on "Steps in a Miracle," prayer is treated in the finest way. Indeed, it is not often one meets with such a helpful and heartfelt outpouring as in the passage on Ejaculatory Prayer. When all this has been said, we must add that the rest of the matter does not appeal to the other parts of our nature. The *thinking* is often

quite conventional. Original ideas do not occur. The framework of the theology is not presented in the thought of the day. There is an old-fashioned arrangement, too, in the mode of the sermons that is not attractive, and sometimes a popular catchword or illustration spoils a passage, and makes good work commonplace.

Our Lady of the Sunshine is the poetical title of a little volume edited by the Countess of Aberdeen, as President of the International Council of Women. It is a series of letters giving impressions of the meetings held in Canada last year, written by one of the delegates from each country. Women workers everywhere will find it interesting reading. It has often been said by the critics of the Woman's movement that there is among women a fatal incapacity to combine in large numbers, as men do; for instance, in trades unions. Let us hope that this little book will get into the hands of the unbelievers, so that it may help in the killing of a very stupid superstition.

MR. RONALD JONES, Chairman of the Executive Committee of the Boys' Own Brigade, and the Rev. John C. Ballantyne, hon. sec. and treasurer, have produced an illustrated booklet which gives a breezy account of the summer camp at Sandhills, Deal, in 1909. The daily occupations of the lads from "reveille and dress for parade 6.30 a.m." to the after-supper "sing-song," are briefly indicated, and the reproductions of photographs which show us how life is lived under canvas are excellent. The booklet was originally published as a Christmas gift book for the boys and officers of the brigade from Mr. Ronald P. Jones, but in the belief that it will be of interest to a wider circle, it is now issued at 3d. and may be obtained either from Mr. Ballantyne, 25, Wansey-street, Walworth, or from Mr. B. C. Hare at Essex Hall.

WE have received the first volume of the *Sunday School Quarterly*, edited by the Rev. J. Arthur Pearson. (London: The Sunday School Association, Essex Hall, Pp. 192, 1s. 6d. net.) It contains a great variety of articles intended to aid teachers in their work or to discuss critical problems of Sunday School organisation and method. We welcome every effort for intelligent reform in the Sunday School, for raising its standard of efficiency and giving it a more definite religious objective in the light of modern needs. Perhaps some teachers will feel that the *Quarterly* hardly pays sufficient attention to systematic instruction and sound Biblical knowledge, in other words that it is a little too miscellaneous to meet all their requirements, but this is a matter which can be tested by experience and remedied without much difficulty in future numbers.

PUBLICATIONS RECEIVED.

From MESSRS. BLACKWOOD & SONS:—Thoughts on Modern Mysticism: Rev. P. Hatley Waddell, D.D. 3s. 6d.
THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION:—Prayers for Church and Home. 1s. net.
MR. C. W. DANIEL:—Tolstoy's Emblems: Collected by Walter Walsh. 6d. net. Power

and Prosperity: L. M. Messenger. 1s. 6d. net. Suggestions for Increasing Ethical Stability: M. E. Boole. 2s. 6d. net.

MESSRS. HODDER & STOUGHTON:—Corstable's Sketches in Oil and Water Colours. 5s. net. Aspects of Christ: Rev. W. B. Selbie, M.A. 6s.

MESSRS. OTTO SCHULZE & Co.:—Comparative Religion; a Survey of its Recent Literature: Louis Henry Jordan, B.D.

MESSRS. SHERRATT & HUGHES:—The Chatham Hospital and Library: Albert Nicholson. 2s. 6d. net.

MR. T. FISHER UNWIN:—Gambetta. Life and Letters: P. B. Gheusi. 12s. 6d. net. The Conquest of Consumption: A. Latham, M.D., and C. H. Garland. 4s. 6d. net.

Contemporary, Nineteenth Century.

FOR THE CHILDREN.

PYGMIES AND GIANTS.

A LITTLE boy once said, in a school examination, that David slew Goliath with some pedals which he had in a handkerchief. He could not have listened very carefully, to mistake "pebbles" for "pedals." And did he suppose that bicycles were used in David's time?

We are sometimes told that the dangers and temptations in our way are like giants—like Goliath, and the giants in "Pilgrim's Progress"—but I think, when we first meet them, they are more often like pygmies, and are then even more to be feared. Giants can be seen and heard a long way off, but pygmies may be quite close to you, and you may hardly know it.

The pygmies were little people who lived on the banks of the Nile. They were so small that it took them a long time to cut down a stalk of corn, and they did it with an axe as if they were cutting down a tree. When Hercules lay down amongst them, they set up ladders against his legs, and climbed into the cup which he held in his hand. They were not afraid, even of him. There is something like this in "Gulliver's Travels." Gulliver was beset by the Liliputians before he fell in with the giants, the Brobdingnagians. When he was asleep they swarmed up his sides and tied him with ropes, and fastened his hair to the ground, and yet they were so small that twenty of them could stand on his hand at the same time. So it is with dangers and temptations; it is the little faults we have most to fear, because they are little, and because they are many. "Take us the foxes, the little foxes, that spoil the vines." The little foxes creep in where the bigger foxes are kept out.

The Ten Commandments deal with very big transgressions—Murder, Theft, Falsehood, Covetousness, and so on. They are the giants. The little faults which tease us when we are young have much smaller names. They are the pygmies. Let us put them in two rows, and we shall see them better:—

PYGMIES.	GIANTS.
Little Tempers.	Passion.
Little Tricks.	Stealing.
Little Fibs.	Lying.
Little Wants.	Covetousness.
Little Hurts.	Cruelty.
Little Fears.	Cowardice.
Little Boasts.	Pride.
Little Idlings.	Sloth.
Little Grumbings.	Discontent.

For fighting such foes as these, slings and swords are of no use. David the giant-killer was more than once beaten afterwards by temptations which were too strong for him. Peter, with a sword in his hand, was the boldest of the apostles, but afterwards he was the weakest of them all. The cock crowed, and he remembered. I have read somewhere that the cock became a weathercock, and was set up on church-spires, in order that we might all remember. That, then, is what you have to do. The giants are not yet in sight, but the pygmies, if you look, you can see any day. E. P. B.

MEMORIAL NOTICES.

MR. S. CHARLESWORTH.

ON Thursday, January 27, Mr. Samuel Charlesworth died at his home in Upper Clapton, within a few months of his eighty-fifth birthday. His wife, who was some five years his senior, died in 1902. Together they had long laboured to extend the blessings of that Unitarian Christianity to which they had been led in early life. Mr. Charlesworth was born, we believe, on Tyneside, and his wife was one of the converts of the renowned Rev. George Harris, whose memory sheds lustre on the annals of the Church of the Divine Unity, Newcastle. To this congregation both belonged, and as secretary for five years Mr. Charlesworth rendered valuable service in a cause which he had espoused after most careful thought. Later he was connected with the Upper Chapel, Sheffield, and on his removal to London, about 30 years ago, he attended at New Gravel Pit, Hackney.

Mr. Charlesworth was a journalist of high ability, and was for many years connected with the local press in Newcastle, and later at Truro and Stockport. For 15 years he was a regular "leader" writer on the Sheffield *Daily Telegraph*. Endowed with a remarkably clear mind and retentive memory he brought to his duties also a keen sense of responsibility, which rendered all he wrote worthy of serious attention. His wife—they had no children—admirably assisted his work; being a quick and sagacious critic of current literature, her gleanings furnished him with many a theme and illustration. In 1878, shortly after the founding of the *Christian Life*, Mr. Charlesworth began to write for that journal. In 1883 he became definitely associated with the late Rev. Robert Spears (also a North-erner) in its editorship, and up to a year ago he continued to contribute leading articles. A man of steady, methodical habits, he could never be hurried, but taking his own time and subjects his output was remarkable alike for its regularity and good quality. Some of his writings have been preserved in pamphlet form, and it is worthy of note that quite recently the B. & F. U. A. issued an essay by him in which he deals with the subject of "Sin: its Psychology," in a very fresh and suggestive way. A letter which appeared in our columns only last week well illustrates his point of view. He was a diligent student of theology, the influence of Channing being paramount with him. In personal habit he was gentle, courteous, unaffected, and yet held his own ground with quiet

tenacity. Blended with his beautiful devoutness was a keen, though unobtrusive, capacity for mirth, and to the last he was an ardent Liberal in politics. Formerly he was a lay-preacher, specially acceptable where his type of Christology was no hindrance to the communication of his gracious moods and enlightening information. A hymn from his pen finds a place in the Essex Hall Hymnal. A true gentleman, an honest worker, a faithful Christian, he has well earned a place in our records.

It is interesting to recall that recently Mr. Charlesworth gave to the Unitarian Home Missionary College the very generous donation of £300; and it is understood that he has bequeathed the bulk of his thrifty savings to the Ministers' Benevolent Fund. His illness was of the shortest, being but for a few hours. On Tuesday his remains were buried at Abney Park, where Principal Gordon, who conducted the service, paid an eloquent tribute to his memory.

MR. H. P. COBB.

WE regret to announce the death of Mr. Henry Peyton Cobb, who for some years represented the Rugby Division of Warwickshire in the House of Commons. Mr. Cobb came of a banking family at Banbury, but he was also related to the Peytons of Birmingham. He received his early education under the Rev. Samuel Bache, at Fairview House, Hagley-road, and at the Edgbaston Proprietary School. An enthusiastic Liberal of the old type, he won the seat for the Rugby division in 1885, defeating Mr. J. Darlington by 1,334 votes. He accepted Mr. Gladstone's Home Rule views, and in 1886, with Mr. M. C. Buszard as his opponent, retained the seat by 478 votes. Mr. J. W. Galloway, of Manchester, was Mr. Cobb's opponent at the 1892 election, but Mr. Cobb again proved successful, this time by 688 votes. At the next election Mr. Cobb retired, and Mr. Corrie Grant, who was the Liberal nominee, lost the seat to the Hon. R. G. Verney. Mr. Cobb resided at Wealdstone House, Harrow Weald, where his death took place at the age of seventy-four.

MR. JAMES ORR.

THE last rites of interment were paid on January 27, at Rathronan, near Clonmel, to the remains of the eldest son of the late Rev. James Orr, who for nearly fifty years had officiated at our place of worship in that town. Engaged all his time with farming labours, necessary at first to eke out his father's income, whereupon to rear a family and help some of them to professions, James Orr (junior) had little scope for aught else than the steadfast, kindly, cheerful attention he gave to the demands of devotion upon him. Some years ago he was attacked by heart disease, but until the close of last summer he never failed, if at all able, to be present in his place of prayer. Those who, as supplies, have visited Clonmel, will remember his disposition to do all in his power to make their stay a very agreeable one. He passed away on the 25th ult., but for a long period previous had been looking for release from increasing infirmities. Rev. G. H. Vance, the retiring minister, of Dublin, officiated at the grave, and Dr.

G. Orr, of Ballylesson, near Belfast, attended with many neighbours to testify their sincere respect. Three sisters, Rev. R. J. Orr, and a brother in Australia, are left as survivors.

MRS. EVERSHED.

"LIKE a shock of corn, fully ripe," there passed away on Friday, January 28, one who had enjoyed almost a century of existence. In Mrs. Helen Maria Dendy Evershed both the Billingshurst and Horsham congregations lose a faithful friend and supporter. Some part of her early life was passed in Surrey, many of whose romantic stories were gathered by her brother, Walter Cooper Dendy, into that now scarce volume "Legends of the Lintel and the Ley." She assisted in a school which was conducted by the Rev. Thomas Sadler, at Horsham, and in mature life married her cousin, John Dendy Evershed, with whom she passed over three decades of her happy prime at Billingshurst. Here she was a most constant and punctual attendant at the little Meeting House, and her welcome was among the pleasant experiences at all the anniversary tea meetings for many years. Soon after her husband's death in 1891 she came to reside in Horsham; her carefully planned life included regular, periodic social calls on her various friends, and Sunday after Sunday found her in her accustomed seat at the chapel, which she "thought it a privilege to attend." After about three years, however, an illness deprived her of the power of walking, and for the past 14 years she has been the occupant of one room. Very rarely has her cheerfulness deserted her, and many a busy worker has found there a quiet haven of restfulness. Her little treasures gathered about her—a pair of gloves which the Queen had worn, her aunt's housewife, miniatures of her father and mother, the Dendy family tree, telling how her forbears could be traced to the early part of the fourteenth century—all these she delighted to show her visitors. She was glad she was born in less active times than these; people lived too fast and had too many duties outside their homes now. Yet her interests were both wide and deep; lovers, marriages and children gave her perennial pleasure, and though at the age of 96 one has outlived almost every contemporary, there are many friends to miss one who so fully realised the Dendy motto: "I look back without regret."

MEETINGS AND SOCIETIES

NATIONAL CONFERENCE OF UNITARIAN AND FREE CHRISTIAN CHURCHES.

A MEETING of the committee was held at the High Pavement Schools, Nottingham, on January 28. The President (Rev. H. E. Dowson, B.A.) was in the chair. On account of the inclement weather and much illness, the attendance was somewhat smaller than usual.

Among other business the following matters were dealt with:—

The sub-committee appointed to co-operate with representatives of the B. & F.U.A. committee and of the Minis-

terial Fellowship in revising the list of ministers in the Essex Hall Year Book reported the results of the revision, and also that the new departure had proved most successful. It was agreed that, so far as the Conference is concerned, the same arrangement be continued, and the representatives were reappointed.

The report of a Conference of Representatives of the committees of the B. & F.U.A. and the National Conference was presented and ordered to be entered on the minutes.*

The committee on the Supply of Ministers presented the following report on the methods by which it might fulfil some of its functions:—

(1) The committee would promote the advancement of suitable candidates for the ministry. It would take steps to bring the ministry as a vocation for young men from time to time before the churches at the meetings of local associations and similar gatherings; and would correspond with ministers and others in different parts of the kingdom. It would advise concerning the preparation of young men who have not received any kind of public school training, and would put them in connection with some one who could aid their studies.

(2) It would receive and consider applications and advise candidates as to the facilities offered by the several colleges, and commend them as students for the ministry.

(3) For candidates who satisfied the authorities of the several colleges, and who in specific cases required additional aid beyond the ordinary college bursary, the committee, with the help of the usual trust funds, and the means indicated in Section 4, would provide assistance.

(4) Students who might be unable completely to fulfil the conditions prescribed by the colleges for bursaries, but might still be deemed suitable for ministerial work, and capable of profiting by a course of study in any of the colleges, should be aided by the Board out of a fund partly raised by private subscription, and partly contributed by the churches of the district from which any such student might be drawn. The colleges should then be requested to receive such students "free to lectures" on the foundation of the committee for supply. The committee would receive reports from the colleges year by year concerning the progress of students, aided by the committee, and would be able ultimately to promote their settlement in suitable fields of work.

This report was received and approved.

The President, the Rev. Dr. J. E. Carpenter, and Sir J. W. Scott, Bart., were requested to represent the Conference at the meeting of the International Council at Berlin in August.

The following motion by the Rev. Joseph Wood was agreed to:—"That in view of the instruction given to the Committee by the Conference at the Bolton meeting to take into consideration the proposals of the President (Rev. J. Wood), together with any others that might be made for the better organisation of our churches, and, in consultation with the local associations, to prepare and present a plan to the Conference—a sub-committee be appointed to enter on the immediate

*This Report we hope to give in full next week.

consideration of the above, and to report to this committee as to the next step to be taken with a view to carrying out the instructions of the Conference.

The sub-committee consists of Revs. E. D. Priestley Evans, Henry Gow, Chas. Peach, Joseph Wood, Messrs. John Harrison, W. Byng Kenrick, Grosvenor Talbot, with the president and secretary.

The next meeting of the committee will be held in London at Whitsuntide.

MANCHESTER—FIRST CIRCUIT CHURCH.

THE much debated principle of the Circuit Church is being put to the test by an interesting experiment in Manchester. The congregations at Upper Brook-street, Broughton, Chorlton, and Urmston have joined together to form the first Circuit Church, and they started out on their new adventure appropriately with the opening of the New Year. Pending the appointment of a second minister, the Rev. Charles Peach is in charge of the circuit with such ministerial help as he can from time to time secure. It is, however, an essential principle of the new undertaking that the former exclusive reliance upon ministerial services shall give place to a large infusion of lay help. It is deliberately desired to correct the assumption that the preaching of the Gospel is the business of a professional class, and that it invariably demands a professional training. It is desired to give a large opportunity for the freedom of prophesying, and to this end lay preaching will be an important feature in the circuit.

From the outset care is also being taken to guard against mistaking the circuit for a mere grouping of churches. It is one Church meeting in several places. There is a joint Circuit Committee, and, to a large extent, there is a common circuit fund. United meetings and services and inter-congregational visits have already become realities, and it is hoped that they will continue and grow. These are helping to bring home the reality of the Circuit Church to all its scattered members. Such a gathering was held at the Brook-street centre last week. There was a crowded attendance, and the whole gathering glowed with the real warmth of fraternal affection. It is too soon to say anything more now, but the experiment may mean much to the life of our congregations, and the lessons learned will be reported to THE INQUIRER as we go along.

The Circuit Church was inaugurated by a consecration service held at the Upper Brook-street Free Church. The singing was led by the united choirs, and the service was conducted by the ex-President of the National Conference, the Rev. Joseph Wood. Speaking of the new undertaking, he said:—

"We are met to-day that we may bid God speed to an experiment which makes a new departure in the history of our Free Churches. It is an experiment in co-operation. One weakness of our Free Churches has been their too self-absorbed existence. In emphasising the need for personal conviction and personal inquiry they have exaggerated a truth of priceless value in itself—individuality. But no truth is altogether true unless it is a balance with other truths. Taken alone it is like some employment which wonderfully develops the muscles of the right arm while it leaves those of the left arm feeble and flaccid. Individualism and collectivism are co-relative truths standing out against each other, not in antagonism, but in the most complete harmony of movement and interchange of functions. The individual needs the support of the community. The community needs the particular faculty of the individual. So it is with churches. We need each other. We cannot stand alone. We have rightly made much of breadth, freedom, variety. But these things lose half their value unless we seek them in fellowship, so that they become an experience of the common life of our churches. Our scattered churches have diligently sought breadth, freedom, variety, and have been suspicious and jealous of interference. Nevertheless, it turns out that breadth, freedom, variety are more surely found and secured in union with others than in solitude. The

voluntary coming together of neighbouring churches into one fellowship; all the members animated by one spirit, joining hands to hold each other up, uniting their forces not only or chiefly for self-preservation, but that they may do a more effective work for the world, this is in accord with the modern spirit, which sees that in every sphere of life and activity the individual is a "part and portion of a wondrous whole."

THE SOCIAL MOVEMENT.

THE Labour Exchanges, established by the Central (Unemployed) Body for London, were on February 1 taken over by the Board of Trade. The work of these exchanges grew rapidly, and a much greater measure of success was attained by them than is generally known. A great improvement has been observed in the quality of the workers registering, as well as an increase in their numbers, and the proportion of situations offered for which suitable workers are found is steadily rising. For the year ending June, 1909, there were 177,979 applications as compared with 136,409 for the previous year, and 34,666 situations offered by employers as against 27,937 for the corresponding period. It is noteworthy also, that in December, 1909, 3,832 places were filled out of 4,447 offered, or 86 per cent. These figures show that the Exchanges are being increasingly used by employers and employed. In some cases, as at Greenwich, firms display a notice (we wish every firm would do likewise) that men are only taken on through the Exchanges. On the other hand, the Trade Unions officially recognise some of the Exchanges, and in 15 districts keep their "vacant book" at them. In some cases, too, the buildings are used for Trade Union meetings, a practice which we could wish to see followed, as many Trade Unions have no place of meeting but the public house, and must pay not a sum of money, but a "wet rent" for the privilege. Large numbers of Trade Unionists, especially the leaders, strongly object to this, and would only too gladly avail themselves of any place of meeting where their members would be less open to temptation. It will be remembered that the director of the new National Labour Exchanges is Mr. W. H. Beveridge, late Chairman of the Central (Unemployed) Body's Committee for Labour Exchanges, and author of "Unemployment: A Problem of Industry," which is perhaps the best monograph on the subject, and by its very title suggests the new point of view.

Useful voluntary social effort in this country is very largely crippled for want of funds. Particularly is this the case with institutions which occupy themselves with the compilation and dissemination of reliable social statistics, based on careful and impartial investigation. Obviously, work of this kind can only be undertaken by skilled hands, must be continuous, and involves expense which is often too great for the meagre and irregular contributions of private generosity. The Hungarian Government is now organising at Buda Pest a Social Museum, which will collect, register, and publish information with regard to all forms of Social Service, and will also exhibit, where possible, models, photos of workmen's dwellings, &c. The museum will be divided into seven departments, (1) Infant Mortality, giving also statistics of child labour; (2) Tuberculosis; (3) Alcoholism; (4) Housing; (5) Industrial Welfare Work; (6) Dangerous Trades and Workmen's Insurance; (7) Safety Appliances. Those who wish to specialise on the study of one particular subject or to obtain information upon it, can do so in a room devoted to the purpose. As "Progress" from which these facts are obtained, remarks, it is remarkable that a comparatively poor country like Hungary is willing to bear the expense of this necessary work, while we, with our great wealth, are unwilling as a nation to meet the cost of effort which is becoming more and more necessary in view of the importance which all parties in Church and State attach to Social Reform.

In the recently published life of Dr. J. B. Paton, of Nottingham, the fact is recorded that

in 1900 he founded the Boys' Life Brigade, followed by the Girls' Life Brigade in 1903. According to the latest returns, there are now 16,000 members of the former, and 3,000 of the latter, with a great accession of new companies every year. The distinctive feature of the Brigades is that they are life-savers. They do not handle dummy rifles, but splints and bandages and stretchers; they are taught what to do in cases of drowning and fires. Side by side with it all is the much-loved cap and uniform, together with the discipline and organised drill. The aims of the Boys' Brigade are:—

"To lead our boys to the service of Christ; to train them for an active, disciplined, and useful manhood; and to promote habits of self-respect, obedience, courtesy and helpfulness to others, and all that makes for a manly Christian character." Each company must be attached to some religious community, and receive specifically religious training. The Girls' Brigade has similar aims "to awaken in our girls a sense of their responsibility in life, to help them to make the very best use of their powers of body and mind, and so to train them to be capable and useful women. The discipline of the Brigade will encourage habits of punctuality and promptitude, self-respect, courtesy and helpfulness to others; physical drill of various kinds will develop the body, and lessons in first aid, sick-nursing, and life-saving will impart knowledge requisite in times of emergency. The Bible-class and the personal influence of the officers will, it is believed, induce the girls to consecrate all their powers to the service of God."

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

Convalescent Homes.—The two convalescent homes maintained by the Manchester District Sunday-school Association have now been reopened after the Christmas vacation. Red Cross, the older of the two homes, is situated at South Shore, Blackpool, and it is intended for children under fourteen years of age. Applications for admission to this home should be sent to Mr. F. J. Shirley, 68, Claremont-road, Pendleton, Manchester. Barleycrofts, the other home, is at Great Hucklow, near Buxton. It is reserved for lady teachers and elder girls. Application for admission must be made to the Rev. C. Peach, 68, Richmond-grove, Manchester. Specially recommended guests are admitted during the winter at the reduced charge of 5s. per week, which includes conveyance to and from the railway station.

Ballyclare.—The annual congregational reunion was held in the meeting house on January 25. There was an excellent attendance, larger than on any similar past occasion, and the bright and comfortable meeting house was nearly filled. The programme in the evening consisted of the cantata "Under the Palms," by Hezekiah Butterworth, the music by G. F. Root, which was admirably rendered. Miss Ethel Knowles, Miss Nelson, Miss Hogarth, Mr. Knowles, Mr. Monks, and Mr. Forsythe sang the solos with taste and feeling, and the three junior sopranos, Misses M. Nelson, J. McClean, and C. Knowles, performed their parts very creditably. A novel element in the programme which awakened great interest and delighted everyone was the production of a chorus by an invisible choir. Mrs. Fielding distributed the prizes to the Sunday-school scholars, the prizes being provided, as in former years, by Mrs. Bulmer and Mrs. A. Logan. Much credit is due to Mr. and Mrs. Fielding for the good work they are doing in Ballyclare.

Bootle Free Church Literary and Debating Society.—On Tuesday evening the Rev. H. D. Roberts, of Hope-street, Liverpool, gave an account, very delightful and much appreciated, of "Some Personal Experiences in Italy." The Rev. H. W. Hawkes, the president of the society, was in the chair. There was an audience of some sixty people, who filled the small lecture hall.]

Bridgend.—The Unitarian Chapel, Bridgend, known as the Old Meeting House, one of the oldest Nonconformist places of worship in South Wales, has been renovated and partly reconstructed, and the re-opening services were held on Monday night. The Old Meeting House was originally connected with the Nonconformist causes established in the Bridgend district by the famous Rev. Samuel Jones, M.A., rector of Llangynwyd, who was ejected from his living in 1662 under the Act of Uniformity. The Rev. Samuel Jones, after his ejection from the Established Church, conducted services at his home, Brynllwarch, and at Cildendy, Coytrahen, the residence of his father-in-law, Mr. Rees Powell, high sheriff of the County of Glamorgan. He died in 1697, and was followed in the pastorate of these causes by Rees Price, of Tynon, who had been trained in the Academy conducted by the Rev. Samuel Jones, at Brynllwarch, which afterwards developed into the Carmarthen Presbyterian College. Among the early pastors was the Rev. Rees Price (named above), father of Dr. Richard Price, the celebrated philosopher. In the graveyard of the Old Meeting House is the tomb of Mr. Walter Coffin, who was one of the earliest pioneers of the South Wales coal trade, and who won Cardiff for Liberalism in 1852. Mr. Coffin's grandmother was a daughter of the Rev. Rees Price and sister of the renowned Dr. Richard Price, and he was a trustee and a generous supporter of the cause at the Old Meeting House and at Bettws.

Brighton.—The first social gathering of the year is made the occasion for inviting members of the congregation and other friends to meet the minister and his wife and the officers of the church for friendly intercourse. This "at home," held on Wednesday, Jan. 26, was most successful in bringing together old members and new, and some representatives of other liberal religious societies in the town. Excellent music was provided by Miss Fuller, L.R.A.M., Miss Ada Wilson, L.R.A.M., and Miss Burgess. Tasteful decorations and promptly served refreshments added to the enjoyment. A hearty welcome to visitors was expressed by Sir Thomas Fuller, K.G.C.M., and Rev. Priestley Prince.

Clifton: Oakfield-road Church.—On Friday evening, Jan. 28, the Rev. John Gamble, vicar of St. Mary's, Leigh Woods, gave an interesting lecture on "Books and How to Read Them," to the members of the Congregational Society. Mr. Philip John Worsley presided over a good attendance. Mr. Gamble treated his subject under three heads. The choice of books, why we read, and how to read. Individual temperament accounted for a reader's selection of books. Some people ordered their books as they did their candles or eggs, having little or no taste in the matter. A great amount of valuable time was given up to magazine and periodical literature, which was only of transient interest, and soon forgotten; consequently the great books of the world were neglected for the contemporary books or magazines of the day, week, or month. There was no obligation on the part of a book-lover to read a modern book which everyone was talking about for many of such passed completely out of circulation in five years or less. The lecturer contended that we read in order to live. The art of reading enabled a man or woman to attain a greater fullness of life. As to books of permanent value, the judgment of the world did not often err in this respect. A strong point was made of the reading of history, ancient and modern, as without a knowledge of this subject it was impossible to understand events which were happening to-day, or would happen in the future. In appropriate terms, Professor Sibree proposed a vote of thanks to the lecturer. Mr. H. Vicars Webb, in seconding, thanked Mr. Gamble on behalf of the members of the "Charles Lamb" Fellowship who were present.

College Chapel, Stepney.—A large number of scholars and parents assembled at the annual tea party on Friday last in the rebuilt school-room, and were entertained afterwards by a party of children from the Sunday Schools of Avondale-road, Peckham, and Lewisham. The Rev. G. Carter is announced to preach the re-opening sermon in the chapel on Sunday evening next, February 6. Special music will be rendered,

and it is hoped that friends interested in the chapel will attend the service.

Douglas.—The fourth lecture of the series organised by the Missionary Conference explanatory of Unitarian doctrine, was delivered by the Rev. M. R. Scott, of Southport, on "The Unitarian Views of Heaven and Hell," to an audience of 108. A few names were given in towards forming a Unitarian Reading or Discussion Circle.

Guildford.—Miss Mary Taylor, daughter of the late George Taylor, J.P., twice Mayor of Guildford, has kindly consented to act as treasurer, Mr. Howard J. Page, Deputy Constable for Surrey, having resigned that office on account of increasing public duties.

Leeds: Mill Hill Chapel Appointment.—The Rev. Charles Hargrove writes as follows in the "Mill Hill Chapel Record" for February: "The Rev. Matthew R. Scott has, after mature deliberation, accepted the unanimous invitation of the congregation to come to Leeds as my colleague in the ministry, but out of consideration to the Southport church he has asked to defer his engagement to October, so that they may not be without a minister during the summer season. It is very gratifying to me to be assured that when I have completed my seventieth year I shall not be long without a fellow worker whom I myself first chose and proposed, and whom all the congregation have approved. I would, of course, have preferred that he should come to us sooner, but I gladly assent to the delay in the hope that it will be an assurance to our good friends at Southport that, though we are robbing them of their minister, we do it with the utmost goodwill, and trust they will find a worthy and efficient successor. They could not, and did not expect to keep such a man for very long, and they will, we hope, admit that he will be of more service to the cause, which is theirs and ours, in a great centre of industry like Leeds than he could be in Southport." It is also stated that the new organ, which Miss Bulmer so generously offered to give to the chapel in memory of her parents, has not yet arrived; but the choir committee, to whom in consultation with the donor the business was committed, have not been neglectful of it. After much consideration it has been decided to give the contract to Messrs. Norman & Beard, of Norwich and London, who have accepted it at a figure well within the margin allowed.

Liverpool: Hope-street Church.—"The Monthly Calendar" is a bright number, and gives evidence of great activity in all the branches of the life of the church. A particularly interesting series of evening addresses on "Present-Day Problems in Religion and Philosophy," and indirectly "Sociology," is announced. Among the subjects to be dealt with are "The Change in the Scientific and Aggressive Attitude towards a Spiritual Interpretation of the Universe: the 'Natural' and the 'Supernatural'"; "Modern Thought and the Historical Jesus"; "Jesus and the 'Christ Cult'"; "Present-Day Psychological Movements," and "The Personal and Social Applications of a Spiritual Interpretation of the Universe."

Liverpool: Mill-street Domestic Mission.—A meeting of members and friends was held recently at Mill-street to congratulate Mr. Anderton on his thirty years of faithful service in connection with the Liverpool Domestic Mission. A handsome testimonial in the shape of a grandfather's clock was presented to Mr. Anderton, and there were many expressions of the esteem in which he and Mrs. Anderton are held by all who know them.

Liverpool: Rathbone Literary Club.—On Friday, Jan. 28, 1910, a lecture on "Oliver Goldsmith" was given by Mr. J. W. Bell. Col. Goffey, J.P., presided. Mr. Bell said that Goldsmith's works possessed the great quality of lucidity so much praised by Matthew Arnold, and read many charming and faithful descriptions of persons and places from "The Deserted Village," and "She Stoops to Conquer." An interesting discussion followed, which was introduced by the Chairman, and continued by Rev. M. Watkins, Mr. Ellsden, and Mr. Miller. Finally a hearty vote of thanks to Mr. Bell was carried.

Luton.—At the recent meeting the Committee of the London Provincial Assembly agreed to supply Luton congregation with preachers for three months. The services for

the last two Sundays have been conducted by Mr. W. Russell and Mr. T. Gale respectively. The topics of their sermons were "The Enthusiastic and Practical Elements of Christian Life" and "Jesus, the Brother Man." Hopes are entertained of establishing this new movement on a permanent basis.

Newcastle-on-Tyne: Church of the Divine Unity.—A very successful meeting of the Congregational Society was held on January 24, one hundred and fifty members being present in spite of the inclement weather. Mr. Otto Levin, J.P., took the chair, and explained the object of the gathering. He said the worshipful side of their congregational life was being well developed; a spirit of friendliness was also abroad among the members, but the minister and others have felt for some time past that more opportunities for fellowship should be sought. Meetings, at which representatives of the societies growing up in their midst were present, would enable them to confer together on their work. The Rev. A. Hall said that the Committee and he in calling the meeting had three objects in view. First of all, they were desirous of strengthening the bonds of fellowship between the worshippers. Then they felt that their religion should reach beyond their own borders, and that they ought to deliberate upon those social movements which were seeking to uplift the lives of the masses. In the third place, it was necessary that the members of the different institutions of their church should meet in friendly intercourse. There was always the danger, which happily had not shown itself in their church, of different societies pursuing their own interests exclusively, and instead of being helpful influences to the church, actually becoming disintegrating forces. In connection with some of their churches were branches of the Social Service Union, League of Unitarian Women, Young People's Guilds' Union, and Laymen's Clubs. They hoped to combine some of the qualities of all these in the society they proposed. Ald. Affleck proposed that such a society as the one suggested should be formed. Mr. Stewardson, the Revs. A. G. Peaston and W. Wilson also spoke, and it was resolved that for the present there should be no officers, but that the minister and the Church Committee should arrange the meetings from time to time. There would be from four to six gatherings during the winter months.

Southport.—At the annual meeting of the Portland-street congregation held recently the resignation of the Rev. Matthew R. Scott was received. In his letter announcing his intention to accept the offer of the co-pastorship of Mill-hill Chapel, Leeds, he spoke of the hesitation he had felt in accepting the invitation. He had been particularly happy in his work at Southport, and the loyalty of the council and congregation had been all that any minister could desire. He considered, however, that the work in Leeds was great and pressing, and he should not like to think that he had shrunk from the more difficult post because he had been so happy in Southport. In leaving he would have none but happy memories connected with Portland-street. The consideration of the resignation was rendered easier by an intimation which Mr. Scott had made that he would probably be able to stay at Southport until the end of September, thus completing nearly three years' ministry. In a resolution accepting the resignation with deep regret the congregation expressed the wish that they could retain his services, but recognised that he was accepting a call to a more important service and a wider sphere of influence. They placed on record their deep sense of the value of his services, his devotion to the work of the congregation, his happy relations with its members, his spiritual earnestness and exceptional pulpit abilities. They welcomed and gladly accepted the offer of his services until the end of September.

Stalybridge Unitarian Church.—The annual meeting was held at the close of the evening service on Sunday, January 30. The report and financial statement both showed progress was being made at Stalybridge. We closed the year with 213 members as compared with 203 the previous year. The juvenile membership roll, inaugurated in 1908, now numbers 21, as compared with 17 the previous year. The attendances at the church, morning and evening, show a marked improvement, being larger than for several years past. In connec-

tion with the day school, two meetings of the congregation have been held during the year. Long discussions took place at these meetings, and finally it was agreed that the congregation were willing to raise the amount necessary for the proposed alterations to meet the requirements of the Board of Education on the understanding that when such alterations were completed the school should be taken over by the Local Education Committee for a term of years at a rent to be mutually agreed upon. This proposal has been laid before the local authorities, and the reply is that the present schools (which are all church schools) could absorb the scholars at present attending Hob-hill day school, 470 in number. Word has been received from the Board of Education that the school will not be recognised as a day school after April 30, 1911, if the alterations are not completed. The trustees have no objection to the alterations being done, provided the congregation, with or without outside help, are prepared to raise the necessary amount required—£800 to £1,000.

Todmorden.—At the monthly meeting of the Women's League, held on Tuesday evening last, Mrs. Fred Hollimake presided over a good attendance, whilst an admirable address was given by Miss Smithies, of Rochdale, on "The Modern Child: What we are Doing for him." A short discussion followed. At the close a hearty vote of thanks was given to Miss Smithies for her interesting address, moved by Miss Newell and seconded by Miss Holt.

Tunbridge Wells.—We understand that the Rev. G. B. Stallworthy has accepted a cordial invitation to take charge of the congregation for the next twelve months. He will begin his duties on Feb. 6.

Walthamstow.—The annual meeting of the congregation was held on Monday, Jan. 31. Though for various reasons the attendance fell a little short of what was expected, the proceedings were marked by great heartiness and a spirit of hopefulness for the future. The congregation has lately become affiliated to the London District Unitarian Society, and in consequence the meeting was presided over by Mr. Wilson, the chairman of the Committee of the District Society. The secretary, Mr. Morris, presented an admirable report, and the treasurer's balance-sheet was satisfactory. Mr. Wilson, in moving the adoption of the report, congratulated the congregation on the way in which they had held together during a difficult period, and the Rev. John Ellis, in seconding, spoke in similar cordial terms. Addresses were subsequently made by the Rev. W. H. Drummond, on behalf of the Provincial Assembly of London and the South Eastern Counties, and the Rev. J. A. Pearson, representing the London District Unitarian Society.

West Kirby.—All who have taken interest in the movement to found a church at West Kirby will be glad to hear that a great step forward is about to be taken there. Services were commenced in January, 1906, by Rev. H. W. Hawkes at the Public Hall in Grange road, and latterly in the Lower Tynwald Hall, near the railway station. But this accommodation will soon be no longer available, and the question of housing the youthful but vigorous congregation has had to be seriously faced. Thanks to the zeal and energy of Mr. Hawkes, there has been no delay in taking a decisive step. A very convenient piece of land, close to the Public Hall, and only one minute's walk from the railway station, has been leased, and shortly an iron meeting room of suitable dimensions and of agreeable aspect will be placed upon it. The organ which hitherto has been in use in the Domestic Mission in Bond-street, will be purchased and transferred to this building. Mr. Hawkes is about to relinquish his residence at Waterloo and make his home at West Kirby. He will thus be able to devote himself more entirely to the larger duties which will now devolve on him. The members of the congregation have given promises towards the cost of the building amounting to about £130, and an appeal will shortly be issued, asking all in the Liverpool district who sympathise with the movement to meet the adverse balance, which will probably amount to something over £200. It is to be hoped that this sum will be cheerfully subscribed, so that the new movement may start free of debt.

NOTES AND JOTTINGS.

We learn from the *Universalist Leader* that Dr. Hunter, of Glasgow, is about to make a tour in America. He will probably arrive at Boston on April 17, and during the next two months it is hoped that he will visit all the centres of Universalism.

THE Association of University Women Teachers, which has a membership of over two thousand, says the *Guardian*, has had a very successful year. There is an effective registry connected with the Association, through means of which close upon two hundred appointments have been obtained for members at good average salaries. For instance, fifty non-resident posts were obtained at a salary of £120, while other appointments carried with them salaries up to £200. Miss Tuke, Principal of Bedford College, succeeds Miss Janet Case, of Girton, in the presidency.

MR. JAMES MILNE, writing in the *New York Times*, estimates the circulation of "Gladstone's Life" as 130,000. Forty thousand copies were sold in the two-guinea edition, 50,000 in the ten-shilling, and 40,000 in the five-shilling edition.

RADIUM banks (says the *Hospital*) already exist in Paris, Berlin, and New York. It is now reported that one is to be established in London, and will be opened in the course of the year in the Cavendish Square district. Its object will be to amass radium and lend it, on deposit of a banker's guarantee, to medical and scientific men, who may need it for treatment of cancer and other cases. Its price now is about £20 a milligram.

AMONG the legends circulated as excuses for the trade in "osprey" feathers, says a writer in *Bird Notes and News*, is one to the effect that these feathers are used by the bird to line its nest and are taken thence by the plume-hunter at the end of the nesting season. This ingenious notion is, of course, adopted from the history of eider down, but considerably improved upon in the process. The eider duck plucks the soft down from her own breast in order to line the nest, and to envelop and keep warm the eggs during incubation; the down is collected forthwith by the fowling of the district, whereupon the bird strips herself still further for the benefit of the precious eggs. This is not perhaps particularly pleasant for the bird, but the story is at least a credible one, even if it were not circumstantiated by familiar knowledge. The improved version of the egret-hunter must, however, form a considerable trial of faith even to the most credulous, since it sets forth that the egret plucks the long train of feathers from its own back for the lining of the nest; and that these slender delicate plumes, after having been entangled for weeks amid rough sticks and trampled upon and soiled by a family of young birds, are extricated by the plume-hunter for the adornment of my lady's hat! Yet this is the statement made by that eminent apologist of the trade, Mr. Leon Laglaize, and the "nest-feather" has found its way into the worthy company of the "moulted plume" and the "artificial osprey."

Healthward Ho! is the name of Mr. Eustace Miles's new quarterly, which has been started in order to keep those who are interested in the subject of food reform and physical culture in touch with the best ideas that can be gathered on the subject. The editor reminds his readers that the mind must come first, and that ideals are the primary necessity; but the body must be rendered capable of supporting the mind effectually, and every effort must be made to improve the general environment and increase our mental and physical efficiency.

OVERHEARD at tea at a children's party: Dick (aged 4½): I'm a Socialist.
Host: Oh, are you? Then you must give everybody a share of your bun all round the table.
Dick: Oh no! I'm a Liberal Socialist.

UNITARIAN HOME MISSIONARY COLLEGE.

NOTICE is hereby given that the ANNUAL GENERAL MEETING of Subscribers, adjourned from January 26, 1910, will be held at the Memorial Hall, Manchester, on Wednesday, February 9, 1910, the Chair to be taken at 7.30 p.m.

BUSINESS:

1. Annual Report and Treasurer's Statement of Accounts.
2. Election of President, Officers and Committee for 1910. Sir EDWIN DURNING LAWRENCE, Bart., has accepted nomination for the office of President, and will be present and address the Meeting.
3. Re-election of Jubilee Memorial Fund Committee with a view to the completion of the Fund during the present year.
4. Votes of thanks, &c., including vote of sympathy with the retiring President, COLONEL PILCHER, in his illness.

The attendance of subscribers and friends of the College is earnestly requested.

By order of the Committee,

EDWARD TALBOT, } Hon. Secs.
E. L. H. THOMAS, }

COMMENCEMENT OF A NEW VOLUME! Now is the time to start subscribing to "YOUNG DAYS."

Our Young People's Own Magazine,

Edited by Rev. J. J. WRIGHT, F.R.S.L.

CONTENTS OF THE FEBRUARY NUMBER:—

An Invitation. (Picture.)
All Around the World.
The Clever Cheese-maker.
The Biggest Bubble. (Full-page Picture.)
The Mermaid of the Doom-Bar (Chap. II.)
Winifred House. (Aunt Amy's Corner.)
Our Temperance Picture Gallery.
Dr. Channing on the Chief Evil of Intemperance.
Young Day's Guild Work.
Another Year with the Poets.
Planting a Tree. (Poetry.)
Peter the Plowman. (Illustrated.)
Puzzles & Puzzlers.
Editor's Chat, &c.

PRICE ONE PENNY MONTHLY.

Annual Subscription, by Post, One Copy, 1s. 6d.

Published by
THE SUNDAY SCHOOL ASSOCIATION, Essex Hall,
Essex Street, Strand, W.C.

Board and Residence.

KINGSLEY HOTEL

(TEMPERANCE),
HART ST., BLOOMSBURY SQUARE, LONDON.
Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms, Lounge; All Floors Fireproof; Perfect Sanitation; Night Porter, Telephone. Bedrooms (including attendance) from 3s. 6d. to 6s. per night. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day.

Full Tariff and Testimonials on application.
Telegraphic Address "Bookcraft," London.

Telegrams: "Platefuls, London."

Telephone: 3399 Gerrard.

THE NEWTON HOTEL, HIGH HOLBORN.

Opposite British Museum Station. 12 minutes' walk from the City Temple. The centre of the Tube Railways, Shops, and Amusements. Handsome public rooms. Electric light throughout. Room, bath, and breakfast, 4s. 6d. Inclusive terms, 22s. per week.

Personal Supervision of Proprietress.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliff Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply Mrs. POLOCK.



MAKE YOUR OWN RUGS

Of all the Home Industries that of Rug-making has become at once the most fascinating and simple. Valuable and highly artistic rugs and mats—the hand-tufted kind, so delightfully soft and luxurious—can now be made with amazing celerity by using "Wessex Thrums." The Wessex way of rug-making is so easy, all the preliminary tedium of winding and cutting the wool oneself is unnecessary, and rugs can be made into any design and colouring. In all "Wessex" Home-made Rugs, from the simplest to the most elaborate design, there is that distinctive sign of quality, careful colouring, and perfection of finish which place them beyond comparison and in a class apart. For patterns and a charming Illustrated Brochure send 4d. to-day to

THE ART WEAVER'S GUILD,
22, Wessex Works, Kidderminster.

THE LATEST FOUNTAIN PEN, 1909 MODEL.

One of the leading manufacturers of Gold Fountain Pens challenges to demonstrate that their Pens are the very best, and have the largest sale, that no better article can be produced.

They offer to give away 100,000 10/6 Diamond Star Fountain Pens, 1909 Model, for 2/6 each 2/6

This Pen is fitted with 14-carat Solid Gold Nib, iridium pointed, making it practically everlasting, smooth, soft and easy writing and a pleasure to use. Twin Feed and Spiral to regulate the flow of ink, and all the latest improvements.

One of the letters we daily receive:—"It is by far the best of the kind I have ever used."



THE SELF-FILLING AND SELF-CLEANING PERFECTION FOUNTAIN PEN is a marvel of Simplicity; it deserves to be popular. It is non-leakable, fills itself in an instant, cleans itself in a moment—a press, a fill—and every part is guaranteed for two years. The Massive 14-carat Gold Nib is iridium-pointed, and will last for years, and improves in use. Fine, Medium, Broad, or J points can be had.

This Marvellous Self-Filling Pen, worth 15/-, is offered as an advertisement for 5/6 each 5/6

Is certain to be the Pen of the Future. Every Pen is guaranteed, and money will be returned if not fully satisfied. Any of our readers desiring a really genuine article cannot do better than write to the Makers.

THE RED LION MANUFACTURING CO., LTD., 71, HIGH HOLBORN, LONDON, (Agents wanted.)

GRANGE-OVER-SANDS, LANCS.—

Miss ALICE E. PASSAVANT receives Paying Guests, at 2, Newlands. Prospectus on application.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH,

S. DEVON. Ladies as guests. Special advantages for girls visiting alone. Consumptives not admitted. From 35s. weekly.—Prospectus from Miss JONES.

WANTED, near Malvern, a PAYING GUEST. Would suit invalid or anyone mentally deficient. Very good house and garden. Hospital nurse living in house, and, if liked, Eustace Miles cooking. Terms £4 a week.—M., INQUIRER Office, 3, Essex-street, W.C.

LADY NURSE (Hospital trained) offers Invalid a refined and comfortable home. Lovely healthy spot on Surrey Hills.—M. G. c/o The INQUIRER, 3, Essex-street, Strand, W.C.

FURNISHED HOUSE at KINGS-GATE-ON-SEA, just vacant; two sitting, four bedrooms, and every modern convenience. Nominal winter terms.—Apply, T., 14, Farnival-street, Holborn, E.C.

WILL ANYONE adopt a deserted Baby Boy of 2½ years, healthy and bright.—Apply to Mrs. READ, 22, Willoughby Road, Hampstead.

"NAVY SERGE, REAL," as Used in Royal Navy, 1/3½, 1/6½; also black, cream, scarlet; patterns free.—J. BUCKLE, Naval Outfitter, Serge Contractor (Dept. I.), Queen-street, Portsmouth.

FREE!—200 Patterns of charming Irish Linen, Spring Costume Fabric, "Flaxzella." Wide range of fascinating colours and designs. Latest shades, washable, durable, 10½d. yard.—Write, HUTTON'S, 5, Larne, Ireland.

REMNANTS of genuine White Art Irish Linen, for D'oyles, Traycloths, &c. Pieces measuring from half to one yard, sensational bargain, 2/6 bundle. Postage 3d. Write to-day.—HUTTON'S, 5, Larne, Ireland.

NO MORE FOOT TROUBLE

Dry, Warm, Comfortable Feet assured. Wear Dr. Wilson's Electro-Galvanic Socks. Prevent and cure Rheumatism, Gout, Coughs, Colds, and all nervous troubles. Electricity, properly applied, never fails. Wearers soon realize increased vigour and less sense of fatigue. For Walking, Golfing, Shooting, Motoring, &c., &c., they are invaluable. Price 2s. 6d. per pair (say size of boot worn).—Dr. WILSON'S PATENTS CO., 140, Gray's Inn, London, W.C.

BLACK STOCKINGS for 1/3.—Post free from the Knitters. All pure wool, medium weight, 3 pairs 3/6. Gentlemen's socks same price. Write to-day. State size boots. Catalogue free.—CLARKS, Knitters, Clarence-street, York.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.

SIR WILLIAM CHANCE, F.H.A. HARDCASTLE, Bart. F.S.I.

Miss CECIL GRADWELL. Miss ORME.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

CHARLES A. PRICE, Manager.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lamb's Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate—Saturday, February 5, 1910.

* Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3529.
NEW SERIES, No. 633.]

LONDON, SATURDAY, FEBRUARY 12, 1910.

[ONE PENNY.]

JUST PUBLISHED.

Cloth, red edges, Cr. 8vo., 1s. net; by post, 1s. 2d.

PRAYERS FOR CHURCH AND HOME.

A Collection of Prayers from various sources. The Prayers by Rev. R. A. Armstrong, Rev. Dr. Martineau, Rev. John Hamilton Thom, and those by Dr. C. Gordon Ames, Dr. John Service, and others give the volume a unique interest and value. There are Opening, General, and National Prayers, also Prayers for Special Occasions, Short Prayers, Collects, and Benedictions.

Fcap. 8vo., 202 pp., 1s. 6d. net; by post, 1s. 9d.

UNITARIAN AFFIRMATIONS.

Six Lectures. Second Edition.

By R. TRAVERS HERFORD, B.A.

"Mr. Herford's expositions of what some would call the faith which is greater than a creed are suggestive and stimulating, and many to whom they are not specially addressed would find their perusal profitable."—*Newcastle Chronicle*.

"The book is brief enough without sacrificing thoroughness. It is written in earnest by a clear thinker."—*Christian Register*.

BOOK ROOM, Essex Hall, Essex-street, Strand, W.C.
Postage saved by ordering through Bookseller.
Telegraphic Address: "UNITASSOC, LONDON."

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliff Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff. — Apply Mrs. POLOCK.

GRANGE-OVER-SANDS, LANCS.—Miss ALICE E. PASSAVANT receives Paying Guests, at 2, Newlands. Prospectus on application.

LANGLEY HOUSE, DAWLISH, S. DEVON. Ladies as guests. Special advantages for girls visiting alone. Consumptives not admitted. From 35s. weekly.—Prospectus from Miss JONES.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

A SEMI-DETACHED COUNTRY COTTAGE, arranged for ladies, beautifully situated, every convenience. Gas and water, 5 rooms. Rent £26.—Address, enclosing stamps, View Tower, Tenterden, Kent.

NURSE'S QUIET, REFINED HOME.—Invalid or Paying Guest. Massage, Rest Cure, &c. Highest references.—M., Holly Bank, North Parade, Horsham.

Manchester College, OXFORD.

"The College adheres to its original principle of freely imparting Theological Knowledge without insisting upon the adoption of particular Theological Doctrines."

Principal.

Rev. J. ESTLIN CARPENTER
M.A., D.D., D.Litt.

SESSION 1910-1911

Candidates

for admission should send in their applications without delay to the Secretaries.

Bursary of £50 a year.

Exhibition of £70 a year.

Scholarship

of £90 a year, offered to Undergraduate Students for the Ministry.

Bursaries

tenable at the College offered to the Students for the Ministry.

Dr. Daniel Jones' Bursary offered to Ministers for further period of study.

Arlosh Scholarship

of £120 per annum open to Students for the Ministry who have graduated with distinction at any British or Irish University.

For further particulars apply to the Principal, or to

A. H. WORTHINGTON, B.A.,
1, St. James' Square, Manchester.

Rev. HENRY GOW, B.A.,
3, John Street, Hampstead,
London, N.W.

Hon. Secs.

BOOKS. Publishers' Remainders.

Books, in new condition, at Bargain Prices.

New Supplementary Catalogue, Post Free.

GOWER'S TOWER OF LONDON (Vol. II.), 1603-1898. (Stuart and Hanoverian Times.) 55 Photogravure Plates, &c. Published 21s. net, offered at 5s. 5d. post free.

HENRY W. GLOYER, 114, Leadenhall St., E.C.

"THE UNITARIAN MONTHLY."

Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to Editor, The Parsonage, Mottram, Manchester.

Schools.

LEITCHWORTH SCHOOL, HERTS.
Bracing climate; aims at developing health, intellect, and character. Thorough unbroken education from 6 years upwards. Boys taught to think and observe, and take interest in lessons. All religious opinions honourably respected. Outdoor lessons whenever possible. Experienced care of delicate boys. Well-equipped new buildings

Principal: J. H. N. STEPHENSON, M.A.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

In the country, four miles from Crewe. Preparatory Department recently added. Boys admitted on the Foundation at half fees.

For particulars apply to the HEAD MASTER, or to the Clerk to the Governors, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL

AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

Term began January 15.

A Class for Intermediate Arts Examinations will be formed in January.

ST. GEORGE'S WOOD, HASLEMERE, SURREY.

SCHOOL FOR GIRLS. Sandy soil. 608 feet above sea-level.—Principal, Miss AMY KEMP.

THE SUNDAY SCHOOL ASSOCIATION.

MANUALS OF
EARLY CHRISTIAN HISTORY.

Edited by

J. ESTLIN CARPENTER, M.A., D.Litt., D.D.

THE EARLY CHURCH:

ITS ORDERS AND INSTITUTIONS.

By A. HERMANN THOMAS, M.A.

Cloth, 2s. 6d. net. Postage 4d.

The *Christian World* says:—"The reader is presented with the gist of the best and most recent work on the subject, and Mr. Thomas's sketch of the gradual development of orders and doctrines is as interesting as it is undoubtedly competent."

A complete Catalogue of the Publications of the Association sent post free upon request.

London: SUNDAY SCHOOL ASSOCIATION
Essex Hall, Essex Street, Strand.

OUR CALENDAR.

SUNDAY, February 13.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 11.30, Morning Conference; 7, Rev. J. HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11, Rev. J. C. BALLANTYNE; and 7.
 Brixton Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. GEORGE CRITCHLEY, B.A.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley (East), Squires-lane Council Schools, 6.30, Mr. WALTER RUSSELL.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. J. ELLIS; 6.30, Mr. EDWARD CAPLETON.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. HENRY GOW, B.A.; 6.30, Rev. STOPFORD A. BROOKE, M.A.
 Harlesden, Willesden High School, Craven Park, 7, Rev. CHARLES ROPER, B.A.
 Highgate-hill Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; and 7.
 Ilford, High-road, 11, Mr. JOHN KINSMAN; 7, Rev. W. H. DRUMMOND, B.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11, Rev. F. HANKINSON; 7, Rev. A. A. CHARLESWORTH.
 Kilburn, Quex-road, 11, Rev. CHARLES ROPER, B.A.; and 7, Rev. J. A. PEARSON.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30, Mr. THORNTON.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15, "Faith," and 7, "Social Reconstruction, How?" Rev. C. R. W. OFFEN.
 Stratford Unitarian Church, 11, P.S.M., Mr. A. M. STABLES; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. J. C. BALLANTYNE.
 Wood Green Unity Church, 11 and 7, Rev. Dr. MUMMERY.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. JOHN WORSLEY AUSTIN, M.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30, Rev. E. W. SEALY, M.A.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. HERBERT MCLACHLAN, M.A., B.D.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30 and 6.15, Rev. E. W. LUMMIS.
 CHATHAM, Unitarian Christian Church, Hammond-hill, 11 and 6.30, Rev. FREDERIC ALLEN.

CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. E. R. FYSON.
 CHELTENHAM, Bayshill Unitarian Church, Royal Well Place, 11 and 7, Mr. H. J. CHARBONNIER.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. E. H. PICKERING, B.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Mr. E. S. RUSSELL, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. HERBERT V. MILLS.
 GORTON, Brookfield Church, 10.45 and 6.30, Rev. GEORGE EVANS, M.A.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPTSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. D. DELTA EVANS.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. T. R. SKEMP.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service (only), 11.
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

NOTICE.

The columns of THE INQUIRER afford a most valuable means of directing special attention to

Situations Vacant and Wanted, &c.

Particulars of the exceedingly moderate charge made for the insertion of notices of this kind will be found at the foot of this page.

DEATH.

CLARKE.—On February 6, at Bridgwater, Charlotte Chatfield Clarke, younger daughter of the late Abraham Clarke, Esq., J.P., of Carisbrooke House, Isle of Wight, in her 73rd year.

Situations

VACANT AND WANTED.

TO PARENTS AND GUARDIANS. KYNOC LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

LADY highly recommends a Lady by birth who wishes to live with Unitarians, as COMPANION-HOUSEKEEPER. Experienced, kind, reliable, useful.—Address, Joy, 3, Essex-street, Strand, W.C.

LADY desires re-engagement as COMPANION to elderly lady or gentleman. Would undertake mental case. Highly recommended.—Address, Miss FLYNN, Reynella, Killucan, West Meath.

PASTORATE of MISSION CHURCH required by Lay-Preacher. London or South of England preferred. Excellent references given.—Write, "PASTORATE," 3, Essex-street, Strand, W.C.

WILL ANYONE adopt a deserted Baby Boy of 2½ years, healthy and bright.—Apply to Mrs. READ, 22, Willoughby Road, Hampstead.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—
 PER QUARTER s. d.
 PER HALF-YEAR 1 8
 PER YEAR 3 4
 PER YEAR 6 6
 One Shilling per year extra will be charged if credit is taken.
 Cheques, &c., for Subscriptions, &c., should be made payable to E. KENNEDY, at the Publishing Offices, 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect to Advertisements to be made to Messrs. ROBERT C. EVANS & Co., Byron House, 85, Fleet Street, London, E.C. (Telephone, 5504 Holborn.)

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	99	BOOKS AND REVIEWS:—		MEETINGS AND SOCIETIES:—	
EDITORIAL ARTICLE:—		Servetus	104	Sustentation Fund	106
The Task of Reconstruction	100	The Mission of the Holy Spirit—Short		British and Foreign Unitarian Association	107
LIFE, RELIGION AND AFFAIRS:—		Notices	104	The Depressed Classes Mission in India	108
The Fifth World-Congress of Religious		Literary Notes	105	Channing House School	108
Liberals.—II.	101	Publications received	105	British League of Unitarian and other	
The New Labour Exchanges	102	FOR THE CHILDREN	105	Liberal Christian Women	108
QUESTIONS AT ISSUE:—		MEMORIAL NOTICES:—		NEWS OF THE CHURCHES	109
“The Collapse of Liberal Christianity”	102	James Allanson Picton	106	NOTES AND JOTTINGS	112
		Miss Todd	106		
		Miss Charlotte Chatfield	106		

* * *All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.*

NOTES OF THE WEEK.

WE have this week to record the death of Mr. J. Allanson Picton, who was known personally to many of our readers as a friend, and to a much wider circle as a strong advocate of educational reform and liberal religion. Mr. Picton came prominently before the public as a wrter many years ago with his book on the “Mystery of Matter,” which was published in 1873, and since that time a long series of books and articles has issued from his pen. But it is as a public speaker, first in the pulpit and then on the platform and in Parliament, that he will be remembered. In religion he was a convinced Pantheist, and it is seldom that an abstract philosophical creed has been preached with greater fervour. He always contrived to fill its vague categories with the personal affections of his early evangelical faith. His chief work was done in the cause of education, and he never swerved from the position described in the watchwords, “Free,” “Secular,” and “Compulsory,” on which he was elected to the first London School Board.

ON the need of moral instruction Mr. Picton was emphatic, but he distinguished it in his own mind from the formulated doctrines and definite Bible teaching with which it is often associated, and he was keen to detect and oppose any attempt at compromise. Possibly his influence on educational reform would have been even greater than it was, if his mind had been swayed by a less rigorous logic. In a letter to the *Manchester Guardian*, Professor Sadler writes of him and his service to education as follows:—

“In the years 1907-8 he served with much diligence as a member of the Executive Committee which conducted an international inquiry into methods of moral instruction and training in schools. Our task was a difficult one. We were conscious of much fundamental agreement

among ourselves, but also of great diversity of judgment in regard to crucial points of difference. Mr. Picton was one of those who helped us to distinguish between what was central in the problem and what secondary. He drew nearer to us who had an outlook which was not his, and we learnt from his criticism to probe the meaning of our words. Those who served with him during that long and anxious inquiry will always remember with gratitude his candour, his courage, and his considerate regard for convictions which he did not share.”

Some personal reminiscences of Mr. Picton by an old friend appear in another column.

AN admirable address was given by Miss May MacArthur at the Conference of the Women’s Labour League, held at Newport on Monday. The function of the Women’s Labour League was, she said, above all things, to bring the mother spirit into politics, and she believed that they were doing that more and more. It was often said that women were conservative, and she thought that that was quite true. It was only because they were conservative that they were members of the Women’s Labour League. They wanted to conserve all that was best in our national life, and it was only through their League and the Labour party that they could do it. They women were fighting for fundamental things. They wanted for everybody food and shelter and raiment. They wanted a growing chance for children, and for themselves and for their men-folk time to think, time to dream, time to laugh, time to hold communion with each other. Their movement was necessarily against any spirit of sex antagonism and sex war. They realised that industrial evils afflicted men and women alike, that they had got to work out their industrial salvation together, and that they must do it hand in hand. “Woman’s cause is man’s. They rise or fall together.”

THE National Committee to Promote the Break-Up of the Poor Law has now its monthly organ, which is published under the name of the *Crusade* at a penny. The foreword states that the Majority

Report of the Royal Commission on the Poor Laws has “failed to gain any substantial support either from politicians or from the public,” while “the Minority Report is undeniably alive,” and can claim a long list of well-known advocates, including 105 Members of Parliament against fourteen who prefer the Majority Report. A new work by Mr. and Mrs. Sidney Webb on “English Poor Law Policy,” which consists of a detailed analysis of the policy of Parliament and the Local Government Board from 1834 down to the present day, with four supplementary chapters on the Majority and Minority Reports, has been issued this week.

The proposal to erect a statue of Emerson at Concord, Mass., by public subscription, has been revived. “The spiritual power and fitness of this monument,” says *Unity*, “will lie in the fact that it will be built by his admirers all the world over—by the small gifts of the many, not the large gifts of the few.” From the appeal which has been issued we may quote the following sentences:—“Every year brings an increasing number of pilgrims to Concord who are drawn there by their veneration for Ralph Waldo Emerson, and who see his house and the places which he loved, but find no fitting image of the man. It has seemed to many that this want should be supplied, and that the wide circle of men and women who are indebted to his teachings would be glad to join in erecting a statue of Mr. Emerson in the town from which he sent to the world the message which has done so much to uplift humanity and where he lived and died.”

The recent publication of the first two volumes of Emerson’s Journals should stimulate a desire to help in this project on the part of many of his English readers. Contributions should be forwarded to Messrs. Lee, Higginson & Co., 50, State-street, Boston, Mass.

WE are glad to learn that Mr. John Harrison is much better. He will preside this (Saturday) afternoon at the stone-laying of the new Unitarian Church at Lewisham at 3 p.m.

EDITORIAL ARTICLE.

THE TASK OF RECONSTRUCTION.

Now that the strong excitements of the Election are past we may, perhaps, hope for some recovery of thoughtfulness. The methods of appeal by pictorial poster and violent speech, with which we have grown familiar in the last few weeks, are based upon the frank belief that political action is determined more by emotional prejudices than by reasonable convictions. Perhaps in this there is a sound instinct for one of the characteristics of the practical English mind. We have a great deal of political energy. We have very little serious political thinking. We are inclined to deal with difficulties piecemeal as they arise, and to advocate a noble policy in a spirit of sheer opportunism. Somehow, we think, it comes out all right in the end; the gains more than balance the losses, and slowly the country forges ahead on the path of progress. Even our literature possesses few great treatises which deal with the theory of the State or the aims of political action, apart from the items of the party programme or the pleasant fancies of the Utopian dreamer. And yet, even for the crowd, however little it may discern them, action is determined by intellectual and moral forces. We are all unconscious idealists stretching forward to the unknown, eager to grasp the unattained, which is to banish the winter of our discontent and give us the desire of our hearts, whether our ideal be two pipes of tobacco where we only smoked one before, or 10 per cent. on our investments, or the Kingdom of God for the poor in spirit.

It is greatly to the public advantage that we have a few serious students of public affairs, who are able to persuade us, from time to time, to think with them clearly and imaginatively upon the issues of national life and our social polity. Mr. J. A. HOBSON belongs to this select company, and his latest book, *The Crisis of Liberalism** (we prefer its sub-title, *New Issues of Democracy*) is, we think, the greatest contribution which he has yet made to thought in politics. The time of its appearance, just before the Election, was perhaps unfortunate, for no book demanding serious attention could hope to win a hearing in the babel of platform oratory and Election addresses. But now that these things are past and the sound of the drums is dying away in the distance, wisdom may again lift up her voice and speak to us from these pages. Nor is the message only for those who are of Mr. HOBSON's party. This attempt to picture the advancing life of the democracy, its controlling aims and its besetting dangers, should appeal strongly to people, whatever their political temperament, who are conscious of the confusions

of the modern world, the irruption of new forces and the disappearance of old solutions. Here is high and disinterested thinking which must challenge attention even when it provokes dissent.

But we refer to Mr. HOBSON's book here specially for this reason. He is an idealist, that is to say, he sees the world as a spiritual creation, and human society not as a mechanical contrivance but as controlled by the forces of the soul. Ultimately our politics are the expression of our religion, of the kind of God we worship or the final good we pursue. According to this conception liberty and a wider diffusion of physical good, or it may be an enlargement of the functions of the State and a growth of public co-operation, find their justification upon the spiritual plane. "Distinctively economic liberties," he says, "are evidently barren unless accompanied by a far more adequate realisation of spiritual and intellectual opportunities than is contained in our miserably meagre conception of popular education. For education in the large meaning of the term is the opportunity of opportunities, and the virtual denial to the majority of the people of any real share of the spiritual kingdom which is rightly theirs must remain for all true Liberals an incessant challenge to their elementary sense of justice, as well as the most obvious impediment both to the achievement and the utilisation of every other element of personal liberty. It is this truth that also underlies the great struggle against Militarism and Imperialism, which assumes so many shapes upon the stage of politics, and which, driven to its last resort, will always be disclosed as the antagonism between physical and moral force, as the guardian and promoter of civilisation."

In a similar vein Mr. HOBSON dwells with great force upon the false analogies which have been drawn from biology in order to justify a purely economic interpretation of history and the maintenance of our traditional social strata based upon economic advantage. "The neglect of the part which mutual aid or conscious co-operation plays in the true biological conception of life is," he tells us, "a significant feature of the selective method of this class sociology. Nay, even when the suspension of internecine struggle within the group is recognised as a condition of progress, the lesson deduced is that the suspension implies the fiercer and more effective struggle for life between groups, nations, or races. A whole sociology of Imperialism is built on this alleged necessity, ignoring the true central teaching of biology that as man ascends above the rest of animal creation his struggles are directed less and less against his fellow-men, more and more for the control of his material environment." Mr. HOBSON sees clearly how fatal this physical doctrine is to our spiritual enthusiasms and to any widening of opportunity

by the overthrow of exclusive privilege. It is materialism, used for our own ends, and it cuts equally at the roots of the Christian compassion which would alleviate the miseries of the poor, and of the social reconstruction which would try to render them impossible.

But lest any of our readers should imagine that Mr. HOBSON is an advocate of a class war, we must hasten to add that his pages are shot through and through, even when he is dealing with strictly economic and industrial problems, with the conception of society as a whole, no longer broken into fragments by artificial barriers of privilege and the wrongs of the disinherited, but rescued from disaster by a larger equality of opportunity and unified by the recovery of a living faith. It is to this spiritual task of reconstruction that he turns in the very suggestive chapter at the end of his book. We have lived too long in classes, in higher and lower strata, in the confinement of denominations. For fifty years "educated" opinion has succeeded in protecting its sacred enclosures from the invasion of large disturbing thoughts. But now everywhere there is the uprising of restless heresies in morals and religion, "the spiritual makeshifts of an age of disillusionment," which are the symptoms of the need and the desire for a new spiritual synthesis. "What is most needed now," he says in words which are as vital for religion as for sociology, "is a fuller consciousness among those who in different fields of thought and work are moved by this spirit, a recognition of their unity of purpose and a fruitful co-operation. This is more possible and more desirable, because it is not sought to secure adhesion to any common formulæ or any creed, but only to a common temper and a common outlook. But we have so much faith in facts as to believe that this temper and this outlook will work towards a community of thought and feeling, not indeed fusing or subjugating personality, but representing fairly and truthfully in a 'practical philosophy' of life what is common to mankind, while leaving liberty for the uniqueness and waywardness of the individual." It is still a vision and a dream, but they are words of truth and soberness, and nowhere will they evoke a more cordial response than in the fellowship of noble minds, who still work and pray behind the separating walls which the religion of the past has created for them, but see them already crumbling into dust in the advent of a larger church and a fairer day.

THE annual meeting of the Moral Education League, to which we referred last week, will be held at Essex Hall, Essex-street, Strand, W.C., on Monday, February 21, at 8.15 p.m. Any one interested can obtain cards of invitation by applying to the Assistant Secretary of the Moral Education League, 6, York-buildings, Adelphi, W.C.

* London: P. S. King & Son, Pp. xiv—214, 6s.

LIFE, RELIGION & AFFAIRS.

THE FIFTH WORLD-CONGRESS
OF RELIGIOUS LIBERALS
AT BERLIN, AUGUST 6-10, 1910.

A FORECAST OF THE WORK AND PLAY OF
THE CONGRESS BY ITS EXECUTIVE
SECRETARY, CHAS. W. WENDTE, D.D.
II.

THE addresses of the retiring President, Rev. Samuel A. Eliot, D.D., of Boston, and the incoming President, Hon. Carl Schrader, of Berlin, and the report of the General Secretary, Rev. Charles W. Wendte, of Boston, will introduce the first regular session of the Congress. They are to be followed by three brief papers on the theme, "What Religious Liberals of other Nations Owe to the Religious Genius and Free Theological Science of Germany." The speakers will be Principal J. Estlin Carpenter, D.D., of Manchester College, Oxford; Prof. Dr. Gaston Bonet-Maury, of the Free Faculty of Protestant Theology, Paris; and Prof. Francis G. Peabody, D.D., of Harvard University, who, as the first exchange professor at the University of Berlin a few years since, may be sure of an especially cordial welcome.

A GERMAN SYMPOSIUM.

At the evening session will begin a series of papers by leading theological professors and divines of Germany designed to give a succinct and clear exposition of the present state of German theological science and Church life. This presentation has been arranged at the special request of the foreign members of the Congress, who desired in this way to meet face to face many of the great teachers whose writings have been to them valued sources of philosophical and religious culture. While these addresses, some fifteen in number, are too numerous to cite in detail, it is sufficient to mention a few of them to indicate their drift and value. Prof. Dr. Adolf Harnack, of the University of Berlin, will speak on "The Double Gospel in the New Testament and its Significance for the Present Day." His colleagues, Prof. Herman Gunkel and H. Von Soden, will treat respectively of the result of Old and New Testament criticism. Dr. Heinrich Weinel, of Jena, one of the most prominent theological teachers of Germany, will speak on "The Study of Theology"; Prof. Bousset, of Göttingen, on "Jesus"; Prof. Dr. Otto Baumgarten, of Kiel University, on "Religious Education"; Prof. Dr. Troeltsch, of Heidelberg, on "The Prospects of a Free Christianity in the World"; Prof. Dr. Wm. Hermann, of Marburg, on "German Kind and the Gospel"; Rev. G. Traub, of Dortmund, on "The Social and Practical Work of the German Churches."

Finally, last but not least, Prof. Dr. Rudolf Eucken, of Jena University, will discourse on "Religion and Philosophy." Printed copies of these and the other addresses in English will be distributed at each session to facilitate a better understanding of the speakers.

THE FOREIGN SPEAKERS.

A series of scholarly papers by foreign delegates will also be delivered at sectional meetings of the Congress. Among the lecturers will be the Rev. Philip Wicksteed, Prof. B. D. Eerdmans, Kuenen's successor in Old Testament criticism in the University of Leyden, and his colleagues, Prof. H. Y. Gruenewegen and H. Lake, Rev. Dr. Fries, a leading Lutheran clergyman, of Stockholm, Sweden; and, it is hoped, Rev. L. P. Jacks, editor of *The Hibbert Journal*; Prof. Dr. L. Ragaz, of the University of Zurich; Prof. H. Von Merczying, of St. Petersburg; Prof. G. Boros, of Kolozsvár, Hungary; Prof. S. C. Hall, of the Union Theological Seminary, New York; Prof. B. W. Bacon, of the Yale Theological Faculty; Prof. Dr. Jesse H. Holmes, Swarthmore College; Dr. George H. Ferris, Pastor First Baptist Church; and Rev. Charles E. St. John, Pastor First Unitarian Church in Philadelphia; Rev. Dr. Thos. W. Slicer, of All Souls' Unitarian Church, New York; Rev. U. B. B. Pierce, Chaplain U. S. Senate, Washington; Rabbi Dr. Emil G. Hirsch, Chicago; Rev. Dr. Pedro Ilgen, Pastor German Evangelical Church, St. Louis; Rev. Dr. David Philipson, of Cincinnati; Rev. Dr. Frederick W. Perkins, of Lynn, Mass.; and Rev. Fred. A. Bisbee, editor *Universalist Leader*. It is hoped also that Sir Oliver Lodge, of Birmingham, and Abbé Loisy, of Paris, may read papers.

RELIGIOUS TOLERATION.

The remaining features of the Congress will attract attention by their novelty, and evident intention to promote the spirit of tolerance and fraternity among the various religions of the world. "The Just and Sympathetic Relations which should Exist among Communities of Christendom" is the general subject on which addresses are to be made by a Protestant, a Roman Catholic speaker and a Modernist, the latter being Prof. Sabatier, of Assisi, Italy. Addresses will also be given by an orthodox and a liberal Protestant, and representatives of the modern sects, such as Theosophists, Spiritualists, Salvation Army, Christian Scientists, and the Freie Gemeinden, or Freethinkers, of Germany. Pastor Wilfred Monod, of the Church of the Oratoire, Paris, is to make one of the principal of these addresses, whose sequence is still to be provided for.

A discussion of great significance has been arranged between Rev. Dr. Frank O. Hall (Universalist), of New York, and Claude Montefiore, Esq., of London, the learned Jewish scholar, on "The Relation which should Exist between Liberal Christians and Modern Jews."

The final topic of the Congress is concerned with the attitude and duty of Liberal Christians towards non-Christian religions and peoples. Vice-Rector Dr. Montet, Professor of Semitics, at the University of Geneva, will discourse on Liberal Mahometanism; a Christian Japanese, Prof. Minami, of Tokyo, on the religious problem in his country; a member of the Society of Hindoo Theists and a Buddhist on their respective forms of faith, while Prof. Rohrbach,

of Berlin, will give a closing paper on "Race and Religion."

One of the excellent provisions of the Congress is that no paper shall be over thirty minutes in the reading. If it is longer the rest of it may be printed but not read.

EXCURSIONS.

The social side of the Congress is not to be neglected. A reception tendered the ladies from foreign countries by their German sisters, a closing banquet to the delegates, and other hospitalities will be extended.

At the close of the proceedings an excursion will be made to three historic seats of German religion and culture—to Wittenberg, where are Luther's home and grave, and to Weimar, with its memories of Goethe, Schiller and other great names in German literature. In the evening, at Weimar, a series of brief papers in English on "Religion and Literature" will be delivered. Prof. Paul Jaeger, on "Goethe's Religion"; Kristofer Janson, of Norway, on "The Religion of Ibsen and Bjoernson"; and on "The Religion of Tolstoi," by a Russian yet to be selected.

The next morning, August 12, the company will proceed by train to Eisenach, and spend the day amongst its scenes of beauty and historic impressiveness. At the ancient Wartburg, above the town, a final session will be held, with addresses emphasising the truth that the Liberal Christian to-day is the legitimate spiritual descendant of Martin Luther, the great religious genius of the ages, and must carry his gospel of personal independence, reason and conscience, as developed by modern knowledge and insight, to all the peoples of the earth. With this conviction, reinforced by the singing of Luther's great battle hymn of the Reformation, "A mighty fortress is our God," the work of the fifth International Congress of Religious Liberals will for the time being come to a close.

But not its play. The American party will keep on to Munich and Ober-Ammergau, where, on Sunday, August 14, they will witness the Passion Play. Returning to Munich, the following day, an opportunity will be given to attend one of the gala Mozart or Wagner performances in that city. Thence to Zurich and Lucerne, with an excursion to the Rhigi, and a return northward to Paris, whence, after a three days' stay, the party will embark for Antwerp and sail for home, arriving in Boston on September 3.

A TRIP TO HUNGARY.

A smaller section of the American excursionists, mostly Unitarians, will leave the party at Munich on August 16 in order to take part in the 400th anniversary at Kolozsvár, in Transylvania, of the planting of the Unitarian Church in Hungary by their first bishop, Francis David. Despite the great persecutions they have endured, there still remain over one hundred Unitarian churches in that country, in a flourishing condition, who will give a warm welcome to their foreign guests and co-religionists. From Linz the party will sail for a day down the lovely Danube to Vienna, thence to Budapest, the capital of Hungary, said to be the most

beautiful city in Europe. After a quiet Sunday, the journey will be resumed to Kolozsvár, among the Carpathians, where a stay of four days will prove to be full of picturesque charm and historic interest. Returning to Budapest, the route lies across the great Hungarian plain to Agram, and through a mountainous country to Fiume, a beautiful port on the Adriatic. Thence by day-boat to Venice, touching, on the way, at Abbazio, loveliest of Adriatic towns, and arriving in sight of the Doges' Palace early in the evening.

THEODORE PARKER ANNIVERSARIES.

From Venice the pilgrims will journey on to Florence, where, in fulfilment of their mission, they will seek out in the little Protestant cemetery the grave of a distinguished citizen of Boston, Theodore Parker, and lay a wreath of commemoration upon it in celebration of the 100th anniversary of his birth and the 50th year after his death. We may be sure that the kindred dust of Mrs. E. B. Browning, Arthur Hugh Clough, Walter Savage Landor, and General Lord Napier, all of whom lie buried here, will not be omitted in this recognition of heroic and saintly character.

From Florence the little party will return by various routes to their English and American homes. A summer rich in impressiveness and memories will have been passed, and the influential part which our liberal fellowship plays in the modern history of thought and religion will have been once more strikingly illustrated.

THE NEW LABOUR EXCHANGES.

THE National Labour Exchanges opened on February 1 have begun their work under the best of auspices. They have the support of social workers, of politicians, drawn from every party, of employers and employed alike. They are based upon the experiences of countries like Germany and Switzerland, where similar institutions are already in existence, with such alterations as national and local conditions demand, and such extensions as circumstances appear to justify. They are, moreover, in great part manned by people who have devoted years of work and study to the wise treatment of social questions. It is not claimed for them by their most ardent advocate that they will solve the problem of unemployment, but they are an indispensable preliminary step to any scientific treatment of the problem. They will give some meaning to the term "labour market," which until the establishment of the Exchanges was a fiction in this country, inasmuch as labour was the only commodity for which there was no recognised market, and will serve to put into rapid communication with each other the man who wants work, and the man who has work to offer. They will therefore be a great convenience and saving of time to both classes. The employer will not have to fetch men from the street corner or the public-house; the worker will be saved the misery and deterioration in character, physique, and industrial capacity which comes to those whose lot is the ceaseless, aimless, indefinitely prolonged tramp in

search of employment. These new agencies for increasing the fluidity of labour will also, it is confidently believed, help greatly towards decasualisation by dovetailing one trade with another. There is no month in the year when some trade is not as its busiest, and much may be done by wise forethought to make the requirements of one trade make up for the defects in another, thus reducing what is perhaps the greatest industrial evil of the present time—chronic underemployment. Lastly the Exchanges will have the indirect, but invaluable effect of classifying labour, gradually sorting out the work-shy from the genuine unemployed, and supplying what hitherto has been impossible to procure, some sort of accurate statistics as to the rate of employment in the various trades at different seasons, and as to the total number of unemployed over any given period. This will clear the way for the reforms suggested by both sections of the Poor Law Commission.

It may be of some interest to glance at a few of the results which Germany has achieved by the numerous labour exchanges already established. These are of different types: some municipal, as in South Germany; some voluntary, as at Berlin; while others combine certain features of both. The extent to which they are used and the efficiency they have attained is shown by the fact that the Imperial statistical office now receives regular returns from more than 700 *Arbeitsnachweise* which fill from 150,000 to 180,000 situations per month, at an average cost ranging from 4½d. to 10d. each.

There is a public labour exchange in nearly every municipality of 50,000 inhabitants. That at Berlin, which is on the voluntary principle and is the largest single institution of its kind, in 1906 succeeded in filling nearly 100,000 situations.

On the whole the success of these institutions is largely to be ascribed to the support they have from the first obtained from public authorities of all kinds, sometimes in the shape of a municipal grant-in-aid, sometimes by free advertisement in official literature and on official buildings, or by reduced fares on State Railways for applicants who are being sent to a distant job, or by the compulsory use of the exchanges by public departments needing workers.

Particular features and special successes of some of these institutions are interesting, in view of the suggestions made in both Poor Law Commission Reports. The Labour Office at Freiburg fills the largest number of situations in proportion to the population of the town, and has also exemplified one of the results which it is hoped will follow the establishment of the British Labour Exchanges. Out of 22,468 who registered in 1906, 34.3 per cent. were still in work at the time of their application. Hence we see how exchanges may help a man to get a fresh job before leaving his old one, thus avoiding the waste of time, energy, and money usually involved in the hunt for fresh employment. The exchange at Munich has the duty of providing the municipal statistical office with material for "Statistics as to the movements of the demand for and supply of labour in each occupation, and at var-

ious seasons." The same exchange appears to have led the way in another direction which will have the sympathy of social workers of all shades of opinion, and which is being provided for in connection with our own new system. "The attention of all boys and girls in the elementary schools is called to the exchange a few months before they leave, and they are encouraged to register there, and subsequently to call there from time to time (being let out from school for the purpose) to see if a suitable situation has been notified. In this way they, as a rule, have all their arrangements completed before they actually leave school. According to the Munich report for 1906, the vast majority of all situations for apprentices in the city were filled through the Labour Office." (Beveridge, "Unemployment," pp. 247, 248). The exchange at Cologne, which is an example of the mixed type, is directed by a representative body of employers and employed appointed under the supervision of the municipal authority and deriving all funds from it. It has two special features as a part of its work, (1) it keeps a "house-exchange," or register of workmen's dwellings, (2) it has a scheme of assisted insurance against winter unemployment, somewhat similar to that at Stuttgart, where since 1907 there is a scheme of augmenting from a municipal fund unemployed benefits paid by trade unions to their members.

If on this side the North Sea we established two labour exchanges for every one of Germany's and twice as efficient, it would be a more enlightened and, in the long-run, more effective way of applying the idea of "the two-power standard!"

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

"THE COLLAPSE OF LIBERAL CHRISTIANITY."

To the reasonable request for evidence that historical Christianity began with a Christos cult, worshipping a patron deity, Dr. Anderson answers in the last issue of the INQUIRER with four columns of hypothesis and opinion. Not one of the distinguished scholars whose works he refers to, apart from the editor of the *Quest*, supports his strange theory of Christian origins. Dr. Anderson marshals his evidence under six heads, but every single fact he quotes is quite consistent with the generally accepted theory that the record of the "beginning of the Gospel of Jesus Christ," as contained in the Synoptics, is the basis of historic Christianity. The interpretation of that record is a totally different matter. One has only to call to mind the claims made by the fathers and emphasised by Tertullian to be in the line of the apostles, and to hold the traditions handed down through them, to understand the importance attached to this question of origin during the early centuries of Christian

history. The wisdom of those centuries selected a mass of literature, the books that now form our New Testament, and consigned to oblivion many highly imaginative apocalyptic and spurious works. Whenever any of those lost manuscripts are unearthed there is a great outcry, and new theories are set up; but a calm examination of them all has so far led scholars to approve the judgment of the early church, and, by comparison with these other writings, to exalt the value of our gospels and epistles. Possibly the early church had good reason for rejecting "the Odes of Solomon," and the apocryphal gospel on which it seems to be based. But the fact of the existence of these early gospels is nothing new. St. Luke himself informs us that many attempts had been made to tell the gospel story, and both he and St. Matthew clearly selected from existing material. The fact that they rejected any story based upon the Christos-club theory of Dr. Anderson (were we to grant the existence of it) is fatal to the validity of such a theory. Assuming the existence of such a Christos cult, is it not curious that it left behind it no definite mark upon literature, and had no influence whatever upon the historical development of the Christian Church?

The fact that this is so is indisputable; and this fact, once acknowledged, reduces the interest in Dr. Anderson's theory from the vital to the purely academic. If Christos-cult clubs can be proved to have existed, it will be an interesting historical discovery, nothing more. That Christianity took its rise in such a club is, in face of the earliest and most trustworthy documents we possess—viz., our synoptic gospels and the acknowledged Pauline epistles—unprovable. The attempt to sever Paul from the historic Jesus is an outrage on reason. That Paul had Messianic ideas prior to conversion is not to the point. So had every Jew. If we are to believe Paul's own letters, the great revelation that changed heaven and earth for him was the vision of Jesus the crucified, whose followers he was persecuting. With James and Peter and John, the chief of those followers, he took counsel, and through them he is linked on by an indissoluble chain to Jesus "the Prophet," "the man approved of God," as Peter himself described him.

Dr. Anderson emphasises the fact that Paul had determined "to know nothing but Christ, and him crucified." Where apart from the gospel narrative and the Pauline epistles will he find the notion of a crucified Christ? Is it believable that any club would identify its patron deity with a crucified carpenter? The fact that Paul could not think of Christ apart from the crucifixion binds him to the historic Jesus, who was so crucified; indeed according to my conception of Pauline Christology it was the crucifixion that made it possible for Paul to see that Jesus was indeed the Christ—though not the Jewish Messiah of Paul's pre-Christian dreams.

Nor is Dr. Anderson safe in arguing from the apostle's silence that he did not emphasise the teaching of the human Jesus. There is much in the accepted Pauline epistles that is akin both in style and spirit to the teaching of the gospels. See, e.g., Romans xii. and Galatians v. 13 to vi. 10.

Personally, I can attach but slight importance to the conclusions Dr. Anderson would have us draw from the correspondence between Pliny and Trajan. Of what value is a description of the meetings of Christians in the year 112 as an indication of Christian origins in face of documents like our gospels, which predate the Pliny letters by forty years or so? Pliny could only get hold of the Christians by applying the law against clubs until he had got Trajan's consent to treat Christianity as an illicit religion, and it is a strong argument against the club theory that the meetings for the common meal were discontinued, whereas the religious services were kept on in spite of persecution. Moreover, it was quite natural for one familiar as Pliny was with the apotheosis of the Cæsars to describe the exalted reverence of Christians towards Christ as offered "to a God."

As to the contention that the Christ of the gospels is not historic, but the coloured reflection of the church; and that the words are but the commentary of the Christian community—their idea of what their God would say—Dr. Anderson must admit that the conception of the Christ of the gospels had its origin in the human mind. The parables and the sayings, in the same way, had a human author or authors. Is the historic Jesus alone to be adjudged incapable of supplying the original of the gospel picture of the Son of Man? Is he alone unfit to speak the words of grace attributed to him? If so, why should this Græco-Roman Christos cult have "wreathed a garland of glory" about him, a crucified criminal, and made him its God? I cannot profess to be greatly perturbed about a theory which is exposed to such obvious criticism.

But I would suggest to our abler scholars that attention should be given to the late Father Tyrrell's posthumous publication, "Christianity at the Cross-Roads," which will impress many a thoughtful reader, though not, I think, in the direction indicated by Dr. Anderson. Father Tyrrell does not dismiss the New Testament writings as historically valueless. He accepts them; and on the strength of their testimony claims to establish the validity of the supernatural or apocalyptic conception of Christ as against the Liberal Christian conception of the inspired Son of Man, whose life and teaching supplied humanity with a new moral motive.

Is it not clear that what we need in answer to Father Tyrrell and the Abbé Loisy is not a learned treatise on Christian dogma by Dr. Harnack, but a short and simple life of Christ, based upon a critical use of the New Testament records by one who has the insight born of sympathy with his subject? If it were not impertinent, I would suggest that our revered teacher Dr. Drummond would lay us all under one more great obligation if he would devote some of his precious time to this great and worthy task.

Derby.

ALBERT THORNHILL.

II.

I write more especially to point out that Dr. Anderson misconceives or misrepresents the Modernist argument, which has influenced him. According to

him, however far back we go we cannot escape a super-natural Christ-God. This, however, is not what Loisy says: it is precisely what he most plainly repudiates. Loisy's argument is that the deifying of human beings is an eminently natural and wholesome process. There was that in Jesus which rendered him entirely worthy of the love and homage of the Church, and which justified the development of the dogma of his deity, although for his own followers and in his own day he was no more regarded as God than was Mary his mother, or one of the later saints. Let me quote from "The Gospel and the Church," a few passages to substantiate this.

"Did the Apostles adore Christ even when they had acquired belief in his resurrection? Was Jesus for the first Christian generation any other than a Divine Mediator, with whom, and through whom men could pray to and worship the Father, instead of one to be worshipped? . . . Neither the worship of Christ nor the worship of the saints could be part of the gospel of Jesus, nor does either belong to it; they arose spontaneously, and have increased one after the other, and then together, in Christianity as it became established . . . The application of the principle itself refused to be limited to the worship of Christ. All those who bore witness to the revelation of God in Jesus, who had not feared to die rather than disavow their certainty, who had demonstrated its power by the practice of Christian virtues, and had died in the peace of the Lord, all these equally received on their foreheads a ray of Divinity. It was not the full light, the unmeasured communication of the spirit and of the glory of God, but it was a part of this gift, to be saluted with reverence. In fact it is as an extension of the worship of Jesus that, from the Catholic point of view, the worship of the Virgin and the saints is justified."

These extracts will suffice to put Loisy's point clearly. He hardly differs at all from the Unitarian in his recognition of the facts and processes of history. What he says is only what Unitarians have been saying all along. They contended, as Loisy does, that the deification of Jesus was an idealistic development within the Church, that it was entirely on a par with the idealisation of "Our Lady" and the saints. The main difference between the Roman Modernist and the modern Unitarian is concerning the value and validity of this idealisation.

Even Loisy himself with fine frankness admits that "assuredly it would be wise to moderate this worship in some of its manifestations, and above all to make clear its real significance." The Unitarian concurs; only he would "moderate" it a little too prosaically and unimaginatively to suit the Modernist accustomed to the luxuriance of a romantic devotion. When we have all more thoroughly and truthfully understood what is involved in this and allied discussions, we shall be better disposed to consider quite seriously whether in a Free Catholic Church, Unitarian and Modernist would not find themselves united and invincible.

J. M. LLOYD THOMAS.

Nottingham

BOOKS AND REVIEWS.

SERVETUS.*

IF there is any truth in the old saying, *Ubi tres medici, duo athei*, or even if there is none, the remark may be hazarded that from Luke, the beloved physician, down, practisers of the healing art have been distinguished beyond most others, not professional divines, for the interest they take in theology. Such, at any rate, was the case with the eminent Spanish physician who is better known to us of this age as the victim of Calvin than as the precursor of Harvey. Servetus undoubtedly held his views of the Trinity to be more important than his discovery of the pulmonary circulation, and was more ambitious of restoring Christianity to what he deemed to be its pristine form, than of giving a new direction to the study of the human organism. The quater-centenary last year of the birth of the great reformer, John Calvin, must have recalled to many the brilliant man of genius whose foul murder—if there ever was a judicial murder, this was certainly one—remains an ineffaceable blot on the history of the Reformation, and especially on the character of the man who was mainly responsible for it. The tragic story, which has been most ably sketched by Dr. Osler in this lecture, need not be re-told here—how Calvin, pestered by the letters and provoked by what he deemed the presumption of Servetus in undertaking to instruct him, betrayed him to the Inquisition at Vienne; how Servetus, having hidden, no one knows where, for some four months, as if drawn by some subtle fascination which was luring him to his fate, suddenly appeared in Geneva, and was arrested there; how Calvin, besides directing the whole proceeding, made himself at once virtually prosecutor, witness, and judge; how, after keeping him in durance through ten weary weeks, neglected and impoverished, and without one word of human sympathy to cheer his solitude, his judges at last condemned him to be burnt alive with his book—a man, be it remembered, over whom they had no jurisdiction, who had never been subject to their laws, a stranger who, from any evidence that was produced, was merely passing through their territory. Certainly, Dr. Osler cannot be said to err on the side of severity in his judgment of Calvin when he says, "Not only is it impossible to acquit Calvin of active complicity in this unhappy affair, but there was mixed up with it a personal hate, a vindictiveness unbecoming in so great a character, and we may say, foreign [?] to it." His remark that "Servetus appears to have been a curious compound of audacity and guilelessness" shows that he has formed a just conception of the character of the Spanish heresiarch. And, indeed, is there not something in his character, no less than in his fate, which reminds us of another Spaniard—the martyr of the twentieth century—another victim of clerical intolerance, though no doubt Señor Ferrer was not comparable to Servetus either in natural gifts or education. Besides the story of his life, the

reader will find in Dr. Osler's pamphlet a brief account of Servetus' heresies, with, naturally, a special notice of his exposition of the pulmonary circulation; but what the lover of Servetus will most thank him for, besides the portrait from Allworden's "Historia"—not comparable, however, to the fine etching, evidently somewhat idealised, of Miss Willis—are the facsimiles of the title pages of the *De Trinitatis Erroribus*, the *Syruporum*, and the Pagnini Bible, as well as of two pages of the *Restitutio*, the photograph of the expiatory monument at Champel, and, above all, the intensely pathetic figure—a reproduction of the Roch statue at Anamnese—of the martyr himself, sitting with clasped hands and upturned face, surely the very features of the Man of Sorrows, with one leg outstretched in utter weariness, while the worn-out shoe and the ragged garments clinging about him bear witness to the miserable condition in which his persecutors were content that he should spend his last days.

R. B. D.

THE MISSION AND MINISTRATION OF THE HOLY SPIRIT. By A. C. Downer, T. & T. Clark. 7s. 6d. net.

TWENTY-FOUR years ago Dr. Martineau sought "a way out of the Trinitarian controversy" in the identification of the second person of the Trinity with the single object of Unitarian worship. The attributes of the Son were, he argued, those associated by his co-religionists with the name of Father. Of the third person in the Trinitarian scheme, that is God in communion with the inner spirit, he felt it "needless to speak at length." In this he was at one with most ancient and modern theologians. To-day there are signs that the Holy Spirit will be, in the words of Dr. Downer, "the characteristic study of the twentieth century." "The Message and Ministration of the Holy Spirit" is dedicated to Dr. Swete, whose work on the Holy Spirit in the New Testament was published a few weeks ago. Dr. Downer's examination of Christian doctrine in Scripture and creed, and his historical survey of the work of the Holy Spirit in Church and world, are valuable, not as a final, but as a preliminary investigation. When to this, corrected by criticism, is added a philosophical analysis of human experience, it may be found that not the second but the third person in the Trinity will provide a central point for reconciling what is most essential in Orthodoxy and Unitarianism. Modern advocates of divine immanence do not deny the incarnation, but only its limitations in time and place. The conception of "The Eternal Christ," held by many "New Theologians," is, in everything but name, identical with that of the Holy Spirit. The Father is seldom regarded by Evangelicals or Unitarians as "a still presence," but as creative and active within the heart of humanity. Dr. Downer, as an orthodox Churchman, does not go as far as this, but his book encourages us to travel one way which leads to the point where cross-roads meet. He maintains the ordinary Protestant view that the extraordinary gifts of the Holy Spirit ceased with the Apostles, and declares later operations of the Holy Spirit to be different in nature and purpose. The idea of a catastrophic break in spiritual evolution springs out of the

orthodox theory of scriptural inspiration and conflicts not only with historical criticism of the New Testament, but also with a rational interpretation of the universe. We do not need the examples of Bezalel and Oholiab to demonstrate the work of the Holy Spirit, it is an essential element of our spiritual philosophy. In the same way, and for the same reason, the vexed question of the procession of the Holy Spirit, which rent Christendom in twain, has lost its interest for us. Dr. Downer's Old Testament scholarship is of a piece with his New Testament exegesis. Reversing the judgment of Dr. Driver, he affirms that Amos borrowed from Joel, and rejecting the conclusion of most conservative scholars, he thinks the book of Daniel exilic and historical. One example of New Testament interpretation and another of translation will suffice. The "tongue speech" reported in the book of Acts was a miracle of language. "The many tongues of Babel had brought about division, the many tongues of Pentecost were to bring about unity!" The two well-known words in the first verse of the Epistle to the Hebrews are translated "in parts and by parties," "tropos" being made personal to serve the purpose of the argument. Towards the close of the book it is clear that the author is an Episcopalian, who never forgets the claims of the church to which he belongs. This apart, "The Mission and Ministration of the Holy Spirit," which is the result of ten years' study, though based on a traditional exegesis of Scripture, is a serious contribution to a doctrinal discussion of great and increasing importance.

The Synoptic Gospels, arranged in parallel columns by J. M. Thompson (Oxford: at the Clarendon Press, pp. xxviii—184, 7s. 6d. net), will be a useful help for readers who want to study the literary structure of the Gospels in the English text. The object is to show clearly, in a series of tables, the common material and the contents of the separate sources in the case of the Synoptic Gospels. The author refers to similar arrangements of the Greek text, but he claims to be first in the field in dealing with the English version in a similar way. We wonder that no reference is made to "The Common Tradition of the Synoptic Gospels," by Abbott and Rushbrooke, which covers part of the same ground as his own book, though he carries his analysis considerably further, and exhibits the common source of Matthew and Luke and their original material, as well as the triple tradition.

MR. J. S. NETTLEFOLD's admirable book on *Practical Housing* has appeared in a popular edition. (London: T. Fisher Unwin. Pp. xiv—194. 2s. net in cloth, 1s. net in paper.) A special chapter explains the Housing and Town Planning Act, 1909, while the numerous pictures and plans add greatly to its usefulness. In this cheap form it should find its way speedily into the hands of members of Town Councils and Public Health Authorities, and convince even the most sceptical of the vast possibilities of improvement and the advantages which are to be reaped on the financial side as well as from the point of view of human health and happiness.

* Michael Servetus. By William Osler, M.D., F.R.S., Regius Professor of Medicine, University of Oxford. London: Henry Frowde, Oxford University Press. 1s. net.

LITERARY NOTES.

WE welcome the announcement that Messrs. Black will publish next month "The Quest of the Historical Jesus: a Critical Study of its Progress and Results from Reimarus to Wrede," by Dr. A. Schweitzer, which has been translated by the Rev. W. Montgomery, with a preface by Professor F. C. Burkitt. It is a book of first-rate importance for the Christological controversies which are engaging public attention at the present moment.

* * *

"MAD SHEPHERDS," by the Rev. L. P. Jacks, is announced for publication shortly by Messrs. Williams & Norgate.

* * *

MR. D. NUTT has in preparation "The Crisis among the French Clergy," by l'Abbé Houtin, translated by F. Thorold Dickson, with an account of the Liberal movement among the French Catholic clergy.

* * *

"CRIMINAL Man according to Lombroso," by Gina Lombroso Ferrero, will be published by Messrs. Putnam. The book, which was prepared with Professor Lombroso's co-operation by his daughter, Mme. Ferrero, shortly before his death, contains his final conclusions on the subject. The same firm also announce "The Political Theories of Martin Luther," by Dr. Luther Hess Waring.

* * *

The Tablet, referring to the two fine poems by Francis Thompson, in the *Dublin Review*, says that "the critics of Francis Thompson's poetry are almost inevitably led to compare it with that of Crashaw or other mystic poets of the seventeenth century, while in another aspect it naturally challenges comparison with the lyric poetry of Keats and Shelley. In much the same way the story of the poet's poverty and suffering may well lead others to couple his name with those of Chatterton and De Quincey. But whether we look at the career of the man or at the character of his work, the very last name in English literature that one would associate with Francis Thompson is that of Lord Macaulay. And that is one of the first names that will occur to some readers of the two fine ballads in the *Dublin Review*. It is hardly necessary to observe that this comparison is suggested, not by anything in the matter of the poems, for their high religious mysticism belongs to a world beyond Macaulay's ken, but by the particular form of ballad metre adopted by the poet."

* * *

MR. A. MAURICE LOW, the author of "The American People: A Study in National Psychology," which is published by Mr. T. Fisher Unwin, has for many years been Washington correspondent of the *Morning Post*. He has made a close study of the political and social institutions of the United States, and he seeks to demonstrate that America has actually given birth to a new race, and that there has come into being a real American nation which is not a mere modification of the varied stock from which its units are

sprung. The present volume brings Mr. Low's study up to the time of the Revolution, and is to be followed by others.

PUBLICATIONS RECEIVED.

From THE CAMBRIDGE UNIVERSITY PRESS:—The Constitution of the Later Roman Empire: J. B. Bury. 1s. 6d. net. The Literature of the Victorian Era: Hugh Walker. 10s. net.

MESSRS. LONGMANS, GREEN & Co.:—English Poor Law Policy: Sidney and Beatrice Webb. 7s. 6d. net. Cleanliness versus Corruption: Lord Ronald Sutherland Gower. 6d.

MESSRS. MACMILLAN:—The Faith and Modern Thought: William Temple. 2s. 6d. net.

MR. T. FISHER UNWIN:—Sir Walter Scott studied in Eight Novels: the Hon. A. S. G. Canning. 7s. 6d. net.

FOR THE CHILDREN.

"THE BLUE BIRD."

LIKE "The Pilgrim's Progress" and "Alice in Wonderland," "The Blue Bird" is the story of a dream. But in it you will find not one, but two dreamers, who visit dreamland together, and afterwards both remember their experiences.

The boy hero and his sister are sent by the fairy to seek the blue bird which is to bring healing and happiness to a sick child, and they are given a magic diamond to help them in their quest.

The play begins in a woodcutter's cottage late on Christmas Eve, with Tytyl and Mytyl asleep soundly in their cots. The dog and cat, Tylo and Tylette, are asleep curled up by the hearth, and a turtle-dove is in its cage against the wall. Daddy Tyl and Mummy Tyl peep in at the door; Mummy Tyl enters, tucks up the children and watches them sleeping. She then puts out the lamp, and departs silently with her husband.

Gradually a mysterious light filters in through the shutters, and the lamp on the table lights again of itself—a different colour this time. Then in this dream light, Tytyl and Mytyl appear to wake up and talk. They do not expect Father Christmas to visit them till next Christmas Eve, for Mummy has not been able to go to town to ask him to come to-night. But he will come to the rich children opposite. Attracted by the rays of light from the window, they get up, open the shutters, climb upon a stool, and after a little pushing and shoving they find, to their delight, that they can see beautifully what is going on. They watch the arrival in the snow of the boy and girl guests, and grow excited over the lovely Christmas tree, joining in the laughter, rejoicing in the presents, and pretending that they too are enjoying lots of cakes. Then, suddenly, there is a knock at their own outer door, and there enters a little old woman in cloak and hood. She is hump-backed, lame and near-sighted, rather like a neighbour, they think, but—"obviously a fairy."

She inquires whether they have "the grass that sings or the bird that is blue." They have some grass that doesn't sing and Tytyl has a bird in a cage, but he cannot give it away, because it is his own. The fairy admits that as a reason, and after examining the bird with her glasses, declares she does not want it, as

it is not blue enough. They must go and find her the one she wants. She might do without the grass that sings, but she positively must have the blue bird for her little girl, who is ill. So Tytyl and Mytyl must go and find it for her, and they must start at once.

The old woman gives Tytyl a little green hat with a big diamond in it—the big diamond that makes people see. "Human beings are very odd!" she explains. "Since the death of the fairies, they see nothing at all, and they never suspect it." But this magic diamond gives new light to dim eyes and makes folk understand.

One turn from right to left and Tytyl's eyes will be opened to see the inside of things—their real nature. "One little turn more and you behold the Past. . . . Another little turn and you behold the Future. . . . It is curious and practical, and it's quite noiseless."

At the fairy's suggestion Tytyl gives one turn to the diamond and—what a transformation follows! Everything becomes more beautiful. The souls of things become visible. Not only Tylo and Tylette, but also the Light from the lamp, Water from the tap, Fire from the hearth, and all sorts of things, come forth like persons with power of speech, and start with Tytyl and Mytyl on their quest, leaving the room in darkness and silence.

In the course of their wanderings they have glimpses of the blue bird, but each time it either changes colour when captured or flies too high to be caught at all.

Light, who has helped Tytyl and Mytyl all along, tries to comfort them for their failure by reminding them that they have done what they could.

The little dreamers wake up very late on Christmas morning, and are delighted to find themselves at home again. They talk so strangely of their journey, and the fairy, and Light, that mummy Tyl fears they are ill. Their poor neighbour who comes in to beg a bit of fire for her Christmas stew, says they must have slept in the moonbeams. Her little girl is often like that. Mummy Tyl asks after the child, and is told that she is only "so-so," and can't get up. But there is one thing that would cure her, she had been longing for it that morning for a Christmas box. Mummy Tyl guesses "Tytyl's bird," for she knows the child has been dying to have it for ever so long.

Tytyl at once turns to the cage to give it to the old neighbour, and to his amazement and delight he finds that his own turtle-dove has turned blue. "Why, that's the blue bird we were looking for! We went so far, and he was here all the time! Oh, but it's wonderful!" Everything else also seems to have become more beautiful, and Tytyl and Mytyl are in such an excited state of delight that their mother is quite uneasy, whilst Daddy suggests they are just "playing at being happy."

Such an ecstasy of happiness cannot last. When the little neighbour comes in, holding the dove tenderly in her arms, to thank Tytyl for his gift, and he is showing her how to feed it, somehow, suddenly, as it is passed from one to the other, the dove escapes and flies away.

Not even so homely a blue bird as this could long remain in captivity.

L. H.

MEMORIAL NOTICES.

JAMES ALLANSON PICTON.
SOME PERSONAL MEMORIES.

PERHAPS a few personal reminiscences may be fitly added to the record of the passage to his rest of James Allanson Picton. When the Owens College, at Manchester, was opened in 1851, the students of the Lancashire Independent College came there for their classical studies, under the direction of Professor J. G. Greenwood. More than one of these students subsequently made a reputation in the ministry and otherwise. Amongst them was Mr. Picton, and it was in the days when we were fellow-students at the Owens College that my friendship with him was formed. He especially identified himself with the new institution in various ways; and he was a devoted attendant at the remarkable lectures delivered by Principal A. J. Scott upon "The Relation of Religion to the Life of the Scholar," which were open to all comers, and were listened to by considerable audiences of the thinking people of Manchester. My old friend was one of many, both men and women, who deeply felt the value of Mr. Scott's influence, and he was one of those who bore his witness when a bust of its first Principal was unveiled in the Owens College.

In due course Mr. Picton became the minister of the new Congregational Church at Cheetham Hill, in the immediate neighbourhood of Manchester. The church was but a few minutes' walk from my own home, and at the time I was upon the staff of the *Manchester Guardian*. Then the college friendship ripened, and I often listened to Mr. Picton's discourses, thoughtful, inspiring, and eloquent. He preached to a large congregation, the earlier members of which had been gathered together in a room by his predecessor, the Rev. J. Lockwood, an able, if rather eccentric, Divine, with whom I renewed fellowship in Italy during the winter of 1873-4. Mr. Picton's first wife, bright and attractive, belonged to his congregation at Cheetham Hill. It fell to my lot to be at hand when he mourned her loss.

From Cheetham Hill there was a removal to Leicester. A change of scene, after bereavement, was well; and a wide field for honourable work was opened up. The story of that work will be best told by others, for it was only just now and then that we met. Later, I think in 1884, he entered Parliament, as the Liberal representative of the town that had been the scene of his labours as a Nonconformist minister.

But meanwhile we were destined again to cross each other's paths as time wore on. Mr. Picton became the minister of the St. Thomas's-square Chapel at Hackney, the pulpit of which has been occupied by other noted men, and of which the Rev. J. H. Belcher, now of Plymouth, was the pastor several years ago. I had passed on to London also, taking charge of the congregation at Effra-road Chapel, Brixton, in 1874. Mr. Picton became a member of the London School Board, and we had various educational interests in common. He was always to the front in any movement for progressive thought and social reform. In later years, after his retirement from his Hackney pastorate, he some-

times spoke to the Sunday congregations at South-place Chapel. My old friend preached on two occasions in Effra-road Chapel during my ministry. On the first, we exchanged pulpits. I remember how he wrote me word that he had best choose the hymns beforehand from the ancient collection in use at Hackney, as there were but few there that he thought I should like to announce. Mr. Picton's second visit to Brixton was after he had ceased from regular ministerial duties. But he occasionally preached for friends. Hence an incident. I had advertised his visit, and there was a very large congregation to hear his magnificent morning sermon. At the close of the service I noticed that, beckoned by him, two gentlemen were making their way to the bottom of the pulpit stairs through the retreating crowd. What had happened? To my friend's distress the two gentlemen in question had heard the identical sermon a week before on the far side of London.

My removal to the West in 1883 interfered with much subsequent intercourse. By and by, after his ten years in Parliament, Mr. Picton retired to North Wales, occasionally writing to the press. The last time that we met was by chance, in Portland-place. He was bright and warm-hearted as ever. In some respects our opinions varied. But my old friend was a noble and truly liberal man, as well as an original thinker, a powerful worker, and an impressive speaker.

JEFFERY WORTHINGTON.

MISS TODD.

THE death at Hastings, after a long illness, of Miss Elizabeth Anne Todd, is the loss of one who was well known in several of our churches in the North of England. Her father, Mr. Thomas Todd, was the chief founder of the Dewsbury congregation. For some years Miss Todd and her sister lived at Chester, and thence removed to Altrincham. Wherever she went, Miss Todd made friends, and was always keenly interested in the work and prosperity of the local congregation, of neighbouring churches, and of our associations and societies generally.

At the close of his sermon on Sunday morning, January 30, at Dunham-road Chapel, Altrincham, the Rev. Dendy Agate, said:—It is about twenty-five years since Miss Todd came to live here, and, being a lifelong and earnest member of our household of faith, joined this congregation, and her attachment to it and its various agencies for good never failed. Many other organisations were also indebted to her for constant and ungrudging help. For herself, she loved simplicity of life and quiet ways, and was always ready to make personal sacrifices. She loved her many friends and rejoiced to serve them. A more generous and kindly woman—one to whom it was a keener delight to help either by personal service or in other ways—I never met. Indeed, I have met few who at all approached her in that respect. I remember her saying to me once—"Surely the two great joys of life are loving and giving," and therein spoke her own sweet, unselfish, beneficent spirit. Moreover, she valued as a personal treasure, as daily strength and inspiration, the religious

faith in which she had been nurtured. Undisturbed by modern questionings, though recognising that truth may be looked at from various points of view, she was content to abide in that deep faith in God and simple loyalty to Jesus Christ which had been hers since religion first made its appeal to her.

MISS CHARLOTTE CHATFIELD CLARKE.

WE regret to record the death of Miss Charlotte Chatfield Clarke, the last surviving member of the family of the late Mr. Abraham Clarke, J.P., of Carisbrooke, Isle of Wight. Miss Clarke lived nearly the whole of her life in Newport, Isle of Wight, where she devoted herself largely to good works, being connected with most of the philanthropic agencies of the town. Miss Clarke was an active member of the Unitarian Christian Church, and was for over fifty years a teacher in the Sunday-school. As a kind and generous friend, and by her sweetness of character and cheerful disposition, she endeared herself to a large circle of friends, who will always retain for her memory affectionate regard and esteem. Miss Clarke passed away on Sunday last, at Bridgwater, where she has lately been residing in the house of the Rev. Clement E. and Miss Pike.

The funeral service, conducted by the Rev. Clement E. Pike, assisted by the Rev. James Ruddle, took place at the Unitarian Christian Church, the interment being at the Newport cemetery on Friday.

MEETINGS AND SOCIETIES

SUSTENTATION FUND FOR THE
AUGMENTATION OF MINISTERS'
STIPENDS.

THE twenty-seventh annual meeting of contributors to the Sustentation Fund was held at Dr. Williams' Library, London, on Wednesday, February 9. There were present the Revs. Dr. Carpenter, James Harwood, W. H. Drummond, Messrs. W. Byng Kenrick, W. Long, Oswald Nettlefold, Philip Worsley, and Frank Preston, hon. secretary. Apologies for absence were received, among others, from the Rev. C. C. Coe, the retiring president; and Mr. Edgar Chatfield Clarke, the hon. treasurer. Dr. Carpenter was moved to the chair, and the hon. secretary read the annual report, a summary of which is appended. It was moved by the chairman, seconded by Mr. Worsley, and resolved that the annual report and accounts be adopted and printed for circulation among the contributors and friends of the Fund.

The retiring managers, the Rev. S. A. Steinthal and Mr. T. H. Colfox, were re-elected. Mr. L. N. Williams, who will be able to bring special knowledge of the Welsh churches to the work of the Fund, was elected a manager for the next three years, in place of Mr. David Martineau, who has resigned. Mr. Martineau's resignation was received with deep regret. As one of the founders of the Fund, and its most active supporter, he has rendered great service to it through a long period of years. A special resolution, conveying the thanks of the subscribers, was passed, and the chairman, in putting it to the

meeting, spoke of the heroic persistence with which Mr. Martineau has attended to his many public duties, in spite of increasing infirmity.

The sincere thanks of the contributors were tendered to the Rev. C. C. Coc for his services as president during the past two years, together with an expression of deep regret that failing health compels him to retire from the Board.

Mr. W. B. Kenrick, of Birmingham, was elected president for the ensuing year.

The treasurer, Mr. Edgar Chatfield Clarke; the hon. secretary, Mr. Frank Preston; and the hon. auditor, Mr. Edwin W. Marshall, were re-appointed, with cordial thanks for their past services. The meeting closed with a vote of thanks to the chairman, and also to the Trustees of Dr. Williams' Library, who have generously granted the use of rooms for the meetings of the Fund during the past year.

SUMMARY OF REPORT.

At the request of the National Conference Committee a report upon the work of the Fund, a copy of which is appended, during the past three years was presented at the Triennial Meetings, held at Bolton in April, 1909.

Your secretary was also invited by the British and Foreign Unitarian Association to read a short paper at a Conference upon "Co-operation and Co-ordination in our Churches," which took place during the Whitsuntide meetings in London. In that paper he stated he considered it was necessary that this Fund should have at its disposal a largely increased income if it was to be the means of providing an adequate stipend for the ministers of our churches that are included in the area which it assists.

That amount is not likely to be obtained for some time, but the capital of the Fund is steadily, if slowly, increasing, and, provided that the annual subscriptions do not fall off, the managers do not despair of eventually having such an income at their disposal.

The managers would like to take this opportunity to remind the subscribers that the list is being constantly reduced by the deaths of those who have subscribed for many years, and it is only by interesting others in the Fund, and thus obtaining their financial assistance, that its usefulness can be extended or even maintained.

Meanwhile, the managers are pleased to be able to state that the amount of the grants actually made has been slightly increased, although they feel that in many cases they fall largely short of what is needed to supplement the stipend which the congregations are able to provide. The letters that are constantly received expressing gratitude for even a small increase to the grant make it only too evident they form an important part of the minister's income.

The grants made for the year are as follows:—

England (February)	£122	10	0
" (June)	776	5	0
Wales "	330	0	0
Ireland "	135	0	0
	£1,353	15	0

Owing to the resignation of several of the ministers of these churches within the year, the amount actually disbursed has been somewhat less than that actually granted.

The managers have to record, with much regret, that Mr. David Martineau has felt obliged to resign his seat upon the Board. He was elected as one of the original managers in 1883, and has served continuously since that time, and his extensive knowledge of the condition of many congregations throughout the country was ever at the service of the Board. In 1888, in company with the late Mr. A. W. Worthington, he visited South Wales, and the knowledge he then obtained of the conditions of the Welsh congregations assisted by the Fund, was of great service to the managers in making grants to those churches.

It is gratifying to be able to report that the vacancy arising from Mr. David Martineau's resignation has enabled the managers to offer Mr. L. N. Williams, of Aberdare, a seat upon the Board.

The treasurer's accounts show an income of £1,695 12s. 5d., including a balance of £245 7s. 5d carried over from 1908. The expenditure in grants has amounted to £1,211 13s. 4d. which, together with incidental expenses, and the repayment of a loan of £200, leaves a balance to be carried forward of £251 15s. 11d. It is satisfactory to note that the amount voted in grants in aid of ministers' salaries during the past year is the largest since the establishment of the Fund.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION AND THE NATIONAL CONFERENCE.

REPORT OF JOINT COMMITTEE.

(1) THE British and Foreign Unitarian Association is essentially a missionary organisation for the diffusion of the principles of Unitarian Christianity. While in its rules one of its objects is defined to be "assisting congregations"—to quote the last report—"it is the aim of the committee, as far as practicable, to confine the annual grants from the Association to churches which are in the missionary or growing stage, and to leave it to the Stipend Augmentation, Sustentation, and other funds to supplement the salaries of ministers of what may be called established churches." To this end consultation with the Sustentation Fund took place some years ago at the instance of the late Mr. A. W. Worthington, who was then secretary both of the National Conference and of the Sustentation Fund, and a complete agreement on this principle was then arrived at. With the Augmentation Fund there was more difficulty, because its grants are made confidentially and not through the congregations; but an interchange of information is regularly effected with a view to do justice to the ministers and also to prevent overlapping. Unfortunately, in practice, as the two funds named are insufficient to meet the needs of the churches, it has been hitherto found necessary for the British and Foreign Unitarian Association still to subsidise some of these older churches; but the Association would rejoice to have the

responsibility for this work transferred to the funds specifically directed to the purpose of maintaining an efficient ministry.

(2) While the rules of the National Conference do not define the purpose for which it was established, it is best indicated in the very name. The Conference is essentially a deliberative assembly of the congregations which constitute it, represented by their ministers and delegates; and its scope has hitherto been to confer, discuss, suggest, stimulate, and initiate. Such new movements as have been initiated through the impulse given by the Conference, for example, the Sustentation Fund, the Ministers' Pension and Insurance Fund, and the Ministerial Settlements Board, have been constituted with suitable management *ad hoc*. The special field of usefulness open to the Conference lies in bringing together representatives of our churches to discuss matters of vital interest, to devise means of quickening their life and improving their efficiency, and to infuse a greater spirit of devotion, sympathy, and liberality of thought and life. The status of the ministry and the general welfare of the churches come also within the province of the Conference.

(3) The joint-committee, while describing in general terms the present functions of the two organisations, do not, of course, suggest any attempt to bind the action of either in relation to the needs and developments of the future. They recommend that if at any time differences arise between the two bodies, such differences should be considered by a joint meeting of their representatives.

(4) The Augmentation and Sustentation Funds exist for the maintenance and encouragement of faithful ministers of such congregations as are represented in the National Conference, many of them having been established through the agency or support of the British and Foreign Unitarian Association. There is here therefore already a co-operation between these institutions, as there is also between them and the District Associations. What is especially desirable is to draw the bonds of sympathy closer, and make the co-operation more thorough and efficient.

Two main purposes to this end stand out prominently:—

(1) To relieve the British and Foreign Unitarian Association from the responsibility (of which it would be glad to be free) of contributing towards the maintenance of the ministry in the older churches;

(2) To give more adequate support than is at present possible to the maintenance of the ministry generally where the stipends are small, and the work is being satisfactorily done.

To attain these purposes, it is evident that additional funds are required, and there is little doubt that if a united appeal could be made by representatives of our funds and societies, speaking through the voice of the next Conference, there would be a generous response from the members of our churches, provided that some well-considered scheme were presented.

(5) The next immediate step to be taken towards securing this end is for this joint-committee, with the approval of the British and Foreign Unitarian Association

Executive and the National Conference Committee, to consult with the Augmentation and Sustentation Fund managers, or their representatives, and ascertain whether they agree in the desirability of raising money for the purposes named; and, if so, how such additional resources should be administered, whether by strengthening existing funds, or by the Sustentation Fund only, or by creating a new fund.

(6) If, after consultation with the managers of the two funds, definite proposals for the raising and administration of such supplementary resources could be agreed upon by the four bodies, a further step would be then to invite the approval of the District Associations; so that, when the proposals were submitted at the next Conference they would have general approval, and be more likely to secure the support of our people.

(Signed) JOHN HARRISON,

Chairman of the Meeting of the Joint-Committee.

THE DEPRESSED CLASSES MISSION IN INDIA.

THE English friends of Mr. V. R. Shinde may like to see the following extract from a letter recently received from him by the Rev. J. E. Carpenter.

Bombay, January 15, 1910.

"I have just returned from my tour in North Western India. I went to Lahore to organise the All India Theistic Conference. Professor Benoyendra Nath Sen, of Calcutta, presided, and the Conference as an organised body of all the Brahma and Prarthana Lamajés in India is gaining strength. I am working it up since I began the movement first in Bombay in 1904. The Conference has met every Christmas since, in Benares, Calcutta, Surat, Madras, and Lahore successively, and has brought about closer relations between the Brahmos living far away from each other in this country of vast distances.

"The political situation in India is becoming more and more keen. The anarchists have perpetrated another diabolical murder—of Mr. Jackson, Collector, of Nasik, a valued civilian and distinguished scholar of Sanskrit and Marathi. He was the President of the Nasik District Committee of the Depressed Classes Mission, and a friend of the poor. The whole Presidency mourns his loss!

"I am glad to say that the Mission is progressing very rapidly and satisfactorily. On its last (third) anniversary day, public meetings were held, and most enthusiastically attended in more than twenty principal cities in India. In Bombay his Highness, the Maharajah of Baroda, the most enlightened leader of liberals in India, presided over the meeting held in the Town Hall of Bombay, and became a patron of the Society. H.E. the Governor of Bombay has again renewed his sympathy by offering two concerts under his distinguished patronage in aid of the Mission. Even his Highness Shankaracharya, the head of orthodox Hinduism, expressed his sympathy, and sent a donation! This is something like a miracle. The conscience of the country is roused in this matter—a sin of more than 2,000 years the nation is coming round to confess. I never dreamt

the work would rouse such sympathy, and so rapidly.

"This social and philanthropic work is helping the cause of our Samaj, too. People are looking up to us more respectfully.

"My next purpose is to start a Settlement or Colony of the Depressed Classes with agricultural and industrial openings, and with a training school in the midst. The need of properly trained workers is more intensely felt than ever. The native States, viz., of the Gaikwar and Shinde of Gwalior, are quite willing to grant free land. But the requisite funds, and, more than those, capable workers it is difficult to secure. . . ."

The statement of the Mission work shows remarkable progress during the three years of its existence. Its rapid development must have taxed Mr. Shinde's powers of organisation to the full. The chief activity is in the different branches established in Bombay; but similar efforts have been already begun in other towns, such as Poona, Mahabeshwar, and Madras, as well as in numerous smaller places. Altogether there are 12 centres, 16 secular schools with 1,018 pupils, 6 Sunday schools, 5 theistic congregations, 4 industrial institutes, 7 missionaries, and a small English monthly, with information about the Mission, news of the depressed classes in India, and articles on temperance, purity, and social reform. In Bombay two young men and three ladies have devoted themselves to the cause. The ladies visit the poor in their homes, nurse the sick, rescue the helpless, and organise sewing circles and women's meetings. In the Parel Middle School (Bombay) there are special book-binding and sewing classes; and a small shop-factory for co-operative leatherworks has been opened in Girgaum. Elsewhere special attention is devoted to the Bhangis (or scavengers), the most wretched of all the "Untouchables." The total "Untouchable" population of India is estimated at no less than *fifty-three million*. Well may the devoted founder of the "Mission to the Depressed Classes" call for more help, alike in money and in personal service. Gifts from English friends (which may be sent to the Rev. J. E. Carpenter) will be specially valued as witnesses of British sympathy.

CHANNING HOUSE SCHOOL FOUNDERS' DAY.

It is a quarter of a century since the above High School for Girls was founded by the Rev. R. Spears with the help of Miss Matilda Sharpe, the daughter of the late Samuel Sharpe, the well-known Egyptologist and translator of the Bible.

On January 28, Founder's Day was celebrated. On the platform, supporting the Principal, Miss L. Talbot, were Miss Matilda Sharpe, Miss Emily Sharpe, Mrs. Spears, Miss Jarvis, Mrs. Blake Odgers, Mrs. Wooding, and Miss Julia Sharpe. There were also present, amongst other friends of the Institution, and parents of the scholars, Miss Tagart, Mrs. Robert Aspland, Mrs. Stannus Robertson, Mrs. Sedgfield, Mrs. Rose, Mrs. Talbot, and Dr. Crowdy.

The proceedings commenced with a gymnastic display by the girls, under the direction of their able teacher, Miss Stewart

Williams. The exercises were smartly and gracefully accomplished, and credit is due both to the girls and their teacher. After the display, the company adjourned to the school-room, where the main part of the proceedings were held. The girls recited together that fine Ode by Horace beginning—"I have erected a monument more lasting than brass." This was done in the original with a clearness of enunciation, and correctness of emphasis, which proved that it was no parrotlike performance. Miss L. Talbot, the able and accomplished Principal, in a few well-chosen words, gave a *résumé* of the history of Channing House, and spoke of the recent work of the school. Then followed "The Founder," Miss Matilda Sharpe, with a bright and pithy speech, in which she recalled many incidents of the past, and in her generous-hearted manner gave a great deal of credit to others which rightly belongs to herself, as those who know the history of this Institution freely admit. Miss Emily Sharpe spoke in her usual clear and earnest manner. It was an impressive sight to see and hear these two ladies, so full of years and a ripe experience, speaking with such youthfulness of spirit and a bright hope in the future. One pleasant feature of the proceedings was the presentation by the "Old Girls" to the present girls, of a clock for their New Common Room. Mrs. Stannus Robertson, one of the "Old Girls," at the close of a bright speech, handed the key to the senior student, who thanked the "Old Girls" for their thoughtfulness, and gave them a hearty invitation to the Common Room whenever they visited the school.

The singing of a special song composed for the occasion brought this part of the proceedings to a close. Tea was then served, and the visitors had an opportunity of a friendly chat with the teachers and the pupils, and had also the privilege of inspecting the school premises. These premises are admirably adapted for their purpose, with the pleasant, bright classrooms and the airy, pretty bedrooms which have recently been re-decorated. The Sanatorium is detached from the main building, and but rarely used. The Doctor said to the present writer, whilst conducting him over the premises: "The only fault I have to find with Channing House, is that it is far too healthy from a professional point of view." The girls, sixty-two altogether, looked bright, happy, and healthy.

BRITISH LEAGUE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

WE are requested to call attention to the following letter which has been sent to a large number of women's societies:—

Dear Madam,—The committee are anxious to bring the League to the notice of those congregations in which at present there are no branches. I am instructed to ask you, therefore, to allow our organising secretary, or any other member of our committee whom you may prefer, to address the ladies of your congregation on "The Objects and Aims of the League." It is suggested that such an opportunity might be found at one of the ordinary meetings of your Women's Society if it was not convenient to call a special meeting for the purpose.

Except for the usual local hospitality, your ladies would not be involved in expenses for travelling, all such being met by the League.

We shall be grateful for an early answer so that the time of the organising secretary may be economised and the committee be enabled to send her to as many places as possible this winter.—Yours truly,

VIOLET PRESTON, Hon. Sec.
Essex Hall, Essex-street, Strand.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

The Rev. J. A. Pearson desires to warn ministers and members of our congregations against a man named Hatton who is using his name as a reference. He is well known to the Oldham Charity Organisation Society.

Brighton.—The annual scholars' party, held February 4, was remarkably successful, the lecture hall being crowded by parents and friends in the latter part of the evening, when the prizes were distributed and some of the children performed the fairy play, "Snow-White and the Seven Dwarfs." Great care had been given in the rehearsals, and the singing was specially attractive. The faithful work of the teachers and superintendent was cordially acknowledged by the minister, with hearty applause of the audience. Special mention was made of the services of Mr. G. Thompson, who has left Brighton, and in an effective speech Mr. W. Boast, a past scholar of Miss Mellor, referred cordially to her valuable influence.

Chatham: Accident to Rev. J. M. Whiteman.—The many friends of Rev. J. Morgan Whiteman will learn with much regret that he met with a very severe accident on Thursday, February 3. Mr. Whiteman, who is an enthusiastic cyclist, left home about noon, and whilst riding down Rochester-street, Chatham, not far from his residence, the greasy state of the road caused his machine to "side-slip." He fell heavily, and sustained a severe injury to his right leg. Being unable to rise, he secured the assistance of several passers-by, and was carried home. Dr. Barnes and Dr. A. Shelley were called in, and they found he was suffering from a compound fracture of the thigh. Mr. Whiteman will be laid aside from all active work for a long time, and meanwhile arrangements will have to be made for the supply of the pulpit. Any ministers who can offer to take a Sunday at Chatham as an act of friendship and sympathy with Mr. Whiteman in this grave emergency are requested to write to Mr J. L. Duffield, 22, Belgrave-terrace, Strood, Rochester.

The annual meeting of the congregation was held on Monday, January 31, to receive treasurer's financial statement and committee's report for 1909. The balance-sheet showed a satisfactory financial condition and the report testified to a very active and exceptional year of work. Eleven new members were added to the roll during 1909. Many affiliated institutions have sprung up and all are enjoying a fair measure of success. The "Band of Hope and Mercy," the "International Language Class," the cycling, cricket, football and hockey clubs serve to keep our young men and women in close touch with the church. During the year a new heating apparatus has been installed. To meet this expense a special fund was started, and the committee are glad to record that their appeal has met with a most generous response.

Coalville: Unitarian Hall.—The five special services in connection with their fifth anniversary have been well attended, the Hall being crowded, and it is believed that much good will be the outcome. Tracts have been distributed to the congregation each evening when leaving the Hall. Last Sunday evening the service was conducted by Miss Phillips, of Nottingham.

Denton.—The annual congregational party was held in the Wilton-street Schools on Saturday. The Rev. H. E. Perry presided, and in his annual address to the congregation

heartily congratulated them upon the efforts of the past year, and especially upon the immense success of the bazaar and upon the fact that the £800 mortgage upon the endowment property had been paid off. With regard to the organ and redecoration of the chapel, he hoped that in a short time those matters would be proceeded with in accordance with the wishes of the congregation. The Rev. J. Burgess, of Flowery Field, also spoke, and brought from that place congratulations of the congregation upon the excellent work they were doing at Wilton-street.

Dover.—On February 2 the annual congregational and business meeting was held in Channing Hall, commencing with a tea, followed by a short musical programme. Satisfactory reports were given by the treasurer and secretary. There is a flourishing Band of Hope, which has fifty names on its register. The attendance was good, and the proceedings were marked by great heartiness and helpfulness for the future.

Ilford: Opening of the New School-room.—On Saturday last, February 5, the new school-room, a commodious iron building, with a very bright and tasteful appearance inside, was formally opened. A short dedication service was held in the church at 4.30, conducted by the Rev. W. H. Drummond, and subsequently the door was unlocked by Mr. C. F. Pearson, of Hampstead, who had kindly taken the place of Mr. J. S. Beale, president of the London and South-Eastern Counties Provincial Assembly, at very short notice. When the large company had assembled in the school-room, Mr. Pearson formally declared it open, and expressed his earnest wishes for increasing success in all the work connected with the church. A vote of thanks was proposed by Mr. E. R. Fyson, chairman of the congregation, and seconded by Mr. Walter Russell, and carried with great heartiness. After tea, a large and enthusiastic meeting was held in the school-room, the Rev. W. H. Drummond being in the chair in the unavoidable absence of Mr. John Harrison. The chairman congratulated the congregation on having acquired admirable accommodation for all their purposes. It now only remained to use the building and to make it a worthy appanage of the church. The church, he added, must be always the first thing. It was the worship of the church and the Christian fellowship they cultivated there which must animate and inspire everything that was done in their hall. He hoped that the hall would become a noted centre in Ilford for everything that was good, and noble, and progressive. The Rev. Charles Roper, as representing the London ministers; Mr. A. Wilson, chairman of the London and District Unitarian Society; Rev. F. Allen, secretary of the Provincial Assembly; the Rev. John Ellis, Councillor George Church, of the Ilford Urban District Council; and Mr. Norman Lang, a well-known speaker among the United Methodists, contributed short speeches expressing their interest in the occasion and their sympathy with the Ilford congregation in the remarkable progress which they have made. There was an admirable musical programme, arranged by Mr. Claude Hamilton, the talented organist of the church. The proceedings closed with a vote of thanks to all who had contributed to the success of the gathering; this success was due in a large measure to the admirable work and indefatigable energy of the church secretary, Mr. Arthur Beecroft. A sum of £20 was contributed by various friends in connection with the opening, leaving £115 still to be raised to meet the amount owing to the bank.

Ipswich: Welcome to Rev. A. Golland.—The annual meeting of the Friars-street Unitarian Church was held on Thursday, Feb. 3, and took the form of a welcome meeting to the Rev. A. Golland, M.A. About 50 members and friends were present at tea. The attendance was considerably augmented in the evening, when Mr. F. Woolnough presided, and gave an address welcoming Mr. Golland on behalf of the congregation. Mr. Hamblin having spoken to the same effect, the Rev. J. M. Connell, as secretary of the Eastern Union, gave an encouraging address, and congratulated the Ipswich congregation on their choice. Other members of the Union, the Revs. W. Birks, J. Pollard, and R. Newell also gave addresses of welcome. Mr. Golland replied, thanking them for the hearty reception they

had given him, and said they were enjoying the privileges of a union of churches. The time had gone by when Christians fought against each other to uphold their respective principles, and they were now all united with one cause in view, the promotion of Christianity. Unitarianism represented nothing narrow. It was the great charter of the soul, and represented faith and love. It was his wish to be their minister in every sense of the term, and to see their chapel flourishing. A bouquet was then presented to Mrs. Golland by Miss Marjorie Christie, amidst applause. The business meeting followed. During the evening musical items were contributed by the choir.

London: Hampstead.—Many of our London readers will be glad to hear that the Rev. Stopford A. Brooke has promised to preach at the evening services at Rosslyn-hill Chapel during February. Last Sunday special collections were taken at both the services for the sufferers by the Paris floods, and a sum of over £40 was contributed.

London: Young People's Meeting.—The London District Unitarian Society is making arrangements for the repetition of the successful meeting for young people held early last year. It will be remembered that a very large gathering assembled at Essex Hall one Saturday evening in April. This year the meeting will be held on Saturday, March 19, at Essex Hall, at 7 o'clock, and all young people, however closely or remotely connected with our London churches, are cordially invited to enter the date in their diaries. A good array of speakers will be provided, and it is confidently hoped that the meeting will again prove an occasion of stimulus and encouragement.

Maidstone.—The annual meeting of the congregation was held on Tuesday in the Concert Hall, presided over by the Rev. Alexander Farquharson. The reports showed that during the past year there had been in the church a further increase in the membership, subscriptions, attendance and offertories, and that all the institutions, including the Sunday-school, were flourishing. In view of the continued success of Mr. Farquharson's fifth year of ministry the committee propose to increase his stipend by £50 per annum. Meantime the prospect of a new church is creating great enthusiasm and hope.

Mottram: Unitarian Christian Church.—In October last the Rev. H. Bodell Smith, editor of *The Unitarian Monthly*, intimated to his congregation that he proposed to conclude his work at Mottram at the end of the winter. A meeting of the church members unanimously resolved to ask him to reconsider with a view to withdrawing his resignation; and Mr. Smith has since replied that after much deliberation he thinks it wise to keep to his original decision, as a change of work and sphere would be good for himself and family, and thanks the members for their kind appreciation of his services. On Sunday, January 30, a meeting of church members accepted the resignation with deep regret, and instructed the secretary to express the same in a cordial and appreciative letter, which has been forwarded to Mr. Smith. The latter concludes his ministry at Mottram at the end of March, and will take up his residence in the Manchester district, and give himself up to denominational work.

Newport, I.W.—Towards the end of last year a portion of the ceiling in the organ gallery fell and did considerable damage to the organ, necessitating a thorough overhauling and renovation of the instrument. Reopening services were held on Sunday last, February 6, when appropriate sermons were preached morning and evening by the pastor, Rev. J. Ruddle. Miss Mildred Knott presided at the organ. On Thursday, February 3, the teachers and scholars of the Sunday school were entertained by Mr. and Mrs. Leslie Chatfield-Clarke.

Portsmouth.—We understand that the Rev. Delta Evans has agreed to occupy the pulpit at the High-street Unitarian Chapel each Sunday for three months, with the possibility of a permanent settlement as minister of the church conjointly with his editorial duties in London.

Rawtenstall.—On Tuesday evening last a lecture was delivered in the above church, under the auspices of the B & F. U. A. The lecturer was the Rev. E. Gwilym Evans, B.A.,

of Dukinfield, his subject being, "What think ye of Christ?" There were about 100 persons present, and the speaker was listened to with great attention throughout. The critical portion was dealt with in a most clear and lucid manner, whilst the affirmative part of the subject made a deep impression upon the congregation. The chair was occupied by the Rev. D. R. Davies. The lecture was preceded by a short organ recital by the organist of the church, Mr. T. Whittaker. Many strangers were present.

Richmond Free Church.—Sunday last was a red-letter day in the history of this church. Dr. Foat, M.A., the newly appointed minister, took his place in the pulpit, and large congregations listened with appreciation to his discourses. The subject in the morning was "The Note of the Time: Reform," and Dr. Foat argued that our scientific ideas, our social ideas, and our spiritual ideas were alike subject to the process of change, and that generally the movement was of a "forward" character. In the evening the subject was "Jesus of Nazareth," and Dr. Foat told the story of the wonderful life, free from myth, legend, or exaggeration. He showed how Mark's Gospel was the simplest and the truest life of Jesus, and how the others were embellishments of the story. He said that the gift of healing was, among Eastern people, always regarded as a natural accompaniment to any great teacher, that people generally were looking more and more to the self-renunciation of Jesus, and less and less to the so-called miracles, as criticism extended and as superstition diminished.

Scarborough: Yorkshire Unitarian Club.—A discussion promoted by the Yorkshire Unitarian Club on the question of Poor Law Reform was held at the Unitarian Schoolroom, Scarborough, on Saturday, Mr. George Rowntree, vice-chairman of the Scarborough Board of Guardians, presiding. There was a large gathering of ladies and gentlemen interested in Poor Law matters, among those present being Mr. F. G. Jackson and Mr. A. Simpson (Leeds), the Rev. C. W. A. Clarke, Mr. R. Underwood (secretary of Scarborough Education Committee), the Rev. Joseph Wain, Miss Wurtzberg, Mr. Ben. Harvey, several members of the Scarborough Board of Guardians, including Miss Kitson, and others. The Chairman referred to the manifesto that has been issued by the Association of Poor Law Unions in England and Wales criticising the report of the Royal Commission on the Poor Laws, and said that considering that the Association represented the chairman and clerks of the Boards of Guardians, it was not natural to expect an altogether impartial statement. (Laughter.) Mr. Rowntree, proceeding, said that in proportion to the population the numbers now in our workhouses were the same as fifty years ago. Since 1832 there had been no law to direct Boards of Guardians as to what relief they should give to the poor. The Rev. R. P. Farley, of London (joint secretary of the Social Service Union), in a paper introducing the subject, said the report of the Poor Law Commission was perhaps the most momentous document that had ever been published on social matters. But the document was so voluminous that it was necessary to instruct the great inert mass of people who did not recognise the importance of this question. (Applause.) The Guardians had under their care a population equal to the population of Liverpool, Manchester, and Birmingham. In 1871-2 the cost per head was £7 12s. 1d.; now we spent £15 12s. 6d. per head. He did not say the expenditure was unwise; but we must recognise the facts. At any rate there must be a change in our attitude towards the pauper. In regard to drink, much was said on the question of whether people drank because they were poor or whether they were poor because they drank. He thought we were beginning to realise that many people drank because they were poor. Sickness was also a cause of pauperism, and if they could eliminate sickness they could diminish pauperism by one-half. The great discovery of the Royal Commission had been in regard to the relation of casual labour to pauperism. We had not now to consider the problem of unemployment so much as the problem of under-employment. One would like to wish well of the Labour Exchanges, which was one of the

things the House of Commons passed nem. con. Another cause of pauperism was women's labour. He believed in the economic independence of women; but the fact was that they found women displacing men at less wages. And in the case of married women going out to work, he had found that in many cases it had a tendency to have a bad moral effect on their husbands. Then there was the question of boy labour that tended to make unemployment. In conclusion, the lecturer said the general public were not aware of the real facts in regard to poverty in this country. The first step towards a remedy was to secure an enlightened public opinion. In the discussion that followed, Miss Kitson urged that we should have to think imperially in the matter of Labour Exchanges, and get into touch with our Colonies.

Sheffield: Upper Chapel.—On Wednesday evenings, January 19 and February 2, the Rev. C. J. Street delivered two lectures in Channing Hall on "Thomas Asline Ward and Upper Chapel." Mr. Street has made a careful search into the original diaries of Mr. Ward, which throw an interesting light on the history of the Upper Chapel. Although Mr. Ward was a member of the Church of England in his younger days, he visited various dissenting chapels, and first visited Upper Chapel on August 3, 1800, then under the ministry of the Rev. Benjamin Naylor. It is interesting to know that the Christmas Day services at this chapel are over a century old, for, according to an entry in his diary, Mr. Ward attended service there on Christmas Day, 1807. Among matters of general interest was the knowledge that weekly mid-day services are no new thing to Sheffield. They were held over half a century ago in Upper Chapel. It was no new thing to hold sacred concerts, explained Mr. Street. Permission was given for a sacred concert in 1849, and the reserved seats in the gallery were priced at 2s. and other seating at 1s. Permission was also given to secure the necessary policemen to preserve order! The diary further reveals that on December 4, 1810, he attended a meeting "Called to consider plans of a Sunday-school." This entry is particularly interesting, as it shows that Mr. Ward had now become firmly attached to Unitarianism, and it affords an approximate date of the foundation of Unitarian Sunday-schools in Sheffield. There is an entry on March 10, 1811, with reference to Anniversary Services. Dr. Philipps preached for 50 minutes and the collection realised £36. The date of the first prize distribution is also given as June 30, 1811. Mr. Ward was a member of the Upper Chapel 62 or 63 years and for 50 years was a trustee of the chapel, and also of the Underbank Chapel at Stannington. Mr. Street's researches in these diaries and in the old minute books have brought to light some most interesting information about the affairs of the congregation and of the various structural alterations to the chapel. Particular mention should be made of the ministerial appointments of the Rev. Thomas Hincks to the Upper Chapel in 1852 and of the Rev. M. A. Moon in 1855 to the Underbank Chapel at Stannington, as both these appointments were made by the trustees without consulting the congregations, and in the latter case in direct opposition to the wishes of the people. Fortunately both gentlemen proved acceptable, and are the last instances of the Trustees appointing a new minister without at least consulting the members of the congregation. Extracts read from numerous letters of Mr. Ward to Mr. Joseph Hunter, the historian, referred to the Rev. Brooke Herford's active ministry in Sheffield, and his attempt to form a circuit system amongst the local chapels, also to the foundation of the cause in the St. Philip's Parish, which ultimately resulted in the opening of the Upperthorpe Chapel in 1861.

South Cheshire and District Association: Whitchurch Mission.—The ministers of the above Association have just concluded a very satisfactory seven nights' mission at the Church of the Saviour, Highgate, Whitechurch. This little church, though only established in the year 1877, has a history of many struggles and disappointments. On more than one occasion the outlook has appeared so gloomy that the closing of the church has seemed to be

inevitable. One of these crises occurred in the year 1906, but, thanks to the Midland Christian Union—which then became financially responsible for the conduct of the church—the present minister, the Rev. W. J. Pond, was installed, and, as a result of his energetic and conscientious work there is a bright promise for the future well-being of the cause. The mission was opened on the first-mentioned date by Rev. J. C. Street, and was carried on throughout the week by Revs. D. J. Evans (Chester), Fred. Hall (Congleton), W. Stephens (Shrewsbury), E. Parkes (Burslem), G. Pegler, B.A. (Newcastle), and W. A. Weatherall (Nantwich). The members of the congregation were greatly encouraged by the visit of Mr. W. Byng Kenrick, chairman of the Midland Christian Union, who took the chair at the meeting on February 2. Mr. Kenrick gave a very sympathetic address, and expressed his deep pleasure at the improvement in the church and congregation, and urged the church members to continue steadily in their efforts and strive to win their way towards independence of outside aid. Amongst other visitors were Mr. T. H. Hill (Nantwich), who took the chair on February 1, and Mr. H. G. Wilson, M.A. (Shrewsbury), the president of the South Cheshire and District Association. The writer of this report has been asked to record the very hearty thanks of the Whitchurch congregation to all these gentlemen for their good services.

Southend: Welcome Meeting.—Mr. Thomas Elliot, an honoured lay peacher of wide experience in the London district, has been in charge of the Southend congregation for the past three months. He has now accepted a cordial invitation to become permanent minister, and a welcome meeting was held on Monday last, Feb. 7, presided over by the Rev. W. H. Drummond, minister of the Provincial Assembly. Mr. Drummond spoke in high terms of Mr. Elliot's qualifications for the work he had undertaken, and expressed the goodwill and sympathy of the churches of the Assembly towards the Southend congregation in their much brighter prospects. He was followed by the Rev. A. A. Charlesworth, with whose congregation at Highgate Mr. Elliot has been in close connection for a number of years. Mr. Elliot, he said, ought to have been in the ministry long ago, but he came to them now with a fine record and ripe experience. After Mr. Frankland, hon. secretary, and Mr. Gittins had spoken words of heartfelt welcome on behalf of the congregation, Mr. Drummond extended to Mr. Elliot the right hand of fellowship; and Mr. Elliot replied in simple and very feeling terms, expressing the great gladness it was to him to help the religious life of the congregation and foster its growth. Subsequently there was an interval for social intercourse, followed by the annual meeting of the congregation, at which satisfactory reports were presented by the Treasurer and Secretary, and Mr. Drummond was able to congratulate those present on the steady improvement in attendance and interest during the past few months. To the great regret of all Mr. Sloman, the treasurer, who has been a very generous friend to the church from the beginning, was unable to be present owing to illness.

Stalybridge: Hob Hill School.—We have received an important plea from Stalybridge for the continuance of Hob Hill School, which must be closed shortly unless funds can be raised for necessary alterations. An appeal is made to the public for help on the ground that the trustees are unable to appeal to a purely denominational interest. Where this interest exists, efforts are made on religious grounds to retain the day-school. In the case of Hob Hill, where Unitarianism is not taught and where only one out of every ten of the children is connected with the Unitarian Church or Sunday school, efforts must be made on public grounds to retain the school. In the absence of denominational interest children of all sects and parties are dealt with, and no tender consciences are wounded. Under these circumstances, it is only just that the townspeople of Stalybridge should render help. They cannot do so through their representatives, as the Education Committee declines to take over the school or allow the managers to charge school fees. But as individuals they can send donations to enable the trustees to preserve the school for the benefit of the town.

Walsall.—On Tuesday and Wednesday last, in the school-room of the Unitarian church, Walsall, a group of amateurs—the Stafford-street Players—gave a private performance of the mystery play "Eager Heart." The players aimed at an effect of simplicity, and this was successfully achieved, in keeping with the spirit of the play itself, in the costumes, the entire absence of scenery, and the grave and not over-acted manner in which the company delivered their lines. The succession of stage pictures—"Eager Heart" in her simple dwelling, the appearance to her of her two sisters, clad in gorgeous colours, "Eager

Sense" and "Eager Fame"; the fields under starlight, where shepherds discourse until the angels appear to them—these, and others very effective in their presentation, were gained by the simplest contrivances of lighting and posing, without painted scenery. With many of the actors it was their first appearance upon any stage, yet all did remarkably well—some of the principals especially well. In deference to the wish of the authoress of the play no names are mentioned. The private performances of this week were of the nature of an experiment to see if a public performance could not be attempted at some future date.

Wolverhampton: All Souls' Church.—The annual meeting was held on January 31, when the Rev. J. A. Shaw, M.A., presided. The reports for 1909 were read, and the officers for the coming year were appointed. A large increase in attendance and income were reported. Since the beginning of the winter season the Sunday evening attendance has greatly improved, and on many occasions the church has been crowded. Last Sunday, February 6, the church was quite full, and in view of the proposed new church, this remarkable interest in the services is very encouraging.

THE **WAVERLEY BOOK COMPANY,**

56, VULCAN HOUSE, LUDGATE HILL, LONDON, E.C.

have inaugurated a new system of book publishing, whereby works of the highest class, hitherto attainable only by wealthy connoisseurs, or by public libraries, are offered on terms that bring them within the reach of most. The range of works comprises important Histories, Books of Travel, Sets of Standard Volumes in all the higher branches of Literature, Works of special Educational value, Art Books, Nature Studies, and Works of Science and Practical Teaching, of which they have prepared a **Fine**

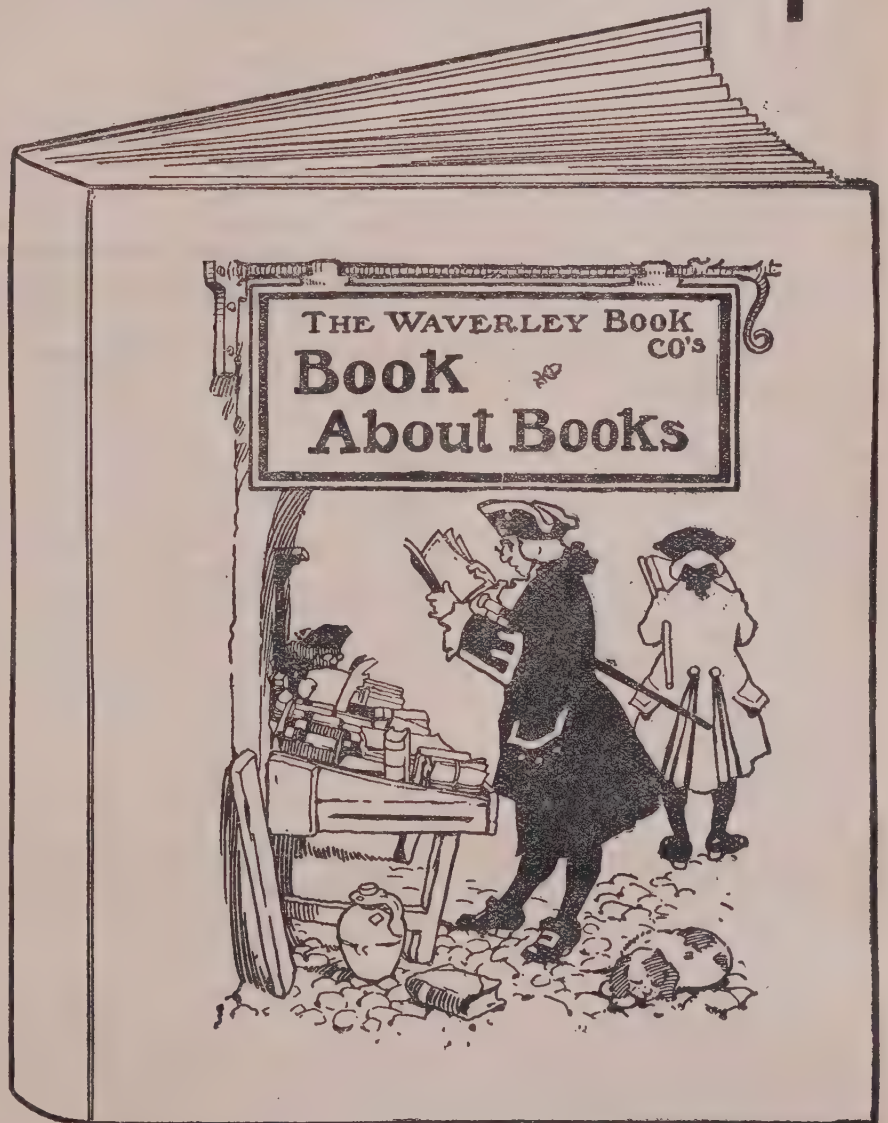
FREE Book

It contains—

8 FULL-PAGE PLATES
IN COLOURS of historic scenes, landscapes, town-life, Old Masters, &c.

77 FINE HALF-TONE ILLUSTRATIONS
IN RICH SEPIA, depicting a variety of beautiful and picturesque views, showing rich and rare curios, stirring incidents, marvels of science, portraits of famous men, places of interest in foreign lands, the beauties of nature, as well as a number of useful educative diagrams.

THERE IS A WEALTH OF DESCRIPTIVE MATTER, too, compacted into this book, on a variety of topics that cannot fail to be of intense interest to the readers.



This Gratis & Post Free Book forwarded to subscribers to the INQUIRER who send this form without delay.

TO THE
WAVERLEY BOOK CO.,
56, VULCAN HOUSE,
LUDGATE HILL,
LONDON, E.C.

SEND NOW
(3 stamp is enough)

Sirs,—Please send me, free of charge, your book, as advertised in the INQUIRER.

Name.....

Address.....

.....

NOTES AND JOTTINGS.

THE total number of scholars in residence at Oxford under the Rhodes Bequest during the academic year 1908-09 was 179. Of those 78 were from the Colonies of the Empire, 90 were from the United States, and 11 from Germany. Of 83 scholars from the United States who have completed their course at Oxford, 82 have returned to their own country, and one has taken work in England. Of 23 Germans, all have returned home except one, who has accepted a teaching post in America. Of 78 Colonial students, 12 are still engaged in courses of study preparatory to professions. Of the remaining 66, 51 have either already returned or are about to return to their own countries; four are teaching in England, but looking for Colonial appointments in the future; one is for the present engaged in parochial work in England, with a view to service ultimately in his own Colony; two have returned to Colonies other than their own; three have accepted appointments in India; two, business positions in foreign countries; and three have decided to follow their professions in England.

At a meeting of the Society of Cymmrodorion, over which Sir John Rhys presided recently, a paper was read by Dr. Alfred Daniell on "Vocal Traditions in Wales." Dr. Daniell spoke first of the peculiar scale which existed in some of the old Welsh melodies, next of the *hwyl*, or cadence in Welsh oratory, and finally touched upon the structure of Welsh metre in connection with the *Penillion* singing. Speaking of the *hwyl* he described it as a survival from an earlier stage of civilisation of the element from which poetry and singing had both originated. The ancient world had something like the *hwyl* as part of the necessary equipment of the orator, and the orators of ancient Greece and Rome used it. Dealing with the subject of metre, Dr. Daniell maintained that many of the peculiarities of Welsh poetry were explained by assuming that it was always connected in the poet's mind with some tune. It was written not in syllables to scan but in bars to be sung, the words being written in bars, which by no means need contain an equal number of syllables.

THE following sums have recently been received for the building and endowment fund of the Bedford College for Women:—Legacy of £1,000 from the late Miss Alice Sargent; gift of £1,000 from her mother, Mrs. Sargent; an anonymous donation of £1,000; £700 from Miss Shaen (balance of £1,000 promised); Clothworkers' Company, £250 (second donation); £100 from each of the following:—W. C. Alexander, Esq., Mrs. Leonard Darwin, Mrs. Charles Booth, Mrs. Arthur Mayne; £50 from Mr. and Mrs. William Haslam, and from Miss M. Gibson. Mr. Ernest Debenham has promised £100. The total amount received and promised up to the present is £47,700; a further £12,300 is required before the buildings can be begun.

MR. CHESTERTON, in his speech on Dickens at Manchester last week, spoke about the "eternal snobbishness in human nature," and the prevailing tendency to think a little too much about rich people. He did not say thinking too well of rich people; that was quite a different thing. The objection to aristocracy was quite simple. It was that in an aristocratic state people sat in a huge, darkened theatre, and only the stage was lighted. They saw five or six people walking about, and they said, "That man looks very heroic striding about with a sword." Plenty of people outside in the street looked more heroic striding about with an umbrella; but they did not see these things, all the lights being turned out. That was the really philosophic objection to an aristocratic society. It was not that the lord was a fool. He was about as clever as one's own brother or cousin. It was because one's attention was confined to a few people that one judged them as one judged actors on the stage, forgetting everybody else. There had always been that great tendency to snobbishness, to forget the people with moderate incomes, and to remember the people with lots of money.

It is stated that an ecclesiastical ordinance still exists in the Isle of Man that children pulling horses' tails shall be set on a wooden horse for two hours and whipped. This reminds us of some of the drastic regulations at Geneva in Calvin's time.

It is not often, says the *Westminster Gazette*, that a fishing story comes from a Bishop, but an excellent one was told by Dr. Winnington Ingram at the annual dinner of the Guild of St. Edmund. There was an old Scotch gillie, he said, with whom he fished in Scotland. He always called him the "Meenister of London." The gillie said to his fellows, "It will be all right when the Meenister of London comes; he is sure to catch a salmon." He nearly converted all the gillies from Presbyterianism to Episcopalianism on one occasion. He said to them, "Now, old boys, six salmon before lunch," and he held up five fingers and a thumb. By an extraordinary coincidence he had six rises and caught six 18lb. salmon. Therefore the "Meenister of London" had a reputation on the Tay.

A REPRODUCTION is given in the current number of the *Bookman* of Mr. Bruce-Joy's fine statue of W. E. Gladstone in front of Bow Church, E. At the time of the erection of the statue Mr. Bruce-Joy's work was much eulogised for its consummate modelling and lifelikeness. The sculptor, however, found his subject rather a troublesome sitter; when he came to the studio he was restless, and too eager to talk with animation on a variety of topics. In consequence of this Mr. Bruce-Joy found it more satisfactory to observe him, for the pose of the figure and the expression of the face, in the House of Commons, and to avail himself of permission to attend at Downing-street within certain hours, and watch him as he sat quietly at his table reading despatches or writing letters.

THACKERAY HOTEL

(TEMPERANCE),
GREAT RUSSELL STREET, LONDON.
Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION.
TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every floor; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. **Bed-rooms** (including attendance) **from 3s. 6d. to 6s.** Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from **8s. 6d. to 10s. 6d.** per day.

Telegraphic Address: "Thackeray," London.

EATON'S TEMPERANCE HOTEL,
22, Guilford Street, Russell Square,
LONDON.

Facing the Gardens of the Foundling Institution. Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

"NAVY SERGE, REAL," as Used in Royal Navy, 1/3½, 1/6½; also black, cream, scarlet; patterns free.—J. BUCKLE, Naval Outfitter, Serge Contractor (Dept. I.), Queen-street, Portsmouth.

FREE!—200 Patterns of charming Irish Linen, Spring Costume Fabric, "Flaxzella." Wide range of fascinating colours and designs. Latest shades, washable, durable, 10½d. yard.—Write, HUTTON'S, 5, Larne, Ireland.

REMNANTS of genuine White Art Irish Linen, for D'oyles, Traycloths, &c. Pieces measuring from half to one yard, sensational bargain, 2/6 bundle. Postage 3d. Write to-day.—HUTTON'S, 5, Larne, Ireland.

IN THE CROW'S NEST (Lantern Lecture on a Parson's Work in the High Alps) and other lectures.—Rev. E. W. LUMMIS, M.A., Chatham Close, Garden Suburb, N.W.

A BOOK OF GREAT DISTINCTION.

The entire Press has united in praising

EVANS'
RECIPE
COOKERY
BOOK.

This book contains the most Serviceable Collection of Valuable Recipes in Existence. Only one Recipe is given on each page.

This Book is daily proving a veritable boon to thousands of ladies who find the ordinary complicated Cookery Book expensive and unsatisfying.

BREAKFASTS
TEAS
DINNERS
SUPPERS

become happy events to the housewife who has this Book for guidance, for it shows how the best results can be realised at the least expense. Thus it stands for all that is really good in cookery, and for economy as well.

So highly is this book praised by all who use it that the publishers are willing to refund in full the amount of any purchase **1/3** Post free remittance to who desires to return the volume.

Order to-day from

EVANS BROTHERS, Publishers,
6, Byron House, Fleet-street, London.

DELICIOUS COFFEE.

RED
WHITE
& BLUE

For Breakfast & after Dinner.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.

SIR WILLIAM CHANCE, F.H.A. HARDCASTLE, Bart. F.S.I.

MISS CECIL GRADWELL. MISS ORME.

A SAFE AND SOUND INVESTMENT
FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax. Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

CHARLES A. PRICE, Manager.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 28, Lambeth Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate—Saturday, February 12, 1910.

* Regarding Advertisement Rates see inside Front Cover.

American Unitarian Association
25 Beacon Street
Boston.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3541.
NEW SERIES, No. 645.]

LONDON, SATURDAY, MAY 7, 1910.

[ONE PENNY.]

Schools.

PENMAENMAWR.—HIGH-CLASS BOARDING SCHOOL FOR GIRLS.

Principal: MISS HOWARD.

Recommended by the Rev. R. J. Campbell, M.A., who takes a personal interest in it.

Thorough English education on modern lines. Preparation for Oxford Locals and London University Examinations. Delightful climate, combining sea and mountain air. Games, Cycling, Sea Bathing.

Visitors received during vacations. Terms moderate.

LETCHWORTH SCHOOL, HERTS.

Bracing climate; aims at developing health, intellect, and character. Thorough unbroken education from 6 years upwards. Boys taught to think and observe, and take interest in lessons. All religious opinions honourably respected. Outdoor lessons whenever possible. Experienced care of delicate boys. Well-equipped new buildings.

Principal: J. H. N. STEPHENSON, M.A.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

In the country, four miles from Crewe. Preparatory Department recently added. Boys admitted on the Foundation at half fees.

For particulars apply to the HEAD MASTER, or to the Clerk to the Governors, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL

AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Intermediate Arts and Honours Lond. Preparation for London Matriculation, Senior Cambridge Local, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

New Term, Saturday, April 30.

WAVERLEY SCHOOL, SHERWOOD

RISE, NOTTINGHAM. Head Master: Mr. H. T. FACON, B.A. Boarders. Home influence. Private field opposite school. Telephone. New Term, Tuesday, May 3.

ST. GEORGE'S WOOD, HASLEMERE, SURREY.

SCHOOL FOR GIRLS. Sandy soil. 608 feet above sea level.—Principal, Miss AMY KEMP.

WEST KIRBY FREE CHURCH.

THE New Meeting-Room will be opened on Wednesday, May 11, at 6.30 p.m. Service at 7.0, in which the Revs. H. D. ROBERTS, C. CRADDOCK and J. C. ODGERS, B.A., will take part.

Offertory towards Building Fund.

Anniversary Meetings

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

TUESDAY EVENING, MAY 17, 8 p.m.

The Essex Hall Lecture by Rev. W. G. TARRANT, B.A., on "The Story and Significance of the Unitarian Movement."

Any Member of the Association who sends a stamped and addressed envelope to the Secretary, not later than Tuesday, May 10, will receive one Free Ticket for the Lecture (not transferable). Non-members may obtain tickets on payment of 1/-.

WEDNESDAY MORNING, 18th, 11 a.m.

Religious Service at Essex Church, The Mall, Kensington. Preacher, Rev. J. J. WRIGHT. Collection in aid of the Funds of the Association.

WEDNESDAY EVENING, 7.30 p.m.

Theodore Parker Centenary.

"Parker and his Environment," by Rev. Dr. CRESSEY; "The Man," by Rev. HENRY GOW; "The Theologian," by Rev. CHARLES HARGROVE; "The Preacher," by Rev. JOHN PAGE HOPPS; "The Citizen," by Rev. J. M. LLOYD THOMAS.

THURSDAY MORNING, MAY 19 10 a.m.

Annual Business Meeting, the President in the Chair. The Treasurer's Statement of Accounts will be presented by Mr. HOWARD CHATEFIELD CLARKE, and the Committee's Report by the Secretary, Rev. W. COPELAND BOWIE. The Election of Officers, Committee, and Council, and other Business will be transacted.

Conference. — Following the Business Meeting, there will be a Conference on "Obligations and Opportunities in relation to Unitarian Missionary Work in the British Empire." Rev. Dr. W. TUDOR JONES will deal with Australasia; Rev. W. W. C. POPE with Canada; Principal H. CHANDRA MAITRA (President of the Sadharan Brahmo Samaj) with India. Discussion after the Addresses.

THURSDAY EVENING, 8 p.m.

Conversazione at the Portman Rooms, Baker Street, W. The President will receive from 8 to 8.30. Tea and Coffee from 8.30 to 10.30. At intervals during the evening the Band will provide music. Conversazione Tickets, 1/-; on and after May 18, 2/-.

READ JOHN PAGE HOPPS' MONTHLY,

THE COMING DAY.

PRICE THREEPENCE.

Contents for MAY.

A Memory and an Incentive. — The story of an Appeal to the People of Leicester. "Sedition" in India.

"Seditions." Mrs. Besant.

The Woman's Charter.

The Common-sense Bible Teacher.

Notes by the Way.

Almonds and Raisins.

LONDON: A. C. FIFIELD, 13, Clifford's-inn, Fleet-street.

May be had from all Newsagents, or direct from the Editor, The Roserie, Shepperton-on-Thames.

THE SUNDAY SCHOOL ASSOCIATION.

Anniversary Meetings

TUESDAY, MAY 17, 1910.

LUNCHEON at the Holborn Restaurant, at 1 o'clock. Tickets 2/6.

THE ANNUAL MEETING

will be held at ESSEX HALL, at 3 p.m.

HOWARD YOUNG, Esq., LL.B.

President, in the Chair.

Afternoon Tea will be served at 4.15.

CONFERENCE

At 5 o'clock.

Opened by MISS E. R. MURRAY

(of the Maria Grey Training College)

ON

"Froebel and the Religious Development of a Child."

To be followed by Discussion opened by

Dr. F. W. G. FOAT.

IGN PRITCHARD, Hon. Sec.

Essex Hall, Essex-street, Strand, W.C.

"THE SPADE AND THE SICKLE."

Monthly Sermons by the

Rev. EDGAR I. FRIPP, B.A.

No. 31.—"Time and Eternity."

No. 32.—"How Many Loaves Have Ye?"

ONE PENNY.

St. John's Road, Leicester.

Little Portland Street Chapel.

AN OIL PAINTING and SKETCHES of this Chapel, by MURRAY URQUHART, FOR SALE.

On View at Essex Hall.

HORSHAM.—Whitsunday Anniversary. Preacher, Rev. H. GOW. Services, 11 a.m., 6.15 p.m. Lunch, 1s.; Tea, 6d.

RECENT PUBLICATIONS.

Cr. 8vo., 140 pp., 2s. net; by post, 2s. 3d.

"MINE UNBELIEF."

Early Doubts and Difficulties Rationally

Considered

By A. H. H. G.

"Discusses with intelligent piety the religious doubts and difficulties which beset many earnest and thoughtful Christian people of these days. It is well reasoned, and is well calculated to stimulate independent reflections on its subject."—*Scotsman*.

Cloth, red edges, Cr. 8vo., 1s. net; by post 1s. 2d.

PRAYERS FOR CHURCH AND HOME.

A Collection of Prayers from various sources. There are Opening, General, and National Prayers, also Prayers for Special Occasions, Short Prayers, Collects, and Benedictions.

Fcap. 8vo., 202 pp., 1s. 6d. net; by post, 1s. 9d.

UNITARIAN AFFIRMATIONS.

Six Lectures. Second Edition.

By R. TRAVERS HERFORD, B.A.

"Mr. Herford's expositions are suggestive and stimulating, and many to whom they are not specially addressed would find their perusal profitable."—*Newcastle Chronicle*.

BOOK ROOM, Essex Hall, Essex-street, Strand, W.C.

Postage saved by ordering through Bookseller.

Telegraphic Address: "UNITASSOC, LONDON."

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

SUNDAY, May 8.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. GEORGE CRITCHLEY, B.A.
 Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. E. COLEMAN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. C. ROPER, B.A.; 7, Rev. W. J. JUPP.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. R. K. DAVIS, B.A.
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Mr. P. W. STANGER.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. J. ELLIS; 6.30, Mr. S. FIELD.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Harlesden, Willesden High School, Craven Park, 7, Rev. T. E. M. EDWARDS.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Mr. FYSON; 7, Rev. J. J. MARTEN.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. W. TUDOR JONES, Ph.D., F.R.G.S., late of Wellington, New Zealand.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11, Rev. W. J. JUPP; 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, P.S.M., Mr. S. FIELD; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT, B.A., 7, Mr. W. RUSSELL.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. W. G. TARRANT, B.A.
 Wood Green Unity Church, 11 and 7, Rev. Dr. MUMMERY.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. JOHN WORSLEY AUSTIN, M.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30, Rev. E. W. SEALY, M.A.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. E. C. REED.
 BEADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. A. H. DOLPHIN.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. L. P. JACKS.
 CHATHAM, Unitarian Christian Church, Hammond-hill, 11 and 6.30.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. J. KINSMAN.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. E. S. HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. WILLIAM WILSON.
 GORTON, Brookfield Church, 10.45 and 6.30, Rev. GEORGE EVANS, M.A.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. SIDNEY H. STREET, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPTSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. T. P. SPEDDING.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. L. SCHROEDER, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. T. R. SKEMP.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service (only), 11, Rev. GEORGE STALLWORTHY.
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

BIRTH.

CUSACK.—On May 3, at 104, South Hill Park, Hampstead, to Lieut.-Colonel and Mrs. Oriel Cusack, a daughter.

DEATH.

MANNING.—On April 30, at his residence, Harper Hill, Sale, Manchester, the Rev. John Edmondson Manning, M.A., of the Unitarian Home Missionary College, aged 62.

Situations

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

YOUNG LADY with Secretarial Abilities seeks engagement as PRIVATE SECRETARY.—Miss GROVES, 70, Woodsome-road, Highgate-road, London.

HOUSEKEEPER or COMPANION seeks re-engagement to Lady or Gentleman. Experienced. Excellent references.—Mrs. CREIGHTON, 25, Ellerton-road, Wandsworth Common.

LADY, Shorthand-Writer, Typist and Book-keeper, desires appointment in Birmingham as SECRETARY (non-resident). Good organiser. Experienced.—Apply, "M," INQUIRER Office, 3, Essex-street, Strand, W.C.

TYPEWRITING.—Sermons, Articles, and MS. of every description accurately and intelligently typed. 1s. per 1,000 words.—E. P., 14, Buckley-road, Kilburn, N.W.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	291	Little Portland Street Chapel	295	MEMORIAL NOTICES:—	
THE REV. R. J. CAMPBELL AND THE CONGREGATIONAL UNION	292	London Unitarian Ministers' Meeting	295	The Rev. J. E. Manning, M.A.	298
LIFE, RELIGION AND AFFAIRS:—		The Care of the Feeble-Minded	296	The Rev. Adam Rushton	298
The Psychology of Economics	292	BOOKS AND REVIEWS:—		MEETINGS AND SOCIETIES:—	
The Discovery of Crete	294	New Novel by Mrs. Humphry Ward	296	The Domestic Mission Conference	299
CORRESPONDENCE:—		The Life and Teaching of Jesus — Sir Walter Scott	296, 297	The Organisation of the Labour Market	300
Borrowdale and the National Trust	294	Publications Received	297	London Domestic Mission Society	300
The Evil of Sectarianism	295	FOR THE CHILDREN:—		The Social Movement	301
Theodore Parker and the English Unitarians	295	The Saint, the Child, and the Book.	297	The Progressive League	301
				NEWS OF THE CHURCHES	302
				NOTES AND JOTTINGS	303

* * *All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.*

NOTES OF THE WEEK.

THERE is something splendidly youthful in Lord Morley's optimism. He refuses to be either dismayed or discouraged by the problems of government and the changing conditions of the people. Speaking last Saturday at the Royal Academy Banquet, he made a profession of faith which should provide much food for reflection among the gloomy prophets of decadence. The foundation of all things, he said, was the character of the people. He, for one, after a great many years of public life, of close contact with great bodies of men of all classes, declared that he saw no signs whatever that the people of this country were not just as honest, just as brave, just as high-hearted as they ever were in the best periods of our history.

THE difficulties which have arisen between the Rev. Percy W. Jones, and the trustees of the Hall-gate Congregational Church, Doncaster, are being pushed to extremities. Notice has been served upon the minister to quit, and he recognises that the trustees are masters of the situation. It appears likely that the bulk of the congregation will remain loyal to him and form a free church elsewhere. A curious feature of the situation is the suggestion, which apparently has received the support of the chairman of the Congregational Union, that after the obsolete Calvinistic trust-deed has been used as an instrument to evict the present minister, the trustees shall take the necessary steps to try and get it altered and made in harmony with modern Congregational principles, usages, and beliefs. In other words, there is to be an attempt to bind the faith of to-morrow by the average opinions of to-day, and forge a fresh weapon for future evictions.

WE print elsewhere an appeal for the purchase of a beautiful tract of moorland in Borrowdale, including the well-known

Bowder Stone, which has been issued on behalf of the National Trust. The total sum required is £2,400. We commend the appeal most heartily to our readers in the hope that many of them will contribute to the fund. Those who are specially interested can obtain full particulars of the proposed purchase and a map of the district from the Secretary of the National Trust, 25, Victoria-street, Westminster. The matter is urgent, as the option of purchase will expire at the end of the year.

ATTENTION has again been called to the serious condition of part of the fabric of Winchester Cathedral. The work of laying fresh foundations in place of the original wooden foundations, which have given way, has been going on for 5½ years. Already £88,000 has been raised, and another £17,000 will be needed. This is a matter of national concern. We are strongly of opinion that our cathedrals and many other ancient buildings ought to be under the care of a Government Department, as is the case in France, whose business it should be to preserve them from decay without interfering with their religious or other traditional uses. Meanwhile the appeal has to be to private generosity and to all sorts and conditions of men, whether Churchmen or not, who are proud of our national history and one of its most glorious monuments.

WE have received a Memorial on Congo Misrule, which has been signed by 158 members of Parliament and forwarded to the Prime Minister. The signatures comprise men of all parties, including Sir Charles Dilke, Sir Francis Channing, Lord Charles Beresford, Sir J. H. Kennaway, Mr. Silvester Horne, Mr. J. R. Macdonald, Mr. Henderson, and Mr. Snowden. The memorial demands that an intimation should be made to Belgium that if the requisite changes are not brought about by August next, Great Britain will assume Consular jurisdiction in the Congo, as well as take such other measures as may seem advisable.

"THE time has passed," the memorial declares, "when mere assurances of good intentions could satisfy public opinion in this country. It will be content with nothing short of the total abolition of forced

labour for purposes of revenue, coupled with legislation recognising the rights of the native tribes and communities in their land, and the throwing open of the whole of the Congo to normal commercial relations between its inhabitants and the outer world."

At the annual meeting of the Curates' Augmentation Fund, which was held at the Church House, Westminster, on Wednesday, the Bishop of Chichester stated that out of 21,000 clergy, 12,000 were not getting on an average more than £150 a year. He also alluded to the tendency for the stipend to decrease as the curate got older. The modest aim of the society, which is still far from attainment, is to give £50 a year additional income to all assistant clergy of fifteen years' standing.

At the third annual conference of Guilds of Help, which was held at Sheffield on Wednesday, it was stated that there are now 61 guilds engaged in active work, of which 40 were represented. An important discussion took place on the report of the Royal Commission on the Poor Laws in relation to voluntary service. Mr. C. S. Loch represented the Majority Report, and the Rev. W. Whittaker, of Hull, who took the place of the Dean of Norwich, dealt with the subject from the point of view of the Minority. Subsequently there was a debate, upon the true function and policy of the Guilds. Some speakers urged that it was impossible for their visitors to avoid taking part in the work of relief, while others maintained very strongly that they should restrict themselves to personal friendship and advice, leaving the work of dealing with cases of need to the appropriate charitable agency.

MR. JOHN MASSIE, whose failure to retain his seat at the last election, has been a serious loss to the forces of Nonconformity in the House of Commons, is the new president of the Liberation Society in succession to Dr. Clifford. In the course of his address at the triennial conference, which has been held in London this week, he pointed out that the Society's course was one of justice and expediency. Little by little the principle of separation of Church and State had been put into concrete practice by one nation after another, and by our own colonies and dependencies.

THE REV. R. J. CAMPBELL AND THE CONGREGATIONAL UNION.

THE letter which the Rev. R. J. CAMPBELL has addressed to the secretary of the Congregational Union has aroused considerable public interest, and may easily become one of the documents which make history. It is a plain request for information. Mr. CAMPBELL wishes to know whether his old associates desire him to remain in their fellowship or not. If the answer is in the negative, then he is willing to accept the situation, and in going out he will take his congregation with him. If it should be in the affirmative, then he has the right to claim not only the private friendship but also the public recognition to which his position and abilities entitle him. In other words, Mr. CAMPBELL is too strong a man, and the whole position of religious freedom and spiritual re-interpretation for which he stands is too significant for him to be ignored. Such a letter must be very distasteful to the official mind with its instinct for the safety of average opinions, and we have little doubt that the arts of denominational diplomacy will be called in to obscure the realities of the situation and postpone the issue. It has been said already, with what degree of sincerity it is for the public to judge, that there has been no official unfriendliness, and the whole responsibility rests with Mr. CAMPBELL himself.

But it may be asked, why do not Mr. CAMPBELL and other men of similar thought and aim come out? The world is wide and speech is free; why then do they not follow the guidance of the Spirit instead of clinging to a connection which only hampers their liberty, where plainly they are not wanted? The question is a natural one, and states one aspect of the problem with admirable clearness; but it ignores others of quite equal importance. It is seldom that the issues of public duty can be stated with this categorical simplicity. The official custodians of a great historical movement in Church or State are trustees, not dictators, and when they presume to impose limits which secure themselves while they deny the rights of others, it is for the organism itself to throw off these treacherous fetters upon its growth and vitality. Congregationalism has been an organic movement of this kind in English religious life; it represents a fine and distinctive tradition; and the men who owe everything to its spiritual nurture, and realise how generation after generation it has modified its forms while retaining an essential unity of the spirit, may well refuse to abandon the promise of the future to those foes of its own household, who identify the power of religion with the permanence of a scheme of doctrine. "Where there is no vision the people perish": and the Church which expels its prophets, and has only a limbo of obscurity and

neglect for those who see further than its ecclesiastical horizons, has upon it the seal of spiritual death.

For these reasons we believe that it would be a disaster of the first magnitude for Congregationalism if by any means, direct or indirect, its strong liberal men were compelled to withdraw. This withdrawal may be precipitated in one of two ways. The forces of reaction may throw down the challenge, as they are doing at the present moment at Doncaster, by the expulsion of the Rev. P. W. JONES and his congregation from their chapel. Or without any overt action, unofficial criticism and unfriendliness may become so acute, that sorrowfully a position of visible loyalty to a great historical tradition must be abandoned, because all the savour of Christian love and fellowship has gone out of it. If this should take place, and we are far from desiring even to hint at its probability, all our pity would necessarily be given to the religious blindness and inertia which knew not the day of visitation. The victories of the Spirit are seldom on the side of the big battalions.

But it is clear that, if men of the type of Mr. CAMPBELL are to remain within the Congregational Union, it can only be on the basis of a practical recognition of the liberty which they claim. Unless we are greatly mistaken, they are not going to contract either their sympathies or their methods of work within prescribed denominational limits. For Liberal Christianity this has become impossible. Its great affirmations carry us into a fellowship of which the note is catholicity and not sectarianism. It welcomes everything which throws down traditional barriers and gives freer play to spiritual affinities. While it works as hidden leaven within the historical churches, and utilizes to the best of its ability the existing machinery, it refuses to glorify these things as ends in themselves, and makes them strictly subordinate and subservient to its ideal of the Kingdom of God. Our present religious position is, for all broad-minded men, one of unreality and wasteful rivalry. We are moulded by the same influences, we sit at the feet of the same teachers, we read the same books, we share the same thoughts, we have the same spiritual loyalties; and we are conscious, with a growing depth and earnestness of conviction, that these are the things which we ought to magnify in the face of a world, which is still distracted by party cries and competing names and all the ancestral antagonisms and misunderstandings of a divided Christendom. It is for Liberal Christians, wherever they may be found and whatever name they may bear, whether in loneliness or in a great company, to be loyal to this ideal, to live and work in its spirit, if need be to take upon themselves its burden and reproach, and out of the present discontents to organize the Church of all good men who strive to live after the mind of CHRIST.

LIFE, RELIGION & AFFAIRS.

THE PSYCHOLOGY OF ECONOMICS.*

THE older economists investigated the laws of the production, exchange, and distribution of wealth, the centre of interest being the problem of production. Later writers have laid more stress on consumption, the motive power and regulator of the whole economic machinery. Yet others, like Mr. Wicksteed, in the present closely-reasoned and deeply-interesting volume, confine the science to the study of the market and the laws which govern the exchange of products and services in it. These laws he reduces to the one principle of Marginal Utility, and with really marvellous skill makes the mathematical demonstrations and diagrams necessary to the exposition of the theory not only clear but often attractive to the ordinary reader who may be weak in mathematics.

The law of Marginal Utility is, of course, a law of the choice of alternatives, and thus economics is based on psychology. The eminent psychologist, Professor Münsterberg, has pointed out that, while in the seveneenth century explanations of phenomena were formulated in terms of the then dominant science of mechanics, in our own time the predominance of psychology has led thinkers in all fields of research to base their science on psychology and to formulate their conclusions in psychological terms.

The rise of pragmatism, which treats philosophy itself as but a province of psychology, is a striking instance of the truth of this statement. Mr. Graham Wallas' recent work, "Human Nature in Politics" is confessedly an essay in the psychology of politics, and Mr. Wicksteed maintains that we must regard industrial and commercial life as a special application of the psychology of choice, or the principles which regulate our selection between alternatives. It is true that economics, as a science of human action, has always necessarily involved physiological discussions, but the psychology of economists was crude, dealing with motives in unnatural abstraction, and culminating in the grotesque fiction of the "Economic Man." Mr. Wicksteed's treatment is concrete, natural, and even homely. He discards the abstractions of the older economists, refuses to indulge in useless speculation as to motives, and confines himself to economic relations which "constitute a machinery by which men devote their energies to the immediate accomplishment of each other's purposes in order to secure the ultimate accomplishment of their own, irrespective of what those purposes of their own may be, and therefore irrespective of the egoistic or altruistic nature of the motives which dictate them and which stimulate efforts to accomplish them."

The market is the field of action of this

* The Common Sense of Economics. By Philip H. Wicksteed, M.A. Macmillan & Co. Pp. 702, 14s. net.

machinery, and the study of the facts and the establishment of a satisfactory theory of the market is the task of the economist. But political economy is not "a separate and detached region of activity, but an organic part of our whole personal and social life," and, therefore, Mr. Wicksteed starts his investigations from the familiar ground of the economy of the household, and analyses the procedure of the careful housewife trying, in her marketing, to make the wisest use of her limited resources in the interest of her family. He seeks for the principle which determines her choice of this commodity rather than that, and shows that it is identical with that which governs all commercial transactions and fixes prices in the markets of the world. Like the housewife, we have each our own subjective scale of preferences on which we measure the desirability of things, and like the child who complained that "second helps are never so good as first," we find that the marginal value of successive increments of anything progressively decreases till, at length, we prefer something else which at first was less eagerly desired. All commodities which enter freely into the circle of exchange are likewise measured on an objective scale of relative preference, and this scale determines the equilibrium known as the market price. From this it follows that, in a free market, each exchanges that possession which has less value to him for another which has greater value, and thus everyone is benefited.

This would seem to involve that belief in the perfection of the economic machinery and the "economic harmonies," defended with such eloquence by Bastiat and the economists of the Manchester School, and the consequent justification of the egoism of the trader. Somewhat in contradiction to his initial repudiation of the consideration of "motives" as against "relations" in economic investigation, Mr. Wicksteed justifies the egoism of the dealer by the reflection that the motives which induce him to enter the market may be partly or wholly altruistic, but he admits, nevertheless, that what constitutes an economic transaction is the fact that in it "I am not considering you except as a link in the chain, or considering your desires except as the means by which I may gratify those of someone else," i.e., I am treating you as *means*, and not also as an *end*—Kant's definition of an immoral action. From which it would seem to follow that the moral progress of society will be furthered by restricting more and more the area in which economic relations govern men's actions and substituting, as far as possible, co-operation for competition.

Mr. Wicksteed is deeply convinced of the benefits which commercialism has conferred on mankind, and points with pride to the feeding of a huge city like London by the action of these economic harmonies, by virtue of which each in working for himself and seeking his own advantage, unconsciously forwards the purposes of others and promotes the general well-being, but he is not, like the older economists, so enamoured of the machinery as to be blind to the ends it subserves. He sees clearly that its value is derived from those ends, and unless *they* are worthy, the perfection of the means will not save us from

ultimate futility and failure. He also realises, as they did not, the imperfections of the machinery itself which prevent it from working as it should.

For, after all, the free market, in which the action of economic principles would really give everyone his due, is an ideal rather than a fact. It is true, no doubt, that given the conditions under which exchanges take place each party to the exchange gets what *under these conditions* he desires more for what he values less, but it does not in the least follow that these conditions are fair. If a widow with three children dependent upon her exchanges her day's labour for the tailor's shilling it may be true that a shilling stands higher on her scale of preferences than a day's work, and that on the tailor's scale it stands lower, and so both are better off than if the exchange had not been made, but it is plain that the tailor, owing to his economic vantage ground, gains much more than the widow. And if the widow receives as much as she is *worth to the tailor*, this may arise from the fact that, owing to class privileges, monopolies, and other hindrances to the full development and use of faculties, there are numbers of people in such disadvantageous positions that their competition for work gives it an exchange value which nearly approaches the starvation limit. Labour, as Mr. Wicksteed points out, is a perishable commodity with no reserve price, unless it is skilled labour or the labourer has other resources and thus the possessor of labour power is nearly always at a disadvantage in exchange against commodities, and the "economic harmonies" break down in this case at least.

This reasoning leads to the conclusion that so far from the efforts of each to secure his own well-being necessarily bringing about the well-being of all, there is an unavoidable conflict between the interest of each trader, or group of traders, and that of the whole community. "Because it is my function to supply the world as well as I can with a certain thing, therefore I dread the world's being so well supplied with it that I shall be able to get little or nothing for supplying more." "Here's to a wet harvest and a bloody war!" was a favourite toast among farmers. This economic paradox naturally gives rise to the attempt to destroy such approach to a free market as may exist at any given time, and to the substitution of trade agreements and combination for competition. When combination on a large scale is successful, as in the great American trusts, the free market for many articles no longer exists, even in appearance, and the consumer is "done every time."

The existence of a really free market would also be rendered impossible by land monopoly, by the control by individuals of great masses of capital, by class privileges and social stratification of all kinds—in short, by any lack of equality of opportunity. All these things, in addition to the economic paradox itself, transform the commercial world from the beneficent automatic co-operation of individuals for the benefit of all, into a great battlefield where each is seeking for some point of vantage from which he may overcome his competitors, and levy a toll on the labours of the rest. Mr. Wicksteed states this aspect of commercial life with great force:—

"The purposes of men are often not only diverse, but mutually destructive, and this both on the large and on the small scale. The wars by which one set of men devote their energies and resources to extinguishing the energies and resources of another set of men, and the perpetual diversion, in times of peace, of national energies and resources towards the preparation for such acts of destruction, are the types of a yet more intimate and incessant conflict by which men devote their energies, not towards increasing the collective resources, but towards competing with each other for the command of them. When we add the perpetual errors of judgment which lead men to turn their resources into relatively futile channels because they know no better, and the further industrial wreckage which is perpetually and deliberately planned by those who show false lights in hope to pick up some fragments of the wreck upon the shore, the imagination begins to form some conception of the moral and social chaos which may lie concealed beneath the apparent cosmos of that economic system which outwardly displays the fascinating picture of a huge federation, as wide as the world, organised automatically upon a scheme which perpetually determines the flow of all resources, personal and material, to the point of the social organism where 'the demand for them is most urgent and their significance highest.' "Though the important questions of monopoly and trade combinations are not dealt with at any length, Mr. Wicksteed recognises the forces which make for this chaos, and grants, though very cautiously, the necessity of collective action to secure social well-being.

"So long as it was believed that the economic forces, if left to themselves, would create out of a chaos of individual impulses a cosmos of social order, and would result in the best of all possible worlds, there seemed to be nothing left but to harden our hearts in the presence of the major evils of social life. . . But now that we know better, and perceive that the economic forces never have been, never can be, and never should be, left to themselves, and are seeking deliberately to subdue individual action into harmony with collective purposes, the more clearly we can detect the evils which accompany the strength of spontaneous organisation, the more effectively we may hope to check them. . . If laws and institutions are not omnipotent neither are they wholly impotent. . . We may hope as we come better to understand the economic forces, indefinitely to increase our control of them, till we can make the ever-present vigilance of the individual's desire to accomplish his own purposes subject to the control of public aims, and so harness individualism to the car of collectivism, avail ourselves of its prodigious economies and yet say to it, when it would rage destructively, 'hitherto shalt thou go and no further.'" This interesting and suggestive book—a monument of industry and insight—closes on Goethe's note "We bid you hope," only adding that we, too, individually, must prepare for the Kingdom of Man by simplicity, brotherhood, and devotion to the common good.

MAURICE ADAMS.

THE DISCOVERY OF CRETE.

"THERE is a land called Crete, in the midst of the wine-dark sea, a fair land and a rich, begirt with water, and therein are many men innumerable, and ninety cities. . . . And among these cities is the great city Cnossus." Behind all the tales of Homeric Greece lay the tradition of a great kingdom in Crete; of Minos, lord of the sea; of his labyrinth at Cnossus, and the bull with its human victims; of the loves of Pasiphae and Ariadne and of Idomeneus, who joined the Greek host against Troy—Idomeneus, the Greek Jephtha, who vowed to sacrifice for his safe return the first living thing he met on landing, and fulfilled the oath upon his own son, whereon the land was visited by a plague, and his people cast him forth. Further back, in the mythical distance, were Dædalus, the Cretan artificer, whose works of statuary moved and breathed, and Icarus, his son, the first flying man, who ventured too near the sun, and had his waxen wings melted, so that he fell into the sea.

From the dawn of Greek history to our own time, Crete has kept its secrets of the past. The island fell gradually out of Hellenic life; and its later history, chequered by one revolution after another, has kept it for the most part closed to travellers. It was not till about ten years ago that it became possible for archaeologists—the optimists and adventurers *par excellence* of these latter days—to follow up actively a clue which labours in another field had suggested. The excavations of Schliemann on the site of Troy had revealed startling traces of a great civilisation long prior to the Homeric age of Greece, and, in many respects, the prototype of the Homeric culture which prevailed from about 1200 B.C. Other discoveries in the islands of the Ægean and on the Greek mainland yielded very similar results, and, in the search for the centre of this evidently common civilisation, a fact was remembered which the decline of Crete had helped to cast into oblivion. By the Greeks themselves, Crete was definitely recognised as the ancient home of their law and their religion; and the story of the coming of Dædalus to Athens connected it as closely with early Greek art. There was, too, the widely-prevalent story of a great sea-empire existing long before the days of the Trojan War. Might not Crete itself be, in fact, the source of all this marvellous early civilisation and the centre of Ægean culture in pre-Homeric days?

After fifteen years or so of intermittent visits to the island and various discoveries of some value, it became possible in 1900 to begin excavations in earnest. The story of the work and its main results is briefly and admirably told in a little book* recently published by Mr. and Mrs. Hawes, Americans, who have shared with Dr. A. J. Evans, of Oxford, the hero of Cretan discovery, and with archaeologists of other countries, this labour of international interest. Their work has been amply justified; a whole new world has been reconstructed from these buried re-

mains—a world in which industry and commerce flourished, and a vigorous and really beautiful art found place, some two thousand years before the beginning of our era. Even earlier still, at a date roughly contemporary with the oldest records of the Egyptian kingdom (say 3000 B.C.), Crete had its dwelling-houses, its crafts and an art of great promise; and by about 1500 B.C. a splendid civilisation, radiating from the capital, Cnossus, was spread over the whole Ægean world. As at Troy, so on the Cretan sites one settlement succeeded another, and the spade has laid open the history of many centuries in backward order, from the village of Hellenic times to the prosperous city of the golden age of Crete, and below this, again, dwellings which may take us back even into the Stone Age. Some of these buried homes were destroyed by fire, some abandoned at a moment's notice on the approach of the invader; sets of tools, unfinished work, and household stores and utensils have been found here, as at Herculaneum, just as they were laid aside on the day of catastrophe. In the intimacy and triviality of these chance remains many readers of the book will probably find, apart from their antiquarian value, a greater romance appeal than in the more splendid fragments from the palace ruins.

The most notable sites hitherto uncovered are the royal establishment of Cnossus, near Candia, and a small town complete at Gournia, towards the eastern end of the island. The latter, with its burghers' houses and the chief's mansion set about the central market-place, and its domestic relics, enables us to picture in astonishing detail the ordinary home and industrial life of the people. At Cnossus Dr. Evans has succeeded in throwing open, and in reducing to a complete plan, the palace inhabited by King Minos and his dynasty at the height of Cretan prosperity. The site shows strata of building which cover 500 years or more, and the final fall of Cnossus before a new invader took place about 1450 B.C. We find here an architecture so varied as to seem at first sight almost haphazard. Corridors, stores, halls of audience and minor rooms are dovetailed into each other with bewildering intricacy. Fragments of columns, staircases and gateways enable us to reconstruct a building rising in places apparently to four stories, magnificent in its proportions, and in some respects very modern. Among other striking features, a complete system of drainage has been traced "superior to any known in Europe between that day and the last century." The rooms were carefully planned and suited to their different uses, lighted by shafts from above, and for the most part embellished with beautiful and life-like fresco-work. In these decorations, two subjects constantly recur—the bull and a double-headed axe. The former must have been the heraldic animal of Crete; the latter is in one view a royal, in another a sacred, emblem. In any case, we are suddenly presented here with the key to a whole chapter of mythology. *Labrys* was a pre-Hellenic word, preserved by Plutarch, signifying an axe. The "Labyrinth" of Minos was no other than the "double-axe palace" of the Cretan

king, which, by its intricate structure, gave rise to the derived meaning of the word; and the Minotaur, who devoured human victims, was the bull of Crete, whose power overshadowed the Ægean world, and possibly demanded its toll of prisoners for sacrifice from subject peoples.

The art of this pre-Hellenic civilisation demands a treatise to itself. Not only in Crete, but at Troy, in Egypt, and in many sites on the islands and the mainland of Greece articles of the same types have been found, attesting a wide field of commerce and a widespread culture. Compared with Egyptian work of the same periods, these Cretan remains are marvellous in their realism and grace. Most significant of all, they are evidence beyond question that the supreme art of Greece itself did not spring suddenly from a waste of primitive barbarism, but was, for all its supremacy, a natural outcome and development of a system equally vigorous and, in some respects, comparable even for beauty.

One phase of Cretan culture remains hidden from us. All attempts to interpret the writing found on pillars and tablets have hitherto failed. But we may continue to hope that in time these records will, like those of Egypt and Assyria, yield to patience and ingenuity. In the meantime it must remain uncertain whether they contain (as is surmised) simply household accounts and tribute-lists, or whether, by rare good fortune, a literature is to be discovered which shall correspond to this wealth of art and material culture.

DOROTHY TARRANT.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

BORROWDALE AND THE NATIONAL TRUST.

SIR,—We desire to enlist your support and to ask you to help us to make it known that the National Trust has an opportunity of purchasing a property of 310 acres, comprising the greater part of Grange Fell and more than a mile of the bank of the River Derwent, including the Bowder Stone and the land on which grow the birches which form so important a feature in the incomparable beauty of Borrowdale.

When the estate of which this land formed a part was sold . . . two members of the Committee came forward and secured the land with the intention of giving to the National Trust an option of purchase at a price representing the cost of the purchase to them. The price is £2,140, and a small additional balance will be required to cover legal and other preliminary expenses. The National Trust, therefore, appeals for £2,400, and if this sum is subscribed by the end of the year, the beauties of this land will be safe from injury, and freedom of foot on Grange Fell will be secured to all.

The fell rises to a height of 1,250 feet above sea level. An easy path leads up from the main road past ancient thorn

* Crete, the Forerunner of Greece. C. H. and H. B. Hawes, Harpers, 2s. 6d. net.

trees, juniper, birch, and larch to the summit, and from that height is to be seen a full view of Derwentwater and Skiddaw on the one side, and on the other the whole panorama from Glaramara round by Scafell to the mountains beyond Buttermere and the Grassmore group, while to the east a heathery wilderness, with the rocky eminences of Toppety and Joppety How, lead the eye towards Armboth Fells and the Helvellyn range. The solitude and silence of the spot, broken only by the cry of the mountain sheep, the bark of the raven, and the mew of the buzzard, is a restorative to any weary worker, and the man who climbs to the height of Grange Fell will not easily forget the flashing of the river through the meadows of Rosthwaite and Grange, or the glow of the sunlight upon Derwentwater and distant Bassenthwaite.

The beauty of this scene can be secured to the public at a price representing about £7 7s. an acre. We shall be glad to receive contributions of any size. Some who cannot themselves afford to give so much as £7 7s. may like to make themselves responsible for the acquisition of one acre by raising the sum among their friends by means of a collecting card. Such cards can be obtained from the Secretary, together with maps and illustrated appeals. The option runs out at the end of the year, and it is therefore of great importance for us to receive subscriptions or promises as soon as possible. They should be sent, to Canon Rawnsley, Crosthwaite Vicarage, Keswick; Miss Octavia Hill, 190, Marylebone-road, N.W.; or to the Secretary of the National Trust at 25, Victoria-street, Westminster, S.W., cheques being crossed "National Provincial Bank of England."

—Yours, &c.,

H. D. RAWNSLEY, *Hon. Sec.*
NIGEL BOND, *Secretary.*

25, Victoria-street, S.W., April 29.

THE EVIL OF SECTARIANISM.

SIR,—Whatever may be the ultimate result of the investigations of the Royal Commission into the working of the Poor Law, it can hardly be questioned but that we are upon the eve of far-reaching reforms in reference to this sphere of national and municipal administration. There must follow upon some inevitable changes in the law a deepening sense of the responsibility of the provided for the unprovided classes. Fairminded men may think that the Minority Report does but an insufficient justice to the great advances which have been made during the last fifty years, and to the self-sacrificing and often most enlightened labours of our present Poor Law Guardians. If the recommendations of the reformers are to be accepted, it is pathetic to notice that the duties of common charity are slowly and surely passing away from the Church to the State, and from the hands of ministers of religion into those of Civil Service officials. The various Churches of all denominations are supposed to represent the power of organised Christianity, but this, which ought to be held a supreme factor in reform, appears now to be regarded as an entirely negligible influence. It seems silently assumed that the Churches and their ministers have

failed in faithfulness. The idealist may look for the Union of the Churches and the too long delayed realisation of the Sermon on the Mount and the bearing of the burdens of the poor through the fulfilling of the law of Christ. The practical man believes solely in the enforcement of outward law unaided by the grace and power of the religious principle. It would seem almost as if the hour has come when, in the sphere of politics, the Churches are counted not the guides but the servants and the slaves of the partizan. The first clear cause of this unhappiness is seen in the bitterness of sectarianism. The struggle between the spirit and the flesh has been too long continued. The pure soul of the Church of Christ has fallen and become, not lost, but hidden in the corrupt body of theological contentiousness. Assuredly there is even now something to be said for those who hold that if the now conflicting Christian sects would remember the mind of the Master and grow harmonious, uniting to all intents and purposes as one organised Church of God, we should have a pure power pouring through the nation for the uplifting of the downcast through a religious realisation of the responsibility from man to man in the name of God.

It is difficult to imagine what social benefits and individual reformations might not follow the realisation of this united influence. It is strange that no statesman, and that no bishop, and that no great minister of religion rises in our modern life, with all its calls and difficulties, and stands for Church Reform, making that the first plank in the platform of social reconstruction and political progress, holding it greater than all other considerations for the common good and the conscience of the nation.—Yours, &c.,

Derby.

E. S. LANG BUCKLAND.

THEODORE PARKER AND THE ENGLISH UNITARIANS.

SIR,—In the autobiographical letter which Theodore Parker wrote to his congregation from Santa Cruz in 1859, at the beginning of the illness which in the following year proved fatal, he says: "Weary with anxiety and excess of work, both public and private, my health began to be seriously impaired, and in September, 1843, I fled off to Europe to spend a year in recovery, observation, and thought." It is pretty plain, therefore, that he did not seek preaching engagements, but rather avoided them. Elsewhere in the same letter he says, after paying a generous tribute to J. Freeman Clarke for his steadfast friendship, in spite of strong theological differences: "Besides, I have found kindly and generous critics in America, and still more in England and Germany, who did me perhaps more than justice while they honestly pointed out what they must regard as my faults."

This friendly interest in the man, however, by individuals, must not make us blind to the probability that the majority of Unitarians opposed his teaching. The fact that 33 years after his visit and sixteen years after his death there was a full

dress debate by the B. & F. Unitarian Association upon the question whether his books should be offered for sale at their offices points to this. It was so in America, for though he acknowledges that hatreds had died down, yet he sorrowfully writes: "Less than two years ago the senior class in the Cambridge Divinity School, consisting, I think, of but four pupils, invited me to deliver the customary address before them and the public the Sunday before their graduation. The theological faculty, consisting of three Unitarian doctors of divinity, interposed their veto and forbid me from speaking; such a prohibition, I think, had never been made before. . . . Others might have expected such treatment from these men. I confess, my friends, that I did not."

The difference between his standpoint and that of contemporary American Unitarians he indicates in these words: "After denying the Trinity and the Deity of Christ, they did not dare affirm the humanity of Jesus, the naturalness of religion to man, the actual or possible universality of inspiration, and declare that man is not amenable to ecclesiastical authority, either the oral Roman tradition or the written Hebrew and Greek Scriptures: but naturally communing with God through many faculties, by many elements, has in himself the divine well of water springing up full of everlasting life, and sparkling with eternal truth, and so enjoys continuous revelation."

We must not be ashamed to own that we have been learners in the school of toleration, and it is fitting to recognise at this time that it was due to the labours of the late Miss Frances Power Cobbe that his writings had cheered many an English heart long ere the Unitarians accepted him as a prophet. Even now it is questionable how far his standpoint of natural religion is accepted.—Yours, &c.,

E. CARLETON.

113, Highbury New Park, May 3.

LITTLE PORTLAND STREET CHAPEL.

SIR,—Allow me to say that a very competent artist has produced a few paintings of the interior of the Little Portland-street Chapel, now in the destroyer's hands. The Committee of the Unitarian Association has kindly given permission to exhibit these at the forthcoming meetings at Essex Hall, and I imagine that friends of the old chapel will be glad to purchase them.—Yours, &c.,

May 4.

J. PAGE HOPPS.

LONDON UNITARIAN MINISTERS' MEETING.

SIR,—On behalf of the London Unitarian Ministers' Meeting, will you allow me to give a cordial invitation to ministers from the provinces who are coming to London in Whit-week to attend the Ministers' Meeting which will be held at Essex Hall on Thursday afternoon at 4 o'clock? An address will be delivered by the Rev. W. J. Jupp on "The Heritage and the Vision," to be followed by discussion. The Rev. A. A. Charlesworth will take the chair.

There will be tea at half-past five, to which the brethren are equally cordially invited.

—Yours, &c.,

FREDERICK SUMMERS,
Hon. Sec.

THE CARE OF THE FEEBLE-MINDED.

MISS DENDY writes from 13, Clarence-road, Withington, Manchester, to acknowledge with thanks the following further donations in response to her recent appeal:

Mrs. Bowman	£5	0	0
A Friend	0	5	0
Mr. C. D. Tolmé.....	5	0	0
Mrs. Gillibrand	1	10	0
Todmorden Branch of British League of Unitarian and other Liberal Christian Women	0	10	0
A Widow's Mite.....	0	5	0
	£12	10	0

BOOKS AND REVIEWS.

THE CALL OF THE WEST.*

IN "Canadian Born," Mrs. Humphry Ward again reveals her interest in the serious political problems of our day. It is happy for us, that in an age when to be born is to be born an author of a novel, so distinguished a writer guides her pen in more crucial and therefore more difficult lines than one expects in present fiction, and uses her subtle mastery of human relations and the ironies of fate as a means to some sober purpose. Although in this latest work Mrs. Humphry Ward has not so much scope for analysing society, with its varieties of elegance and culture which find in her so intimate and sympathetic a critic, yet she finds in the New World ample matter for a romance and an interesting situation, and she displays as much ease in sketching the vast contours of lake and prairie, and the freshness, the youth, and the new aspirations of the Far West, as in her silver point of English portraiture.

The problem of the book is briefly:—On a journey undertaken through Canada, for the sake of her brother's health, a young Englishwoman, Lady Merton, whose husband had died several years before within a few months of their marriage, becomes fascinated with the spirit of the West. Born and bred in an old country house, near Bassenthwaite, and among the best and most refined society of England, of which she is an excellent product, she had hitherto lived for the pleasure and the magic found in the delicacy and dignity of an old civilisation. That delicacy and dignity are embodied, if not somewhat parodied, in the person of Arthur Delaine, who had been her tacit wooer, a man "just forty and unmarried, a man of old family, easy disposition, and classical tastes," and also satisfactory estate; the *beau idéal*, indeed, of what is known as educated gentility. In her journey, however, she meets with a young Canadian, Anderson, the son of a Manitoba farmer, who has already settled a momentous strike, at great personal risk, on the railway on which she is travel-

ling, and is held by everyone to have a great political future before him. She becomes interested in him; and, as happens, interest involves her in feelings of greater warmth. Thus she has at her side the man of the New and the Old World, as she allows Delaine to join their party on the journey. Heredity should make her incline to the one; and finer impulses make her incline to the other. Both she and Anderson soon recognise their relation to each other; and she has all but surrendered herself to the sway of the New World when a tragic family disgrace threatens to end Anderson's political life. He becomes bent on renouncing a career which would mean much to his country. Obstinate pride puts its every difficulty in the way of their inclinations. And at that moment she returns to England, to become encircled again by the pleasant familiarity of the Old World, to take up her position as a select hostess, among Vandycks and Romneys, and to be in request at such houses as the one in which she meets Anderson, later, at a diplomatic dinner; *i.e.*, where, "the best traditions of an older régime still prevail," and to whose "smaller dinner parties nobody was admitted who could not bring a personal contribution. Dukes had no more claim than any other people, but, as most of the twenty-eight were blood relations of the house, and some Dukes are agreeable, they took their turn. Cabinet ministers, viceroys, ambassadors mingled with the men of letters and affairs..." How in the end she makes her choice between the two rival civilisations we must leave to the book.

Canada, now, is perhaps the most important member of the Empire; and its future is a matter of very critical imperial speculation. Finance and commerce are two of the most important arguments in the question whatever its issue may be. But Mrs. Humphry Ward has done well to emphasise as against these the importance of the more intimate personal and individual relations between the mother and daughter countries. For it is the tale of the blood, which is, at the last, the controller of national affinities. If we are led by space to forget a common sympathy of blood, financial ties are soon dissolved. If we cherish it loyally, we have little difficulty with our other ties.

Mrs. Humphry Ward is a pioneer in a new sentiment towards the pioneer country. Her treatment of the subject is rather by way of breaking up the ground, and points the way to further study of the two races. We would welcome an answer from a Canadian author, as there is, in spite of its excellence, just a suspicion of the tourist in the present work; and also a suspicion of condescension on the part of the heroine, and, through her, on the part of the Old World towards the New. Taking Anderson and Delaine as the types of the New and Old, which Mrs. Humphry Ward thinks fit to set up, we realise that there is no comparison between the two, and yet the social inferiority of the former is, one feels, taken for granted. The Englishman has only one trump card, and that is his social dignity, his quiet and self-contained superiority; and we feel, further, that Anderson's prestige as a politician is insisted upon and not allowed to come to an untimely end, not

so much because it is of consequence to Canada, but as being something which Lady Merton can barter for her position. It is fair to assume that pride in family, culture, and old England has a genuine value, but it is dangerously near presumption to make that pride in itself, and without other attendant merits, a counterpoise to honesty and intelligence of public and private action.

Perhaps we read too much into Lady Merton's motives, and do not sufficiently appreciate Delaine. In any case, the author has not hesitated to introduce a critic, within the book itself, of our insular conceit, and a critic, moreover, who attracts and does not repel us. This is a certain Canadian Catholic, Mariette, whose satirical and just hostility to imperialism as an indulgence for national vanity, is a very salutary attitude, and goes a long way towards creating a certain confidence that "Canadian Born" is written to a true, and not false, standard of patriotism.

NOTES ON THE LIFE AND TEACHING OF JESUS. By Edward Grubb, M.A. James Clarke & Co. 1s. net.

IN a small volume of 180 pages the attempt has been made to discuss, with full cognisance of the problems involved, the nature and significance of the life and teaching of Jesus. The magnitude of the task is a sufficient apology for any errors or misconceptions in its fulfilment. Mr. Grubb has succeeded beyond our expectations in his bold venture. If Liberal scholars cannot assent to all his conclusions, they must commend his candour. Our author strikes what might almost be called the new note in New Testament scholarship. Belief in the miraculous is not regarded as vital to Christian discipleship. "It is far safer to follow Him as our Master, even if as yet we can call Him no more than that, than it is to be able to repeat all the creeds, and yet be strangers to Him in spirit, not knowing what manner of man He was." The return to Jesus, and the insistence upon the ethical nature of his doctrine are both emphasised. "The theology of the past has been drawn mainly from the writings of Paul; the theology of the future is likely to seek its authority nearer the fountain-head." "The appeal of Jesus is everywhere ethical. He never discusses speculative questions, but turns them always into practical directions. His words go right home to the deepest element in man, the inmost affections and the will." The "Notes" are intended to be used in conjunction with certain text-books, references to which constitute a valuable feature of this little book. It is to be regretted that there is no recognition of the principles and positions of the writers of the "Religionsgeschichtliche Volksbücher," especially since many of these are now accessible in English. Even Dr. Sanday has admitted that though he finds himself most often in agreement with English scholars, he learns more from the Germans. Bousset's "Jesus" is indeed quoted, but only once, and for the purpose of refutation.

In regard to the vexed question of the authorship of the Fourth Gospel, Mr. Grubb hazards the suggestion that it is the work of "the rich young ruler whom

* Canadian Born. By Mrs. Humphry Ward. London: Smith, Elder. 6s.

Jesus loved." The remark that "Ecclesiasticus" was written in Greek only is obviously a slip. That the original was in Hebrew has been placed beyond all doubt by the discoveries of Mrs. Lewis, Dr. Schechter, and Professor Sayce, and might be inferred from the translator's preface. The identification of "a story of a woman accused of many sins" with the pericope in John is very precarious; and the demonstration of "appropriateness" of the latter narrative in the Fourth Gospel is a manifest impossibility. But these are minor matters. Students, teachers, and lay preachers will find in these notes ripe scholarship and lofty spirituality. We cannot do less than wish them a wide circulation.

SIR WALTER SCOTT STUDIED IN EIGHT NOVELS. By the Hon. Albert S. G. Canning. London: T. Fisher Unwin. 7s. 6d. net.

WHAT precisely is the *raison d'être* of this volume of brief and not specially illuminative studies of eight of the Waverley novels, is not altogether obvious; nor is there either preface or introduction to inform us. That its composition gave pleasure to the writer may easily be believed; but of all authors, one would have supposed there was none who stood less in need of an interpreter than Walter Scott. At the same time, there may doubtless be readers who, wanting leisure to peruse these world-famed stories for themselves, yet feel ashamed not to have some acquaintance with them, and to such this volume should be welcome.

PUBLICATIONS RECEIVED.

From THE CAMBRIDGE UNIVERSITY PRESS: Personal and Party Government: D. A. Winstanley, M.A. 4s. 6d. net.

MR. DAVID NUTT:—The Psalms and their Makers: Theodora Nunn. 3s. net.

THE OXFORD UNIVERSITY PRESS:—Christologies Ancient and Modern: William Sanday, D.D. 6s. net.

MESSRS. SWAN SONNENSCHNEIN & Co.:—Kant's Ethics and Schopenhauer's Criticism: M. Kelly, M.A., M.D. 2s. 6d. net. Handwork as an Educational Medium, and other Essays: P. B. Ballard, M.A. (Lond.). 2s. 6d. net.

MR. FISHER UNWIN:—Tramps in Dark Mongolia: John Hedley, F.R.G.S. 12s. 6d. net. Battersea Park as a Centre for Nature Study. 1s. net.

MESSRS. A. & C. BLACK:—The Church and Social Betterment: J. Wilson Harper, D.D.

THE CAMBRIDGE UNIVERSITY PRESS:—Isaiah i.—xxxix. Revised Version. Ed. by Rev. C. N. Thomson, M.A., and Rev. John Skinner, D.D. 1s. 6d. net.

MESSRS. CONSTABLE & Co.:—George Meek, Bath-chair Man. By Himself. With Introduction by H. G. Wells. 6s.

MESSRS. HODDER & STOUGHTON:—A Maid of the Silver Sea: John Oxenham. 6s.

MESSRS. LONGMANS GREEN:—The Church's Gain from Modern Thought as Shown in Old Testament Study: Rev. R. H. Kennett, D.D. 6d. net.

MESSRS. REBMANS:—The Squatter's Bairn: E. J. Mather. Illustrated by Harold Copping. 6s.

THE SUNDAY SCHOOL ASSOCIATION:—Life in Earnest. Talks to Children: Gertrude Martineau. 1s. net.

MR. T. FISHER UNWIN:—Songs of A. Sourdough: Robert W. Service. Revised Ed. 22nd Impression. 3s. 6d. net.

Cornhill, Nineteenth Century, The Light of Reason, The Coming Day, Expository Times.

The Liquor Traffic in Southern Nigeria: Published by the Native Races and the Liquor Traffic United Committee.

An Account of the Installation Service held for the Installation of the Rev. E. Savell Hicks, M.A., at Stephen's Green Church, Dublin, on March 31, 1910.

Scales Without Weights: A Paper on the Mental Attitude of Boys towards Religion: By Alex. Devine, Headmaster of Clayesmore School. (W. H. Smith & Son.)

FOR THE CHILDREN.

THE SAINT, THE CHILD, AND THE BOOK.

WHITE candles twinkle before an image in a shadowy corner of the Roman Catholic Cathedral at Westminster. The image is that of a shaven-headed monk, on whose left arm rests an open book, and on the open book sits a little child, and the eyes of the man gaze in love upon the face of the child. The man is Saint Anthony of Padua.

Anthony was a lad in Lisbon, Portugal, at the time when the English Richard Lion-heart swung his axe among the Saracen foes in the war of the Crusade. From the days of his youth till the day of his death wondrous things were done by Anthony. So say the old legends, and I tell some of them to you here, not as true tales, but as showing a picture of a man who was a Force for Good in the world, as indeed we each of us should be. A Force for Good, not a poor pale shade, not a Nought (0), not a mere name, but a Man.

He was but ten years of age when he knelt to pray, and saw the foul Fiend come near to fright him from his holy task. Anthony hated the hateful. He flung himself to the floor, and marked the sign of the cross on the stone; and the Fiend fled; and they say the cross stays in the marble to this very day.

As a young man he became a priest, and went to Italy, and he put on the grey garb of the Order of St. Francis of Assisi, and spake many a loving word to crowds of folk in church or field, and he moved the souls of people deeply, as they heard his call to the good life. Yet he felt that more might yet be done: that souls were not moved deeply enough; that his force as a Voice of Love might be yet more mighty. Therefore as he stood on the shore of the sea, he thought of an idea to rouse the slow mind of the listeners, and he cried aloud to the creatures in the water:

"O fishes of the sea and rivers, listen! To you I come to tell the message of God, because men turn away from hearing it."

Then fishes of all kinds and sizes swam towards the beach, and held their heads above the water, and so kept still while the saint spake, and when he bade them depart they plunged again into their ocean home. And we smile at the tale, and yet we understand that it is a hint in season to the people who pay no heed to teacher or adviser.

What do you think the man saw who peeped at Saint Anthony through a crack in the door of the room where he had gone

to rest? A ray of light had shot from out of the chamber, and the master of the house must needs look in to see the cause. On the arm of Anthony lay a book that he had read, and on the book sat a shining Child who, the legend says, was Jesus, the Child of Bethlehem; and in one hand the saint held a lily, and on his face was a glow of love. And this is the meaning of the image that is lit by twinkling tapers in Westminster cathedral; and it may also have another meaning (as I deem), and lead us to think of every child in the world as a dear soul who should be caressed by the arms of humanity. For each little child has in itself some force to help the human race.

At Bourges, in France, Anthony preached in a wide mead to a great multitude, and they hung upon his words, and felt glad in the warmth of his earnest soul. As he taught them, clouds gathered in the sky; and still he went on teaching, and still the clouds grew blacker, and the rumble of thunder rolled over the heavens after the quick beam of the lightning, and the crowd made as if to fly to shelter. Then Anthony called:

"Stay! There shall not a drop of rain fall upon your heads!"

The storm broke in a circle over the land, but within that magic ring not a person in the saint's audience was wetted. In good sooth, the tale may mean that folk heard Anthony with such close heed that they forgot the dropping of the rain; for they were as mindful listeners as the fishes in the story just told. But I must fain say that the lesson in this tale is for the teacher, and not the scholar; for if the teacher speaks with wit and care, the scholar will like enough listen.

Another kind of storm took place when, in a market-square, Anthony stood on a platform of wood, and gave an address to the townsfolk, and, just in the midst of his sermon, the platform gave way, and the planks and the preacher and many of his friends came to the ground with a noise as of thunder. In a moment, Anthony had sprung up, and ready hands pieced together a little pulpit, which he mounted with cheery step, and the sound of his voice was so hearty and the light in his eyes so joyous, that none moved from the spot; and, though the whisper went round that the Fiend had tried to upset the meeting, no disorder made panic in the big crowd. Therein, to be sure, is a good hint to all folk in crowds.

Now it came to pass that as the saint did humble work (in the garden, some say), and busily plied his tools, he heard a bell ring, and he knew it was the bell that was rung when the Sacred Host was lifted at the altar by the priest in the Mass. Anthony fell on his knees, and gazed at the chapel hard by, and lo! the wall opened, and he saw the Bread of the Sacrament in the vessel in the priest's hands; and he knew by that token that a blessing comes to such as do honest toil in house or field, and he who labours with true heart has eyes to see the vision of things that are pure.

In Padua, a city of the fair Italian land, St. Anthony preached very often. Nor did he cry his message of love and duty and warning to the folk in street or cottage or church only. Into the castle of fierce

rulers he would urge his way, and none dared stand against the brave glance of the just man's eye. A proud lord, named Ezzelino, had treated the people ill, and when he heard the burning words of rebuke from the lips of St. Anthony of Padua, his cheeks tingled for shame and fear. For they who preach honestly say words of warning to the rulers and the rich, and have no respect of persons.

On the morning of June 13, 1231, the saint murmured his favourite hymn to Mary—"O Glorious Lady"—and then died, aged 36. The children in the streets of Padua cried, "The saint is dead, the saint is dead!" Much people were in the train of mourners that walked slowly behind the hearse that bore his body to the great church of Padua; and the Catholics utter his name with grateful thought whenever June 13 comes round in the Christian year.

Many years later, in the French town of Toulon, a poor woman put a small image of Anthony in her shop; and before it she set two boxes—one for papers of pleading to the saint, the other for money given as thank-offerings. Now so much was the money that it sufficed to pay for white bread (St. Anthony's bread, it was called), for all the needy little ones in Toulon. This custom was followed in other towns in France and elsewhere, and bread was thus provided for thousands and thousands of girls and boys. And indeed if ever there was a saintly work that could be done by human hands it is the feeding of the children that are in want.*

F. J. GOULD.

MEMORIAL NOTICES.

THE REV. J. E. MANNING, M.A.

WE deeply regret to announce the death, on Saturday last, of the Rev. J. E. Manning, of Sale, tutor of the Unitarian Home Missionary College. Mr. Manning had spent Easter abroad, and returned home somewhat out of health. The doctor found him suffering from a slight attack of pleurisy and he remained upstairs. He seemed to be making progress, and his family felt no alarm. On Saturday morning he had occupied himself with writing for a considerable time, but within half an hour of putting his papers cheerfully aside he had passed away.

John Edmonton Manning, youngest son of the late Mr. John Manning, of Liverpool, was born in that city on March 22, 1848. He received his early education at the Mount Pleasant School, under the late Mr. John Parry. In the course of time he became a teacher there. But his thoughts had turned to the ministry, partly because he spent his holidays and other spare time with the Rev. Geo. Beaumont, who, for upwards of thirty years, was the highly-esteemed minister of Gateacre, and who had married Mr. Manning's eldest sister. After attending classes for two years at Queen's College, Liverpool, Mr. Manning entered Manchester New College, London, in October, 1868. The other men who entered at the same time were H. M. Dare, C. D. Badland, James Harwood, and Dendy

* The Catholic version of the life of St. Anthony may be read in a popular tract issued by R. and T. Washbourne.

Agate. Mr. Manning took his B.A. degree in the University of London in 1872, was a Hibbert scholar from 1873 to 1876, left Manchester New College in 1875, and spent a year at Leipsig, taking his M.A. (Lond.) degree in classics in 1876. Towards the end of that year he became minister at Swansea, and he always looked back to his thirteen years there as the happiest and most successful of his life. His Sunday evening services attracted crowded congregations; and, winning the warm attachment of his people, he had the satisfaction of seeing abundant fruit of his labours. From 1878 to 1888 he was Visitor and Examiner in Hebrew and Greek at the Presbyterian College, Carmarthen.

In 1889 he accepted an invitation to the Upper Chapel, Sheffield. His pulpit services continued to be marked by great ability and earnestness. He was unwearied in his pastoral labours, especially among the poorer members of the congregation, who always had his warm sympathy and practical help. He preached the annual sermon of the British and Foreign Unitarian Association in 1896. In the same year he joined, with the Rev. John Ellis, in a vigorous effort to revive the congregation at Fulwood, where the chapel had been closed for more than twenty years; but though at first the attempt promised well, it met with diminishing support, and had to be abandoned. More successful was the holding of services at Attercliffe in 1901, whence sprang the growing congregation now established there. In 1897 the Triennial Conference met at Sheffield, and Mr. Manning threw himself with characteristic energy into the necessary work. In 1900 the congregation celebrated the bicentenary of the erection of the Upper Chapel, and Mr. Manning wrote a very interesting history of the chapel, putting abundant care and research into his task. In 1894, having previously filled for two years the office of Tutor in the Old Testament, Hebrew, and Philosophy, at the Unitarian Home Missionary College, journeying to Manchester twice a week for his classes. Only a man of unusual strength and ability could have carried on the double work as Mr. Manning did; but it was made known to him, in the course of the year 1902, that there were those in his congregation who considered that Manchester absorbed an undue share of his time. He was unwilling to give up his College work, so he resigned his pulpit, and after taking charge for some months of the pulpit of the Old Meeting Church, Birmingham, during the absence, in America, of the Rev. Joseph Wood, removed to Sale and resided there until his death.

For longer or shorter periods during the past seven years Mr. Manning practically took charge of several pulpits during interregna, and wherever he went he was an acceptable preacher—clear and orderly in the arrangement of his matter, forcible in delivery, and effective in appeal. He was a man of great kindness of heart, loyal to old friends, and interested in his pupils, particularly those who were willing to make friends with him. His publications altogether were numerous. While at Sheffield he published "A Good Puritan Woman: Pages from the Diary of Mrs. Timothy Jollie," and "The Wise Virgin." His opening addresses at the Unitarian Home

Missionary College sessions included "The Study of the Old Testament," "The Newly-discovered Sayings of Jesus," "Jerome and the Vulgate," "Modern Assyriology and the Old Testament," "Thomas à Kempis and the *De Imitatione Christi*," and "Ulfilas, Arian Bishop of the Goths," and were all marked by careful research, just discrimination, and a hearty recognition of the toils of earlier students in the fields of study. He was also the author of several tracts published by the British and Foreign Unitarian Association.

In 1879 Mr. Manning married Emma, youngest daughter of the late Mr. G. B. Brock, of Swansea. Deep and wide sympathy will be felt for Mrs. Manning and her three daughters in their sudden bereavement. The interment took place at Swansea on Wednesday, the service being conducted by his colleague, Principal Gordon, and the Rev. Simon Jones.

THE REV. ADAM RUSHTON.

WE regret to announce the death of the Rev. Adam Rushton, which took place at his residence, Swiss Cottage, Upton, Macclesfield, on April 27. Mr. Rushton was in his 94th year. He was born at Macclesfield February 21, 1821. At nine years of age he worked in a silk mill, from six in the morning till eight at night. He acquired, in his youth, a great taste for reading, and was from childhood of a studious and devout disposition. Under the influence of Joseph Barker and others he outgrew Methodism, in which he had been brought up, and found himself more in sympathy with the congregation at the old Chapel in King Edward-street. At 33 years of age he entered the Unitarian Home Missionary Board, then just established, and on the completion of his course became minister at Padiham. He was from 1862 to 1867 the missionary of the Manchester District Association, and subsequently minister at Blackley and at Hindley. In 1880 he removed to his native town, where he, with others, established a "Spiritualist" Society, of which he was the minister from 1880 till 1887. Since he retired from its ministry he has remained devoted to its service, and has frequently preached and presided at its meetings. In later years he occasionally attended King Edward-street Chapel, and has preached in it. He remained a consistent advocate of freedom and progress till the end, and never lost his interest in the H.M. College, and the various denominational societies. About a year ago, under the title "My Life," he published the first volume of a story of his life and opinions, in which he traces his mental and religious development and gives interesting particulars of men and movements.

Mr. Rushton was a life-long teetotaler, a strict vegetarian for about fifty years, and an ardent advocate of all social and political reform.

The Rev. J. Page Hopps conducted the service at the Manchester Crematorium, on Saturday, a service having previously been conducted in the home by the Rev. W. G. Cadman.

On Monday evening a memorial service was held in the Cumberland-street Free Church (Spiritualist) of which Mr. Rushton was formerly minister.

MEETINGS AND SOCIETIES.

THE DOMESTIC MISSION
CONFERENCE.

THE MISSIONS AND THEIR FUTURE.

ON Thursday, April 28, the successful series of meetings held at Stamford-street Chapel, and partly reported in our issue of last week, were brought to a close.

The proceedings commenced with a religious service at 10 a.m., conducted by the Rev. A. W. Timmis, of the Manchester Domestic Mission, and the morning session was devoted to the consideration of the "Future of our Missions." The Rev. F. H. Jones, B.A., occupied the chair, in the absence of Rev. Henry Gow, B.A., who was unable to be present, and before the speakers were called upon letters were read from Rev. W. J. Clarke and Rev. Thomas Pipe, well known for their many years' strenuous work among the poor of Birmingham.

The message from Mr. Clarke laid emphasis upon the need for the Missions to pursue their well-defined course with unabated zeal. We were on the eve of great social changes necessitating wise adaptation of our methods to altering circumstances, but this did not alter his conviction that the Domestic Mission workers must pursue still the old aims in the old spirit.

Mr. Pipe, ever young for the redemption of the outcast, the despised and the weak, struck at once the note of hope. The adaptability of the Missions to social change was one of their leading characteristics, and they were well able to shape their methods to present-day needs and tendencies. He laid stress chiefly on the work of visitation, and on all the means whereby the inspiration of wise, self-sacrificing friends could be brought into the gray, monotonous lives of the poor, upon the services of worship, upon the necessity for increased attention to work among the young, and upon the vitalising of all their work by religion, as the essential for true success.

MR. HAIGH'S ADDRESS.

Rev. J. L. HAIGH was then called upon to give his address, which was listened to with earnest attention throughout, and brought assurance and increase of conviction as to the true worthiness of the high calling of the Institutional Church worker. Mr. Haigh pointed out that the future of the Missions in which they were interested depended upon many things—on the man (the missionary), the workers, the institutions, &c., and, having given a sketch of the weekly programme of a typical church of this kind, he spoke of the danger of over-immersion in institutional work, and made clear that the true safeguard in the midst of this danger was to use each society, club, &c., not as an end in itself, but as an avenue through which might be preached the gospel of comradeship, of hope, of love. He spoke of the leaders in the work of such churches, and dwelt upon the need for strong, pure-souled men, gifted with insight and power to draw forth the best in men, power to grasp the circumstances

of the physical and mental life of a man, and upon the knowledge thus gained, as a basis, to build his work of purifying and uplifting character.

Such ability might imply genius, and men born to the work, but if that inborn capacity were to have its true realisation, the worker must first equip himself with knowledge of the "humanities," not only the knowledge which might be gained from University schooling and discipline, in itself invaluable, but also a grasp of the social and industrial conditions of his day, an insight into the science of humanity, of economics, eugenics, and sociology, which would fit him to deal with the urgent problems of life and character constantly rising before him.

A new day and a bright future were before them, if they could thus secure leaders equipped with the best training, a new day for the Sunday school, whose possibilities were great and yet unrealised, for the work of all their institutions, new and better organisation of their forces, in line with the spirit of the age.

MR. BISHOP'S ADDRESS.

Rev. J. W. BISHOP, newly returned to England from holiday, showed by his speech that under Italian skies he had not forgotten the poor and unfortunate, the sick and unemployed, the old and the young, for whom he spends his life in Manchester. The essential point of his address was clear and cogent, that in the future the characteristic of the domestic missionary must be as it has been in the past, his power to reach, most intimately, the life of the people. With many illustrations from his own experience, he showed how the missionary entered into closest touch with the poor, and, by the knowledge of their difficulties, their weakness and their strength, thus gained, was able to enlighten the minds of the makers and administrators of the laws, of municipal officials, and of people in high places generally, as to the best avenues into which to direct their powers.

THE DISCUSSION.

Rev. JOHN C. BALLANTYNE felt that if the Institutional Churches were to live and to take their true place in the ranks of social workers inspired by religion, they must draw together more than they had done in the past, heightening and deepening their efficiency by that association and united effort which was so essential to all progress. He felt that the danger of institutional work was a very real one; engrossed in the details of "case" work among the unemployed and the sick, and of the club, class and society duties, the workers did not often enough take time to look up from their labours to ask, in communion with others in the same field, "What is our central, united aim?" "What progress are we making?" "How are our methods adapted to the spirit of our age?" "What are the lessons of experience of other workers, lessons which may enrich the work of all?" He pleaded for a closer association among their Institutional Churches, and he hoped that the meetings would not terminate without some practical steps being taken to make a beginning at least in this direction.

Need of the Trained Worker.

The different sessions of the Conference had been arranged with a view to laying strong emphasis upon the need for trained social workers. From many different spheres of work speakers had come to emphasise this need which was being felt in many directions, and he urged that the time had come to recognise that the call for trained workers was sounding loudly in their own midst. That ministers and missionaries must be filled with religious zeal was assumed at the outset, that they must be prepared to learn from experience was also plain; but what of the vast accumulated body of experience and knowledge which had been already gleaned and made accessible by specialists in the many branches of social reform? Were their future missionaries being encouraged to learn from this store of knowledge? Were they being trained and equipped in such a way that they could establish their churches as centres from which social workers would go forth, strong with the strength of knowledge and of religious fervour? Was that practical training being offered to them which would lift their minds from the overwhelming difficulties of individual "cases," and speak to them of large hopes and possibilities, of larger enterprise, of reform of a wider scope, born out of the very heart of the people?

A Practical Proposal.

He spoke of his proposal that a scholarship or fellowship be established, to enable young men at Manchester College to proceed after their college course to a time of practical sociological study in London or elsewhere before entering the ranks of the Institutional Church ministry, and he earnestly hoped that at the meeting to be held in the afternoon this subject would receive consideration.

It was his firm conviction that a grand future was open before their Institutional Churches, that their influence would spread more and more, and that there, among men and women accustomed to the dedication of self in associative work for the good of mankind, would be born the church of the new age.

The Rev. R. P. FARLEY supported the last speaker in his proposals, and thought that though, in the past, we had been called, and had been, pioneers in the work of social reform, it behoved us now to look around, to learn from those who had now gone before us, and gird up our strength for a forward march.

Rev. T. LLOYD JONES said that the urgent question was whether the Domestic Missions as they had existed in the past were to have any future at all, and he voiced the opinion that probably the day of the unattached mission was nearing its end, and that in days to come we should see churches and chapels everywhere, up and down the land, developing mission and institutional activity, thus bringing into their work a new spirit of brotherhood and love.

Rev. F. SUMMERS spoke of the practical work of the missionary as his best training, and emphasised his belief that the supreme necessity was the power to deal sympathetically with the individual.

Rev. F. H. JONES, in bringing the meeting

to a close, expressed his opinion that religious zeal must ever be the finest equipment for the work of a Domestic Missionary.

CLOSING ADDRESS.

The Rev. FRANK K. FREESTON then gave a closing devotional address, summing up the chief lessons of the Conference, and gathering, as it were, as he went along a harvest of the best and richest thoughts that had been stirred in the members during the three days. With sympathetic insight into the work and life of the missionary, and with gracious and inspiring words he concluded with a call to renewed devotion to the service of God and man. "We have worshipped together and thought together, we have sat at the feet of the wise, and come nearer to one another in many ways. We are all of one mind and one heart in this matter. There is only one thing left as our last common act, and that is to inwardly pledge ourselves afresh to the SERVICE OF THOSE WHO LOVE FOR THE SAKE OF THOSE WHO SUFFER."

After luncheon in the school-room, for which 84 members remained, a special meeting was held for the discussion of the practical proposals made by Mr. Ballantyne, and after some discussion and helpful suggestion a committee, consisting of the London Domestic Missionaries, was appointed to draft proposals and to submit the same to their fellow-workers as soon as possible.

THE ORGANISATION OF THE LABOUR MARKET.

MR. BERNARD SHAW ON THE WANT OF PUBLIC CONSCIENCE.

MR. SIDNEY WEBB gave the fifth of the important series of lectures on "The Prevention of Destitution" at St. James's Hall on Monday last, his subject being "The Efficient Organisation of the Labour Market as an Instrument for the Reduction of Destitution." The chair was taken by Mr. George Bernard Shaw, who alluded with characteristic vigour to the evils which his friends, Mr. and Mrs. Sidney Webb, were spending their lives in combating. He himself had been trying for a number of years to make English people uncomfortable by bringing the same things to their notice, but it usually took English people three hundred years to realise what they had done in regard to any large social matter. Although we were committed to the settlement of questions connected with the poor in the time of Elizabeth, a practical solution of the whole difficulty was only now being arrived at after every system of relieving the needy had been tried. Our failure had been due to the want of public conscience, and the assumption on the part of the rich that their wealth and comfort was the result of their own virtue, their own industry, and their own ability.

The Cost of Virtue.

The idea also still largely obtained that a Government existed for the purpose of looking after the houses and plate of people who possessed houses and plate. As a matter of fact the Government was responsible for about nine-tenths of the arrangement of affairs, and no person could have any guarantee that he or his children would have a decent sort of life even in London unless there was an enormous amount of interference on the part of people whom we all probably regarded

as busybodies. Of course, this interference cost money, but we had too long been persuaded that virtue was a cheap thing. Virtue was not cheap, nothing good ever is; but the way in which we were going on at present, producing a population that was not in a state of mental and physical efficiency, involved a far greater cost. This was a matter for our consideration, the only difficulty being that the main object of most people was to avoid thinking at all. That was why speakers were so much appreciated who got up on the platform and told an audience that they would "muddle through somehow." As a matter of fact we had not "muddled through," and the country was in such a deplorable condition that he publicly apologised to the universe for living in it.

The Organisation of Society.

Mr. Bernard Shaw referred to the popular fallacy that an honest, industrious man can always get work if he tries. This was not true, because we have carefully arranged matters so that there was always a large number of surplus workers for whom there was nothing to do. A movement was now being made for a rational organisation of society, and it was for this object that Mr. and Mrs. Sidney Webb were working. Their firm was a good one, and he would recommend everybody to invest in it.

The Primary Duty of a Government.

Mr. Sidney Webb dealt at length with the Government neglect of unemployment, and said that in future there was going to be a persistent demand that the first thought of the Government should be to prevent the monstrous evil of destitution. Any Ministry which did not take the matter in hand would be criticised and denounced all up and down the country as neglecting its primary duty. He pointed out that immediately, and absolutely without cost, a great deal of the misery caused by cyclical depressions in trade might be prevented if a proportion of the Government's works and orders were so arranged that they were given out in the bad years instead of being distributed evenly every year. There was a great deal of Government work which had to be done at once, but much of it was not so urgent. He, the lecturer, had been in three Government offices, and had himself given large orders which might well have been postponed for some months. At the present time a Secretary of State gave orders without thinking whether men were busy in that trade or not. He would give orders for printing, for instance, when there was a rush of work for the printers, and so on.

Mr. Bowley's Suggestion.

According to Mr. Bowley, the well-known statistician, if only three per cent. of the Government's orders were arranged on a ten years' programme, and the work was concentrated in the lean years, you would have something like a level line smoothing out the whole of the cyclical fluctuations. Mr. Webb then went on to speak of seasonal fluctuations, and gave some interesting quotations from the Minority Report. This brought him to the subject of casual labour, and he showed how, if the separate reserves of labour which Mrs. Sidney Webb had described in a previous lecture were pooled, and every employer of casual labour compelled to engage his workers through the Labour Exchange, under-employment might be prevented.

Three Urgent Social Reforms.

If you secured a continuity of employment for some, however, you inevitably squeezed out others, but there were three social reforms urgently needed for their own sake which would also enable us to absorb in productive industry far more men than those who would be thus squeezed out. The excessive hours of

labour on railways, tramways, and omnibuses must be reduced. We must also "halve" boy labour, and extend our education provision up to the age of eighteen or thereabouts, which would be a great advantage to the boys, and also to the men whose work they had been doing. It was also necessary that poor mothers with children to support should have adequate provision made for those children when the former applied for relief. This would prevent them from going out to work, and leaving the children to get on as well as they could. In other words, necessitous children should be boarded out *with their own mother*. A widow was often given 1s. a week for each child at present, but the guardians knew that no child can be brought up on that. Consequently the mother went out to work to add to her miserable starvation income, and the children were neglected.

The Wastrel and the "Work-shy."

Then there was the question of the residuum, the sporadic cases, the wastrel, and the "work-shy." Practical suggestions are made in the Minority Report for dealing with all these cases, and Mr. Webb said that, in regard to the last-named, although he had no faith in prisons or the prison system, it was clear that the man who would not work when work was found for him, if he was physically capable of doing it, must be sent to a reformatory colony where efforts would be made to train him, and bring him to a better state of mind. This was the last resort in extreme cases.

Prevention the Great Necessity.

Mr. Webb alluded to the question of insurance, but said that although insurance was desirable for some things, it must be remembered that it did not prevent unemployment. Neither did relief works, which the Minority Report emphatically condemned. Even the Right to Work Bill only asked for succour for the unemployed, but it was the *happening* of those evils, which philanthropic people try so hard to mitigate, that we had to concern ourselves with. Destitution must be prevented, not relieved only, and it had been shown how this could be done without involving the country in ruinous expenditure.

LONDON DOMESTIC MISSION SOCIETY.

75TH ANNUAL MEETING.

THE annual meeting of subscribers and friends of the London Domestic Mission Society was held in the Rosslyn-hill school-room, Hampstead, on Monday evening last. The chair was taken by Mr. Phillip Roscoe, and there was a good and representative attendance. Among the apologies for absence, read by the Rev. H. Gow, was one from Mrs. Arthur Leon, who had promised to give a special address on "Opportunities of Work among the Children of the Poor." Mr. Gow read the report of the committee, which recorded a year of quiet and uneventful work. The gravest anxiety of the committee had been in relation to finance. The necessary expenses of the Mission far exceed the annual receipts, and it had been necessary once again to raise £500 from the invested funds of the Society. The committee earnestly appeal to all who believe in the work of religion, and the power of personal influence inspired by love, for wider and more generous support. The reports of the three missionaries, the Rev. F. Summers, the Rev. R. P. Farley, and the Rev. W. H. Rose, had been printed beforehand, and were taken as read.

The chairman, in moving the adoption of the report, referred in sympathetic terms to the retirement of Mr. P. M. Martineau, who had served on the committee for 50 years. It was, he said, many years since Mr. Mar-

teau had not presided at their annual meeting. He had been an unparalleled chairman and friend of the Mission. As treasurer, he referred to the serious state of the accounts, and said that new subscribers must be got, if the work was to be carried on on the same scale in the future as in the past.

The motion was seconded by Mr. A. H. Paterson, the secretary of the Social Welfare Association for London, who had been asked to speak specially on the subject of the Domestic Mission and Social Service. Speaking from a long and varied experience of social effort, he emphasised the absolute necessity that their work should not be curtailed, but developed and increased. An appeal should be made on an organised basis to a much wider public than had been reached before. There was no institution in the world which had more to do with social problems, and could exert a stronger influence upon them, than their Domestic Missions. They had much to contribute to the special objects of the Social Welfare Association for London, which had been formed to grapple with the problem of isolation of effort, overlapping, and competition in charitable and religious work. The soul of brotherhood and kindly sympathy, a toleration for differences, and an absence of proselytisation were characteristic of the Domestic Missions. This was the spirit which was needed in all kinds of social work.

The second resolution was moved by the Rev. T. Lloyd Jones, of Liverpool, in the following terms:—"That this meeting desires to express its confidence in the principles of the London Domestic Mission Society, and to record its appreciation of the earnest and faithful labours of the missionaries." Speaking as a veteran in the work, he referred with special gratitude to Mr. Paterson's remarks. In his own experience he had often been faced with the problem of overlapping, and the consequent pauperising of the people because of a refusal to work together. He made a strong appeal for further support so that there might be no more need to draw on capital.

The Rev. F. K. Freeston, in seconding the resolution, spoke of the pleasure it gave them to express their confidence in the missionaries and the work they were doing. He emphasised the fact that no change in social conditions and social work had lessened in any degree the importance of the work of the missions.

The Rev. H. Gow, in supporting the resolution, thought it should be clearly understood and deeply impressed that these missions have not been founded for any denominational purpose, or to promote any particular theology, but to make people feel that they are loved and cared for, and that this love should give them confidence in the love of God. He quoted the tribute of a man of strong orthodox opinions of whom he had been told lately, who attended one of their missions. "I go there," he said, "because there is so much love." A remark like that showed that the breadth of their attitude did not interfere with intensity of feeling. He sometimes felt that in these days we might have too many theories and too little friendship and personal contact with the life of the poor. The domestic missionary stood in the same relation to the social economist as religion to theology.

The resolution was passed with great cordiality, and the Revs. F. Summers, R. P. Farley, and W. H. Rose replied in brief speeches dealing with various aspects of the work.

On the motion of Mr. C. Fellowes Pearson, seconded by Dr. Hamer, the committee was appointed, with Mr. Phillip Roscoe as chairman and treasurer, and the Rev. H. Gow as hon. secretary.

The meeting closed with a vote of thanks to the committee of Rosslyn-hill Chapel for the use of the room, and to Mr. Roscoe for presiding.

THE SOCIAL MOVEMENT.

THE PROBLEM OF BOY LABOUR.

THE correspondence columns of last Monday's daily papers contained an extremely interesting letter on the subject of juvenile labour, signed by the same hands as those which penned an epistle on this burning question in December, 1908. The signatories represent all shades of religious and social opinion, and all political parties. Politicians like Lord Milner, Lord Sheffield, and the Chairman of the Labour Party, educationists of the type of Prof. M. E. Sadler and Mr. J. L. Paton, social workers so well-known and so universally respected as Canon Barnett, Mr. T. E. Harvey, Mr. C. E. B. Russell, Miss Margaret Macmillan, Miss Lily Montagu, and Miss Nettie Adler, the Chairman of the Consultative Committee of the Board of Education, and the editor of the *Morning Post*, all unite in pressing the importance of dealing with the question of the care of the young people leaving our elementary schools. The proposals of the original letter of December, 1908, have since been reinforced by the findings of two departmental committees, by unanimous resolutions of both Houses of Parliament, and by the support of the Board of Education. It is much to be desired that the weight of this disinterested and enlightened authority may be so far strengthened by the driving force of public opinion as to result in legislation at an early date.

"The Majority and Minority Reports of the Poor Law Commission," the letter opens by saying, "though differing in many matters, agree in this, that the unsatisfactory condition of adolescent labour and education is 'the gravest of all the grave facts which the Commission has laid bare' and that upon it is dependent much of the unemployment and crime of the country. The Reports of the Consultative Committee of the Board of Education . . . and other important bodies are unanimous in giving adhesion to the policy which we advocate. The establishment of a juvenile side to the National Labour Exchanges, under the direction of advisory committees inquiring into the type of work offered to juveniles and supervising them in employment, and the steps already taken and in contemplation by the Postmaster-General in regard to the boys employed by his Department, are substantial advances in the attempt to grapple with the problem."

"The policy of the Government is practically identical with that for which we stand. That policy postulates, in the first place, that the minimum age for exemption from school attendance, both partial and total, should be raised, so that such a system as that of 'half-time,' which Mr. Trevelyan stated was 'educationally useless,' and the industrial value of which was 'greatly exaggerated,' may be abolished. We further ask, and the Board of Education agrees, that there should be educational supervision of the boys and girls of the nation during the years of adolescence, partly by means of a longer period of instruction in the elementary school, and partly by means of tuition in continuation, trade, technical or other schools, with reduced hours of labour, so that the heavy expenditure incurred by the nation in the elementary schools may not be wasted, and that every boy and girl may be adequately trained for their careers in life, both of which proposals are endorsed by the high authority of the Consultative Committee of the Board of Education. We contend also that such definitely undesirable occupations as trading in the street, on which a report from the Departmental Committee may shortly be expected, shall be absolutely prohibited (instead of, as now, licensed) for boys and girls up to at least 18."

MR. CHARLES BOOTH ON THE POOR LAW.

The Rt. Hon. Charles Booth, whose retirement through ill-health from the Poor Law Commission before it had issued its Report was universally regretted, has published a little volume of very great interest at the present juncture. ("Poor Law Reform," Macmillan, 1s.) In the brief introduction he points out, what is now becoming more and more noticeable, that there are deep-seated differences of view, not only between the signatories of the Majority and Minority, but also between them and the representatives of public opinion outside the Commission. Indeed, he is credited with the statement, with which not a few will agree, that the Majority Report leads up to the Minority. In this brief exposition of his views, while recognising that the high hopes of the reformers of 1834 and their successors have been disappointed, and that a fresh start must be made, he advocates a stronger administration of the Poor Law rather than its abolition, with the least possible disturbance of the present system. Poor Law administration he would organise as a distinct Government Department, with a permanent chief, like the office of the Registrar-General. The principles at the back of his proposals, which are fundamentally different from those of both Majority and Minority, he expresses as follows:—

- (1) Recognition of the need for differential treatment of the great urban populations as compared with the rest of the country.
- (2) Enlargement of the areas of administration by the grouping of Unions.
- (3) Increased local autonomy, coupled with more adequate inspection.

He would retain the present parish area as the unit in each Union, the existing Unions as the units for grouping under district Poor Law Boards, and direct *ad hoc* election by ratepayers. Under his scheme urban groups would comprise populations, socially and industrially interconnected, of not less than 250,000, and the remaining Unions would be arranged in convenient groups to contain about 500,000. These proposals are illustrated by maps showing the present and the suggested Poor Law areas. An appendix to the volume contains memoranda, originally published in the Report, by Miss Octavia Hill and Dr. Downes, who apparently are in general sympathy with Mr. Booth's view.

THE PROGRESSIVE LEAGUE.

The first annual meeting of the Manchester Council was held on Saturday in the Lower Mosley-street Schools. There was a fine attendance of delegates and members from Manchester, Bolton, Atherton, Oldham, Altrincham, and Colne District. Mr. Richard Robinson occupied the chair. The following resolution, to be sent to Mr. Campbell, was carried unanimously:—"That this meeting of the Manchester District Council earnestly desire to express their gratitude to the all-loving Father for the renewed health and strength which he has granted to you for the furtherance of His kingdom. They further wish to convey to you their heartfelt appreciation of the spiritual influences which they find in your utterances, and for the inspiring force of your leadership. They pray that many further years of health and activity may be granted to you, so that you may continue and extend your great efforts towards a freer and more rational theology, a keener social consciousness, and more earnest religious devotion to the service of humanity." The secretary's and treasurer's reports were submitted and adopted, and the following officers were elected:—President, Mr. R. Robinson; treasurer, Mr. J. Darbyshire; secretary, Mr. Charles W. Duckworth. The President kindly entertained all present to tea. At 6.30 p.m. a meeting was

held, when a most inspiring and instructive address was delivered by Principal Graham, M.A., of Dalton Hall, Victoria University.

The Spring Assembly of the members of the League will be held during Whit-week at the King's Weigh House Church. Among the arrangements are the following:—

Sunday services at the City Temple and the King's Weigh House Church. On Monday, at 3, there will be a general meeting, with an address by the President. In the evening there will be a social meeting, at which the Rev. W. H. Drummond and others will speak. On Tuesday, at 10 a.m., there will be a conference on "The Spiritual Life." The Rev. T. Rhondda Williams will preside, and papers will be read by the Revs. J. Bruce Wallace and Dr. Mellone. On the evening of the same day, at 7.30, Dr. K. C. Anderson, of Dundee, will introduce a conference on "The Christ of Spiritual Experience." Wednesday will be devoted to a conference on "The Parent and the State," opened by Dr. Saleeby, and in the evening, at 8, the Rev. R. J. Campbell will preach in the King's Weigh House Church.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

Provincial Assembly of London and the South-Eastern Counties.—The Committee of the Assembly have issued an appeal to all the churches on the roll urging that collections in aid of the funds should be taken on Assembly Sunday, May 8. The Rev. W. H. Drummond began his work as minister of the Assembly last July, and has since then been busily engaged in visiting and aiding the churches in various parts of the Province. In addition to preaching on Sundays, the minister is often appealed to for advice. The amount of work thus accomplished is very considerable, and of that valuable kind which tends to foster the growth of fellowship among the churches, and to strengthen their religious life. In making this annual appeal the Committee would remind their friends that these collections form the principal source of income, and afford an opportunity for each member to contribute what he can towards the success of the good work carried on by the Assembly.

Altrincham.—The chairman of the committee of Dunham-road Chapel has recently been elected Chairman of the Altrincham Urban District Council. The members of the Council, together with the Mayor and burgesses of the Court Leet, accompanied Mr. McCann to Dunham road Chapel on Sunday morning, where a special service was held to mark the opening of the Council's official year. The church was crowded, and during the service, which was conducted by the Rev. Dendy Agate, the hymns were accompanied very effectively by the band. Mr. Agate preached an appropriate sermon from the text, "I heard the voice of the Lord saying, Whom shall I send? and Who will go for us? Then said I, Here am I, send me." In the course of the sermon he dealt specially with the qualifications of all who were engaged in social work. To justice, fortitude, prudence, and temperance, he said, which were so important in public life, must be added sincerity, simplicity, and sympathy. If they desired to serve God aright, to do their best for their brethren, and to be true stewards of the heritage bestowed upon them from the past, they must, as far as possible, keep all personal aims and ambitions out of their public service. They must also try to put themselves in the

place of the man from whom they differed, and in this connection he asked them to judge others as they would wish to be judged themselves. On leaving the church the procession returned to the Town Hall. A collection at the service on behalf of the hospital realised about £10, and it may be added that the congregation was one of the largest and most representative which has ever assembled in the chapel.

Birmingham: Small Heath.—The Sunday school anniversary was held last Sunday. The Rev. W. C. Hall preached in the morning and the Rev. Thomas Pipe in the evening to large congregations. On Monday the scholars gave an entertainment. The Rev. W. C. Hall presided, and distributed the prizes for regular attendance gained during 1909. The school records a prosperous year. It has a good supply of teachers, is completely organised for its work, and is steadily growing in spite of inadequate accommodation.

Blackfriars Mission and Stamford-street Chapel Appeal.—Miss Ethel M. Terry, treasurer of Stamford-street Sunday School, writes to us from 8, Hopton-road, Streatham, S.W., as follows: "We shall be glad if you will permit us to make an appeal through your columns for donations to defray the cost of our scholars' annual summer outing, which will be held this year on June 11. Each child contributes towards the expense of the excursion, but there is a considerable balance on the wrong side of the account each year, and we feel sure that there are among your readers some friends who will help us to make the day a thoroughly successful one without strain upon the general funds of the Sunday school."

Clifton: Oakfield-road Church.—The 17th and closing meeting of the "Charles Lamb" Fellowship of Book Lovers was held on April 27, when an evening was devoted to the "Old Dramatists." At the close of the meeting appreciative remarks were made as to the gratifying success of the second session, and thanks were heartily accorded to those members of the fellowship whose efforts had made that success possible.

Crewkerne.—The Rev. A. Sutcliffe has been appointed by the Somerset County Education Committee the County Council's representative on the managing body of the Crewkerne Church of England schools. The prizes in connection with the Sunday school were distributed on Sunday last in the chapel, which was crowded, by Miss E. Richmond, of Wellington, New Zealand.

Halifax: Northgate End Chapel.—At the close of the usual service on Sunday morning the Rev. W. L. Schroeder, M.A., conducted a short and appropriate service in connection with the unveiling of a tablet to the memory of the late Mr. Edwin Booth Stott, a much esteemed and active member of the congregation and school. Short addresses were given by Messrs. J. Sagar, R. E. Nicholson, A. H. Wadsworth, and A. Farrar. The tablet is in copper repoussé from the design of Mr. H. Mawdsley, of Halifax and Huddersfield.

Halliwell Road Free Church.—The eleventh Sunday School anniversary was held in this church on Sunday, May 1, when an address was given in the morning by Mr. A. Pilling, of Bolton, and the Rev. Neander Anderson preached in the afternoon and evening.

Heywood.—The annual meeting of the Bury District Unitarian Sunday School Union was held on Saturday at the Britain Hill School, Heywood. Mr. W. Stott presided. The Union covers Ainsworth, Bury, Heywood, Rochdale, and Stand, and the statistics presented showed that the number of scholars on the books is 1,774, compared with 1,645 in 1908, and of teachers 166, against 154. Mr. Amos Smith (Bury) was elected president, Miss C. G. Bass (Chesham, Bury) treasurer, and Mr. T. Knowles (Heywood) secretary.

Councillor and Mrs. William Wild have

lately celebrated their golden wedding, amid many tokens of public and private affection and esteem. Mr. Wild has long held a position of influence in business circles and in the public life of the town. He has made a gift of about £1,300 to be distributed among the workpeople of his firm in sums proportionate to their length of service in order to mark the happy event. Among those present to offer their congratulations were the Rev. John Fox, of Leeds, the Rev. I. B. Evans, of Heywood, and the Rev. George Evans, of Gorton.

Ilkeston.—The chapel anniversary sermon was preached on April 24 by the Rev. J. M. Lloyd Thomas, of Nottingham. A large congregation assembled. Mr. Thomas's sermon was based on the words, "Be of good courage and let us play the man for our people and for the cities of our God."

League of Unitarian and Other Liberal Christian Women.—During the latter part of April the organising secretary has visited a number of women's societies in the north of England whose members, in response to the League's circular letter, had expressed the wish to hear more in detail about the aims and objects of the League. As a result of this little tour branches are being formed in Hull, Leeds, Bradford, Derby, Coseley, Preston, Bolton, Ansdell, and Failsworth. Everywhere the League secretary reports well attended meetings, with evidences of awakened interest and desire for closer fellowship and co-operation, and for herself always the most cordial reception and kindly hospitality. She adds that at Coseley, besides the special meeting of our own local women's society, she had also the privilege of attending a joint meeting of the Baptist, Unitarian and Methodist Women's Societies of Coseley. This was, to her, a unique experience, and especially interesting, as it appears that such joint gatherings are held periodically in this locality.

Liverpool: Hope-street Church Annual Meeting.—The annual general meeting of the congregation was held in the Church Hall, on Monday, April 25, 1910. Mr. T. R. Cook occupied the chair. The committee invited the Rev. H. D. Roberts to attend before the routine business was proceeded with, in order that the meeting might have the benefit of his views on certain questions touched upon in the annual report, and on other matters affecting the inner life of the church. Mr. Roberts was listened to attentively and sympathetically, his chief points being: his warm approval of the proposal to lower the financial terms of membership, a suggestion of appointing a Ladies' Visiting Committee, and the extreme desirability of preparing a columbarium in the south cloister of the church for reception of the urn after cremation. He also mentioned the fact that in September next Mrs. Roberts and he would have completed seven years' service of the church. In the course of the evening the following resolution was put to the meeting, and carried unanimously and with acclamation: "That the members of Hope-street church, assembled at the annual congregational meeting, desire to thank the Rev. H. D. Roberts for the very valuable services he has rendered to the church, and, also, for the useful and arduous work which he has done for the community. They would further desire to assure both Mr. and Mrs. Roberts of their enthusiastic support in all their labours, and trust that they may both continue to enjoy good health, and may long continue their connection with Hope-street church." An interesting discussion centred round the suggestion of the committee that the subscription conferring the right of membership should be reduced from 15s. to 10s. per annum, in which Sir W. B. Bowring (in very humorously genial vein), Messrs. R. H. Armstrong, F. Robinson, W. T. Haydon, and the secretary took part. The resolution

recommending the new committee to make the necessary arrangements for carrying out the suggestion was passed by a large majority.

Newport, Isle of Wight.—A successful sale of work on behalf of the general funds was held in the school-room of the Unitarian Christian Church on Thursday, April 28. The sale was opened at three o'clock by Mr. John Harrison, President of the B. & F.U.A. Mr. Harrison, bearing the greeting of the Association to the church, said he very gladly accepted the invitation to be present; he could hardly refuse an invitation bearing the honoured name of Chatfield-Clarke. The Association which he represented desired above all things to stir up enthusiasm in the laity; and it should not be forgotten that the liberties we now enjoy were due to the faithfulness and enthusiasm of our forefathers. He had opened bazaars for the benefit of our churches north and south, east and west; he added that this one in the Isle of Wight would be the last which he should open officially, for after two years of hard work he meant to retire into obscurity. Mr. L. Chatfield-Clarke proposed a hearty vote of thanks to the President, announced apologies and donations from Mr. Edgar Chatfield-Clarke, Mr. Stanley Chatfield-Clarke, and Mr. J. G. Pinnock. He said they had recently effected improvements, externally and internally, in their church, and he believed they had now turned the corner and might hope for greater success. The proposal was seconded by Mr. Lay and carried by acclamation. The Rev. J. Ruddle, chairman, called attention to the chip-carving and raffia work on one of the stalls, which was the result of the Guild classes held during the winter by Miss Minns. The sale of work, with donations, cleared about £52, which will, it is understood, more than clear present liabilities. At 7 o'clock Mr. Harrison kindly gave an organ recital in the church, which was much appreciated.

NOTES AND JOTTINGS.

THE notable pictures in this year's Academy are few in number, but of sufficient interest to largely atone for the mediocrity of many others which have found a place on the walls. The first place will, we think, be given by many to Sargent's "Vespers," which immediately arrests the eye when one enters the room in which it is hung. It immediately faces his brilliant "Garden in Corfu," with its lovely glimpse of sapphire sea through sun-flecked trees, but it is infinitely more reposeful. There is an impressive solemnity in its dusk-gathering sky and sombre cypresses, and in the figure of the man who quietly dominates the scene. In another room are the "Albanian Olive Gatherers" and "Glacier Streams" by the same artist, who is evidently remaining true to his intention to paint no more portraits at present.

AMONG the landscapes are some characteristic scenes by Alfred East (who has exchanged his silvery lights for gold in "Autumn in the Valley of the Seine"); MacWhirter, David Murray, Hughes-Stanton, Yeend King, and Leader. The pictures of the latter are still apparently popular, but they are singularly lacking in spirit and variety. There is much charm, however, in Sir Alma Tadema's "Voice of Spring," with its fresh colouring, though we confess we are a little tired of the inevitable marble seat and steps. Mr. Arnesby Brown's Troyon-like group of cattle, "Silver Morn," is a strong piece of work, which has been bought for the Chantrey Bequest. Much interest attaches inevitably,

owing to the recent death of these two well-known artists, to the fine series of portraits by the late Sir W. Q. Orchardson, and the "The Cold North," a study of polar bears and icebergs, by the late J. M. Swan.

THE Exhibition is rich in portraits, among the notable ones (apart from Orchardson's) being Herkomer's "Marquess of Ripon," and "Lord Burnham"; Briton Rivière's "Rev. S. R. Driver, D.D.," Hacker's "Sir John Brunner," and Sir W. B. Richmond's "Lady Bell." Poynter's portrait of the King, painted for the Royal Academy, is less interesting, and seems to be more a study of robes and orders than of the man who has to assert his human dignity in spite of such bedizenment.

WE must refer in passing to Laura Knight's radiantly sunny Newlyn picture "Boys"; to Lucy Kemp-Welch's "Young April," to La Thangue's "Cutting Furze Bains," with its blaze of sun-steeped bloom; to Edwin Abbey's colossal decorative picture "Penn's Treaty with the Indians," and "The Camp of the American Army at Valley Forge, February, 1778" (both of which have been painted for the State Capitol of Pennsylvania) and to Mr. Savage Cooper's "Bridesmaids" (No. 737). But our last thought is of the picture we mentioned first, Sargent's "Vespers," with its message of peace and silence. There does not seem to be anything to equal it in the whole Exhibition in an indefinable quality of spiritual appeal.

THE tomb of John Stuart Mill, in the Protestant cemetery at Avignon (writes a correspondent in the *Westminster Gazette*), is beautifully situated, high above hills, champagne, and river, and beautifully kept up; at least, such was the case when I made my pilgrimage thither twenty years since. Miss Helen Taylor was then living, and the cicerone said: "The demoiselle, the great man's daughter, sees to everything. She is perpetually visiting the spot." The sarcophagus of pure white marble stands in a tiny, flower-bordered garden, railed in, and locked. The well-known inscription to the memory of Mill's wife could not be deciphered from outside the enclosure, which no one under any circumstances whatever is permitted to enter, but the name of the great apostle of liberty stood out bold and clear.

A LETTER has been sent to Messrs. Hodder & Stoughton by Maeterlinck, expressing his appreciation of the special number of the *Bookman*, to which we drew attention recently. "I thank you with all my heart," says the author of the "Blue Bird," "for the very remarkable and complete number which you have devoted to me. It will remain one of the most precious and artistic souvenirs of my literary life. I have personally thanked my old friend Alfred Sutro for his share in the production. Will you be good enough to pass on the expression of my gratitude to those who, following him, have spoken with so much kindness of my work; especially to Mr. Holbrook Jackson, whose study is one of the most accurate and most penetrating which have been written about me; and to Miss Jane T. Stoddart, of whom I have preserved so pleasant a memory, and who has spoken with such friendly competence of the least known part of my writings."

THE press of the United States continues to devote considerable attention to the state of affairs in the Mexican Republic, and the

British Anti-Slavery and Aborigines Protection Society is receiving constant reports from reliable correspondents portraying a terrible state of affairs. The enslavement and deportation of the Yaqui natives is proceeding apace, some fifteen thousand men, women, and children having been imported already into the plantations of the Yucatan. One correspondent estimates that not less than 500 captives per month are being sold to the sisal hemp and rubber planters. The apologists of this condition of affairs are following the tactics of the Congo State by meeting criticism with the cry of "interested motives"—that the United States Government is anxious to annex Mexico. This attitude ignores the powerful internal movement for reform that is growing so rapidly, and which is entirely patriotic.

LIKE all great men with a large-hearted love of every beautiful and living thing, Mark Twain could not bear to see an animal suffer, and Huckleberry Finn's remarks seem singularly appropriate at this season of spring and birds:—"The moment Tom begun to talk about birds, I judged he was a goner, because Jim knowed more about birds than both of us put together. You see, he had killed hundreds and hundreds of them, and that's the way to find out about birds. That's the way that people does that writes books about birds, and loves them so that they'll go hungry and tired and take any amount of trouble to find a new bird and kill it. Their name is ornithologists, and I could a been an ornithologist myself, because I always loved birds and creatures—and I started out to learn how to be one, and I see a bird sitting on a dead limb of a tree, singing, with his head tilted back and his mouth open, and before I thought I fired, and his song stopped, and he fell straight down from the limb, all limp like a rag, and I run and picked him up, and he was dead, and his body was warm in my hand, and his head rolled about, this way and that, like his neck was broken, and there was a white skin over his eyes, and one little drop of blood on the side of his head, and laws! I couldn't see nothing more for the tears; and I hain't ever murdered no creature since that warn't doing me no harm, and I ain't going to."



The Queen of Hearts
She made some tarts,
All on a summer's day;
But better than tart,
She likes to look smart,
So for a DALLI she gave
them away.

*"Dalli" the best, most simple and most comfortable way of ironing. Independent of stove and gas, it can be used anywhere. Non-inflammable fuel without noxious fumes. No risk from fire; healthier and safer than any other iron. Price of the "Dalli" £2-10. "Dalli" Fuel 1/6 per box of 12 blocks. Of all Ironmongers and Stores. If any difficulty apply to—The DALLI SMOKELESS FUEL Co., 4-6, Moor Lane, London, E.C.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, **BOARDING ESTABLISHMENT.** Unrivalled position on sea front, close to the Highcliff Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff. — Apply Mrs. POCOCK.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests, at 2, Newlands. Prospectus on application.

LANGLEY HOUSE, DAWLISH, A HOLIDAY AND HEALTH RESORT for Ladies. Advantages for girls visiting alone. Through trains from Midlands and the North. —Prospectus from Miss JONES.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class **BOARD AND RESIDENCE** and **FLATS**; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LOW GREEN HOUSE, THORALBY, LAYSGARTH, S.O., YORKS.—Paying Guests received. Fine moors, waterfalls, and interesting ruins.—Particulars from Miss SMITH.

HAMPSTEAD (near TUBE).—Guests received. Comfortable home; large house, garden; reasonable terms.—GUEST, c/o Bellis, Downshire-hill, N.W.

MISS ARTHUR (Professeur de Français), 32, Broxash Road, Clapham Common, S.W. COACHING if required. French (conversational), English, German.

WANTED, near Malvern, a PAYING GUEST. Would suit invalid or anyone mentally deficient. Very good house and garden. Hospital nurse living in house. Terms £4 a week.—M., INQUIRER Office, 3, Essex-street, W.C.

THACKERAY HOTEL

(TEMPERANCE),
GREAT RUSSELL STREET, LONDON.
Opposite the British Museum.

PERFECT SANITATION. FIREPROOF FLOORS.
TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Bathrooms on every Floor, Lounge and Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Bedroom, Attendance, and Table d'Hôte Breakfast, Single, from 5s. 6d. to 8s. Table d'Hôte Dinner, 6 courses, 3s.

Full Tariff and Testimonials on Application.
Telegraphic Address: "Thackeray," London.

Houses To Let.

TO LET, Furnished, for the month of June, The White House, Prenton, near Liverpool. Three sitting rooms, five bedrooms, bath h. & c. All conveniences, Tennis Court and good garden. Prettily situated in Pine Wood, close to Golf Links.—Apply to Mrs. THORNELLY, The White House.

NORFOLK COAST, WAXHAM.—To Let, Furnished Cottage, near Sea and Broads. Terms moderate for May, June and July.—Apply W. N. LADELL, 8, Park-lane, Norwich.

COLYTON.—House in main street, unfurnished, immediate possession, ten rooms, also scullery, bathroom, two w.c.s., &c.—E. J. CLARKE, Builder, Colyton, Devon.

BRIDGEND UNITARIAN CHAPEL.

RENOVATION FUND.

AN APPEAL.

THE congregation was first formed by the Rev. Samuel Jones, Vicar of Llangynwyd, in the year 1662. The services were held during the life of the founder in the neighbouring farmhouses. The land upon which the Chapel stands was given over to Trustees for the purposes of Protestant Dissenting worship in 1704. The first chapel was probably built in 1715. The Rev. Dr. Richard Price, of Hackney (1723—1791), the eminent philosopher and divine, was a son of a minister of the first chapel. The present building was erected in 1795. The congregation, through various causes, covering a long period, had become very small, indeed to the verge of extinction. On the joint invitation of the Chapel Trustees and the South-East Wales Unitarian Society in the summer of 1903, the present minister, the Rev. David G. Rees, undertook the work of endeavouring to resuscitate the cause, with the result that a small congregation has been gathered together, composed mainly of working people; and an increasing Sunday School, which averaged 65 in attendance during 1909.

The old Chapel did not afford any of the comforts and conveniences deemed essential in these days, not even a water-tap! The work had, therefore, to be carried on under much difficulty, and any work of a social and recreative kind in the week was almost impossible. This rendered the Renovation Scheme essential to the future success and progress of the Unitarian movement in the town and district. The gallery, which had become unsafe, had to be removed altogether. The narrow-seated, very high, and straight-backed family pews have been replaced with modern seating, a wood-block floor laid, the pulpit was removed to the end opposite the old entrance, and two large new windows put in to light that end. A small vestry has been built, which contains a lobby, cloakroom, kitchen, heating apparatus, and offices. The entrance has been brought out to the main road, upon which an ornamental wrought-iron gate has been erected. The total cost has been £340, of which sum £110 has still to be raised.

The Appeal has the hearty support of the South-East Wales Unitarian Society, and also of the British and Foreign Unitarian Association, who will contribute the last £20. An earnest appeal is made to the members of our Unitarian household of faith for financial help to make the old chapel more worthy of the Unitarian Message and Community. Donations, however small, will be thankfully received and acknowledged by the treasurer of the Renovation Fund, the Rev. David G. Rees, "Dolgranod," Sunny Side, Bridgend, South Wales.

JAMES STEPHENS, Sunny Side, Bridgend
(Church Treasurer).

THOMAS JONES, 95, Grove-road, Bridgend
(Church Secretary).

ALEXANDER MARK, "Garnock," Ackland-road, Bridgend (Chairman of Building Committee).

ASTRONOMICAL TELESCOPE, with a very high quality object glass 3½ diameter; several eyepieces with eyepieces of magnifications from 90× to 290×; Starfinder. The telescope is mounted on elaborate tripod stand in polished mahogany and brass; it has a strong and rigid rack-and-pinion pillar, and wormed brass wheel, for adjusting the instrument to the height of the observer. It is in faultless condition. Cost £32. Price £20. Also full-sized MICROSCOPE in case, fitted with racking substage and Abbé Condenser, suitable for Bacteriological examinations. Bargain £5 5s.—Rev. HERBERT V. MILLS, Greenside, Kendal.

LONDON DISTRICT UNITARIAN SOCIETY.

THE ANNUAL MEETING

will be held at Essex Hall on Wednesday, May 25, 1910, at 8 p.m.

Speakers: PERCY PRESTON, Esq., President, JOHN WARD, Esq., M.P., F. R. NOTT, Esq., LL.B., and others.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL. Miss ORME.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

ABSOLUTELY FREE!—200 Patterns of "Flaxzella," Irish Linen Blouse and Skirt Fabric. Made in the choicest shades and attractive designs; is smart and durable. Write NOW.—HUTTON'S, 5, Larne, Ireland.

CHARMING CUSHION COVERS!

Handsomely embroidered with White, Green, Sky or Red Shamrocks. Hemstitched goffered frill, 1/- each. Postage 3d. extra. Write for free list of bargains.—HUTTON'S, 5, Larne, Ireland.

NEW-LAID EGGS, GUARANTEED.

Direct from hen-roost to breakfast table. 2 doz. 2/6, post free; money back if not satisfied.—DIRECT FARM PRODUCE CO., Kingscourt, Belfast.

"NAVY SERGE, REAL," as Used in Royal Navy, 1/3½, 1/6½; also black, cream, scarlet; patterns free.—J. BUCKLE, Naval Outfitter, Serge Contractor (Dept. I.), Queen-street, Portsmouth.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

OLD FALSE TEETH.

We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.

WOOLFALL & CO., SOUTHPORT.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate—Saturday May 7, 1910.

*. Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3556.
NEW SERIES, No. 660.]

LONDON, SATURDAY, AUGUST 20, 1910.

[ONE PENNY.]

Schools.

PENMAENMAWR.—HIGH-CLASS BOARDING SCHOOL FOR GIRLS.

Principal: MISS HOWARD.

Recommended by the Rev. R. J. Campbell, M.A., who takes a personal interest in it.

Thorough English education on modern lines. Preparation for Oxford Locals and London University Examinations. Delightful climate, combining sea and mountain air. Games, Cycling, Sea Bathing.

Visitors received during vacations. Terms moderate.

LETCHWORTH SCHOOL, HERTS.

—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

In the country, four miles from Crewe. Preparatory Department recently added. Boys admitted on the Foundation at half fees.

For particulars apply to the HEAD MASTER, or to the Clerk to the Governors, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL,

AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

LLANDUDNO.—TAN-Y-BRYN.

Preparatory School for Boys, established 1893; on hillside overlooking centre of the Bay. Sound education under best conditions of health. Inspection cordially invited.

L. H. EDMINSON, M.A. (Oxon).

C. J. MONTGOMERY, M.A. (Oxon).

ST. GEORGE'S WOOD, HASLEMERE, SURREY.

COUNTRY SCHOOL FOR GIRLS.

Sandy soil. 600 feet above sea level.

Thorough education on modern lines. Usual Curriculum, also Citizenship Course, Extension Lectures, &c. Preparation when required for University and other Careers.

Healthy outdoor life; good riding and games. Systematic training given in Carpentry, Gardening, Nature Study and Poultry-keeping, as well as in Domestic work.

Principal, Miss KEMP.

WAVERLEY SCHOOL, SHERWOOD

RISE, NOTTINGHAM. Head Master: Mr. H. T. FACON, B.A. Boarders. Home influence. Private field opposite school. Telephone. New Term, Monday, September 19.

SUNNYBRAE SCHOOL (established

10 years), for Girls and little Boys.—Education thorough. Modern house and sanitation, very healthy locality. Moderate inclusive terms.

Principal, Miss CHAPLIN, Balcombe, Sussex.

SCHOOLS in ENGLAND or ABROAD for BOYS and GIRLS.

Messrs. J. and J. PATON, having an intimate knowledge of the best Schools and Tutors in this country and on the Continent, will be pleased to aid parents in their selection by sending (free of charge) prospectuses and full particulars of reliable and highly recommended establishments. When writing, please state the age of pupil, the district preferred, and give some idea of the fees to be paid.—J. and J. PATON, Educational Agents, 143, Cannon Street, London, E.C. Telephone, 5053 Central.

TUITION BY CORRESPONDENCE.

For Matriculation, B.A., Professional Examinations, and Independent Study.

Tuition in any Subject:—Latin, Greek, French, German, Italian, Logic, Mathematics, Mechanics, Physics, Chemistry, Psychology, Political Economy, Book Keeping, etc.

The Staff includes Graduates of Oxford, Cambridge, London, and Royal Universities.

Address—Mr. J. CHARLESTON, B.A.,
Burlington Correspondence College, Birkbeck Bank Chambers, London.

TUITION BY POST For all Examinations,

CLOUGH'S Correspondence College.

(Established 1879.)

The Oldest, Largest, and most Successful Correspondence College.

Clough's System of Postal Tuition is Most Economical, Most Convenient, Most Successful.

85,000 Successes in 31 years prove Clough's System the Best.

SPECIAL COURSES FOR:—All Professional Preliminary Examinations (Legal, Medical, Theological, &c.). All Civil Service Examinations. All Commercial Examinations. Positions open to Women.

Courses in single subjects may be taken.

"The efficient System afforded by Clough's . . . gives the maximum result at a minimum cost."

"The Civilian," August 14, 1909.

Write for full particulars and advice to—

CLOUGH'S CORRESPONDENCE COLLEGE, TEMPLE CHAMBERS, LONDON, E.C.

The STEWART ACADEMY,

104, HIGH HOLBORN, LONDON,
W.C.

SHORTHAND (Pitman's)

120 WORDS A MINUTE IN SIX WEEKS

guaranteed under Hubert Stewart's
Simplified Method of Teaching.

Clergymen, Authors, and all Professional men find their work lightened and an immense amount of valuable time saved by a knowledge of Shorthand.

Secretaries to Churches, Institutions, &c., by adding a knowledge of Shorthand to their other acquirements, greatly increase the value of their services and widen their sphere of usefulness.

POSTAL LESSONS FOR COUNTRY STUDENTS.

HUBERT STEWART'S System of Teaching Pitman's Shorthand is eminently adapted to POSTAL INSTRUCTION. With Two Lessons a Week, and application of about an hour daily, pupils of ordinary capacity invariably attain to the speed of 80 words a minute in three months.

POSTAL LESSONS.

One Lesson per Week (thorough mastery in three months) . . . £1 1 0 the quarter.
Two Lessons per Week (thorough mastery in six weeks) . . . £2 2 0 the quarter.

SECRETARIAL TRAINING.

Mr. STEWART makes a specialty of preparing pupils for all kinds of Secretarial posts. The course, in addition to Shorthand and Typing, includes Correspondence, Article Writing, English Literature, Book-keeping, Modern Time Saving Methods, and all General Office Routine. Each course arranged to suit the future requirements of the pupil.

The PRINCIPAL will be pleased to answer all inquiries and supply further particulars to anyone calling upon him at 104, High Holborn, or by post.

"SHORTHAND (Pitman's) FOR RAPID LEARNING,"

By HUBERT STEWART,

Being the Complete Principles of

Pitman's Shorthand SIMPLIFIED,

With Exercises and Key. The method whereby pupils have attained to the High Speed of 200 words a minute, and

120 WORDS A MINUTE IN SIX WEEKS.

Learners, Writers, and Teachers of Shorthand should all secure a Copy of this NEW and UNIQUE WORK, which dispenses entirely with all other Text-Books.

Obtainable at Price 3s. net.

The Stewart Shorthand & Business Academy,
104, High Holborn, LONDON, W.C.

STEWART'S SHORT STORY SERIES (in Pitman's Shorthand). Each number contains a Complete Original Story. 3d. each.

"UNGODLY MAN,"

By HUBERT STEWART.

A Novel of Life on the West Australian Goldfields, vividly portraying the Fearful Hardships and Exciting Perils endured by the Pioneers of the Golden West.

Price 4s. 6d.

Obtainable at
THE STEWART SHORTHAND & BUSINESS ACADEMY,
104 High Holborn, LONDON, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

SUNDAY, August 21.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Miss AMY WITTHALL, B.A.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. GEORGE LANSDOWN.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. DELTA EVANS.
 Child's Hill, All Souls', Weech-road, Finchley-road. Services suspended during August. Re-open September 4.
 Croydon, Free Christian Church, Wellesley-road. Closed during August.
 Essex Church, The Mall, Notting Hill Gate. No services during August.
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Rev. E. W. LUMMIS, M.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. E. W. LUMMIS, M.A.; 6.30, Rev. JOHN ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. T. P. SPEDDING.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. E. I. FRIPP.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. J. F. PARMITER.
 Ilford, High-road, 11 and 7.
 Islington, Unity Church, Upper-street, 11, "Prof. Harnack's Great Sermon at the Berlin Congress"; 7, "The Great Significance of the Congress," Rev. W. TUDOR JONES, Ph.D.
 Kentish Town, Clarence-road, N.W., no Morning Service; 7, Mr. H. G. CHANCELLOR, M.P.
 Kilburn, Quex-road. Closed during August.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. D. DAVIS.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. CYRUS A. ROYS, of Uxbridge, Mass.
 Richmond, Free Church, Ormond-road. Closed during August.
 Stoke Newington Green, 11.15 only, Mr. ION PRITCHARD.
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Mr. P. GODDING.
 University Hall, Gordon-square, Closed. Services will be resumed on September 4.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road. Services will be resumed September 4.
 Wood Green Unity Church, 11, Rev. F. R. SWAN; 7, Mr. F. R. NOTT, LL.B.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.
 ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 AMBLESIDE, The Old Chapel (near The Knoll), Rydal-road, 11, Rev. JOSEPH WOOD, of Birmingham.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. A. H. SHELLEY.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SHORT.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. M. ROWE, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Mr. P. C. GALLOWAY.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CHATHAM, Unitarian Christian Church, Hammond-hill 11 and 6.30, Rev. J. M. WHITE-MAN.

CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. J. PAGE HOPPS.

DEAL, Unitarian Chapel, High-street, 10.30, Rev. ARTHUR GOLLAND.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12, Rev. E. SAVELL HICKS, M.A.

EVESHAM, Oat-street Chapel, 11 and 6.30.

GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.

GORTON, Brookfield Church, 10.45 and 6.30.

GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Rev. JOHN HOWARD.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.15, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. W. ROSLING.

LEICESTER, Free Christian Church, 11 and 6.30. Church closed, August 14 and 21.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. DAWES HICKS, M.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. W. R. SHANKS.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. CHARLES PEACH, of Manchester.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS OGDERS, B.A.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. E. P. LANG BUCKLAND.

MORETONHAMPTON, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.

NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. H. E. SHORT.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. OGDERS.

PORTSMOUTH, High-street Chapel, 11 and 6.45.

PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.

PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. E. H. REEMAN.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11.

SHEFFIELD, Upper Chapel, 11, Rev. J. W. COCK; 6.30, Rev. JOSEPH WILSON.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. B. C. CONSTABLE.

SOUTHAMPTON, Church of the Saviour, London-road. Service 6.30 only, in the Kell Hall during August.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service (only), 11, Rev. GEORGE STALLWORTHY.

WAREHAM, South Street, 6.30, Rev. W. S. SOLLY on "The Ober-Ammergau Passion Play."

WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, Eagles Hall, Government-street, 7.30, Rev. H. G. KELLINGTON, M.A.

CHANGE OF ADDRESS.

Rev. Dr. TUDOR JONES, Wilmington House, Highbury-crescent, N.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

Situations

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

TYPEWRITING.—Sermons, Articles, and MS. of every description accurately and intelligently typed. 1s. per 1,000 words. Also duplicating undertaken. Terms moderate.—E. P., 14, Buckley-road, Kilburn, N.W.

LADY (Worker) requires for herself and brother small Unfurnished House, with room suitable for Architect and Surveyor's office. Country, near London, preferred, or Cottage on an estate where some employment could be had.—Address, C. S., 17, Lancaster-street, London, W.

READ JOHN PAGE HOPPS' MONTHLY,

THE COMING DAY.

PRICE THREEPENCE.

Contents for AUGUST.

A Memory and an Incentive.
 Keble's "Christian Year."
 The Horse and the Dog and the Man.
 A Bit of Sensible Gossip.
 The Truth about King Edward VII.
 A Negro Child's Funeral.
 Notes by the Way.
 Almonds and Raisins.

LONDON: A. C. FIFIELD, 13, Clifford's-inn, Fleet-street.

May be had from all Newsagents, or direct from the Editor, The Roserie, Shepperton-on-Thames.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken. Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	535	LIFE, RELIGION AND AFFAIRS :—		FOR THE CHILDREN :—	
THE LIBERAL CHRISTIAN PULPIT :—		The Deeper Spiritual Unity	540	My White Princess	544
The Splendour of God	536	Florence Nightingale	542	MEMORIAL NOTICE :—	
FIFTH INTERNATIONAL CONGRESS OF FREE				Miss Edith Gittins	544
CHRISTIANITY AT BERLIN :—		CORRESPONDENCE :—		The Social Movement	545
The Opening Session—The Debt of		Theodore Parker Memorial Service	543	The Unitarian Van Mission	545
Religious Liberals to Germany—Ger-		The Van Mission	543	NEWS OF THE CHURCHES	545
man Theology—The Relations of		BOOKS AND REVIEWS :—		NOTES AND JOTTINGS :	546
Sympathy between Different Forms of		The Books of Chronicles	543		
Religion—The Banquet—In the Foot-		The Ephesian Canonical Writings	543		
steps of Luther—A Debt of Gratitude	537-540				

* * *All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.*

NOTES OF THE WEEK.

WE print to-day the second part of our report of the International Congress of Free Christianity and Religious Progress in Berlin. The Congress closed, after its serious pursuits in Berlin, with a pilgrimage to Wittenberg, Weimar, and Eisenach. With singular appropriateness the last meeting was held in the large courtyard of the Wartburg, on Friday, August 12. The membership has exceeded 2,000, while as many as 16 nationalities and 30 different religious communions have been represented. We are hopeful that the completeness with which its avowed aim to be representative of the liberal movement in religion all over the world has been achieved will be fruitful in good results, and not least in helping forward friendly relations between the various sections of Liberal Christianity in our own country.

* * *

WE hear with particular pleasure that Professor Eucken, of Jena, has accepted an invitation to deliver the Essex Hall Lecture next year. Professor Eucken, who has held the chair of philosophy at Jena for more than a quarter of a century, is recognised on all hands as one of the strongest and most influential thinkers on the problems of philosophy and religion. He has not, we believe, lectured in England before, and his visit will be anticipated with keen pleasure by a large number of people who have received help and inspiration from his writings.

* * *

THE theological faculty at Jena has been noted for a long time for its liberal teaching. It is quite in accordance with its reputation that it should organise a

summer school (which has been in session during the past week) for the study of religion from the point of view of Liberal Christianity. Among those whose names appear on the programme are Professors Gunkel and Krüger of Giessen, Bousset of Göttingen, and Weinell of Jena. The aim has been to treat questions of living interest in a spirit which combines deep reverence for the ideals of historical Christianity and its Founder, with loyalty to the advancing knowledge and culture of the present day.

* * *

THE visit of German students to England during the past week has been of more than usual interest. The idea of the Anglo-German Students Committee, of which Sir Frank Lascelles is chairman and Lady Courtney of Penwith and others members, is "to encourage a better mutual knowledge of the rising generations in England and Germany by prolonged visits of university students from one country to the other during the vacations." This year, 68 students, representing, so it has been stated, every faculty of every university in Germany have come to us; next year it is hoped to organise a return visit of undergraduates from these islands to Germany. Professor Sieper, of Munich, who accompanied the party, gave at University College a course of four lectures on "The Influence of English Culture on Germany," "English Education," "Social Work in England," "Æsthetic Culture in England," all of which showed an astonishingly wide and accurate acquaintance with our life, institutions and character, and provided an impartial yet sympathetic estimate of forces that have been directing the stream of national development. The tour will include visits to Oxford and Cambridge and to some of the cathedral and industrial towns.

* * *

LORD COURTNEY in presiding at Professor Sieper's first lecture, referred to the spheres of industrial and political organisation in which England had some small claim to have gone a little further than others.

But some who had learned a little from us at first were overtaking and perhaps passing us by, and amongst them must certainly be reckoned the people of Germany.

"In their future course," he said "they should be learning from Germany as Germany in the past perhaps had learned a little from England. It was this great interchange of giving and taking at which the observer of the world's movements rejoiced, by which nation helped nation, and the rivalry became one of generously helping forward the progress of each other—a spirit of development in which each nation might acquire that which was best from the other and each nation might in the process drop that which was worst in itself. He hailed the arrival of the students of Germany in England as showing a step forward in the movement of mutual intercourse and mutual education."

In this connection we trust that the Anglo-German institute which Sir Ernest Cassel has so munificently started may, besides rendering assistance to necessitous workers domiciled in both countries, make some practical contribution, as the *Berliner Tageblatt* suggests, towards the improvement of the relations existing between Great Britain and Germany.

* * *

THE death of Miss Florence Nightingale removes one of the few remaining links with the spacious Victorian era. In appraising her worth, recognised without stint by the whole world, we must remember that she had not merely a super-abundant kindness of heart and sympathy with suffering, but the genius to see what needed to be done to evolve order out of chaos, the magnetism to interest others in her schemes, and the force to carry these through to successful completion. In her, courage and gentleness, the ideal and the practical, persistence and self-sacrifice were blended in equal measure. The terms of her will, which preclude the public funeral that the nation would gladly have

given, are but characteristic of her whole self-effacing life.

* * *

IN Earl Spencer British public life loses a picturesque figure of a type that is rapidly disappearing among us. Born to wealth and rank, he early began to devote his best energies to public service, and, though without any special gifts or talents or power of leadership, he won the respect of all classes and parties, being in this respect well compared to the late Duke of Devonshire. Courage in some most difficult situations, as in the stormy period of Irish disaffection, disinterestedness amid the strife and ambitions of party conflict, simplicity and high-mindedness were the marks of a singularly well-rounded character. He carried on the finest side of the Whig tradition, and recognising to the full the responsibilities of wealth and birth, gave the best of himself to conscientious service of the State.

* * *

THE disaster which has overtaken the Brussels Exhibition, though not so overwhelming as at first reported, falls with greatest severity upon the British exhibitors, who, in response to Government stimulation, had sent the finest products of our leading industries as well as priceless *objets d'art*, the property of private owners and public institutions. Perhaps the most regrettable among the losses is the complete destruction of the Wedgwood collection of pottery. Fortunately the British pictures sent were kept in a separate building, and so escaped the ravages of the fire. It is suggested that insufficient protection was made against fire, and further that when the conflagration did break out the attempts to check it were miserably inadequate. Much sympathy will be felt with the Belgian people, especially the inhabitants of the capital, not only for the direct losses brought upon them, but also for the indirect effects upon the flow of visitors, which with good luck would have been greatest in August and September, but which is now bound to suffer ruinous reduction.

* * *

F DISTANT echoes reach us from Ireland of the extraordinary success of the Protestant Total Abstinence Union, better known as the Catch-my-Pal movement, which recently held its first annual meeting at Armagh, the city where it was founded. Starting with six members, the Union is now represented by 120,000 men and women. As a result of its propaganda, this vigorous organisation, which has no parallel since the days of Father Mathew, has seen scores of public-houses closed and magistrates left unemployed on petty sessions days. Moreover, it has served to bring together members of the different Protestant bodies on common platforms, and in Ireland even that is something.

THE LIBERAL CHRISTIAN PULPIT

THE SPLENDOUR OF GOD.

BY THE REV. J. M. LLOYD-THOMAS.

PRAYER BEFORE SERMON.

Eternal God, the desire of all the hearts of men, we seek Thee as the Rest that alone can quiet our restlessness, the joy of all our longing, the fulfilment of our hope, and the glory and the end of our quest. We come to Thee with a cry which no earthly thing can answer. We search for Thee and so often search amiss, and we are lost in the seductions of sense and the delusions of self. O Thou Holiest, the First and the Last, save us by Thy redeeming love from slavery to mortal powers and from the tyranny of temporal anxieties. Draw nigh to us who so frequently wander away from Thee. With Thy shepherding care gather us who so widely scatter from the enfolding fellowship of Thy Holy Church. Still us with Thy calm. Lead us into Thy great peace, and let the beauty of the Lord our God be upon us. Amen.

And let the Beauty of the Lord our God be upon us.—PSALM xc, 17.

THE Pageant of Summer is now passing before our eyes, and Nature seems to speak like this Hebrew poem of the Beauty of the Lord our God.

This is too rare a theme and almost forbidden, as though it partook of excessive gladness and joy. We speak of God as the Ultimate Truth and as the Eternal Goodness, but we often shrink from completing the real Trinity of His Godhead by speaking of Him as also the Supreme Beauty. Yet the God of our most fervent adoration and of our most passionate prayer must somehow unite in Himself these three modes of being—Truth, Beauty, Righteousness.

"Beauty, Truth and Goodness are three sisters

That dote upon each other, friends to man,
Living together under the same roof
And never can be sundered without tears."

And yet men are ever guilty of separating them, even to the point of confounding the persons and dividing the substance of the Divine Life. We often see the artist ignoring the claims of morality and the Protestant denying the claims of beauty, and the Romanist betraying the claims of Truth. But a complete and rounded Christianity will always see these ideals as three persons in One God, and will never emphasise one at the expense of the other two.

The best Puritanism is never hostile to the finest art; on the contrary, whether the Puritanism be Catholic or Protestant, it is a strong inspirer of art. The later Botticelli was a Puritan, a devout follower of Savonarola, the Catholic reformer. Fra Angelico, who painted a pictorial music, heavenly choirs that peal with triumphant trumpets, angels that dance and saints that sing almost visibly and audibly out of the canvas—Fra Angelico, the tender monk of San Marco, was essentially a Puritan. Michael Angelo was a Puritan. In modern days our own Watts was a Puritan. These casual and random instances suffice to show that only a hasty and shallow judgment will speak of Puritanism as necessarily or actually insensible to the highest appeal of beauty. If it were so, then so much the worse for Puritanism, for without beauty we are in a measure without God.

It is true, that even at best, when most moved by the haunting loveliness that shines through the visible world, we see but shattered gleams, flashing amid shadows which move as in a glass darkly. Though now, when our land is brightly radiant with flowers, when the trees are thick with foliage and aflame with green, when the air is a living flood of gold—though now we feel the fairness of things almost as an unbearable pain, yet we know that there is still a *Beyond* and a *More Lovely* which makes us sigh for that Absolute Heart in which alone is our Peace.

"My God, man cannot praise Thy name,
Thou art all brightness, perfect Purity:
The sun holds down his head for shame,
Dead with eclipses, when we speak of Thee
How shall infection
Presume on Thy perfection?"

God is this Highest who lives in our Best, yet transcends it ever in infinite excess. Here is the meaning of this long labour of human aspiration. All this inquietude of soul, this disconsolate yearning, finds its explanation in the fact that the eye is not satisfied with seeing nor the ear with hearing. Truly, the light is sweet, and a pleasant thing it is to behold the sun; yet we can have no complete pleasure in them. We are still restless, because here in this world of things we move dimly among apparitions and have no abiding city. It is not that the seen is *not* beautiful, but rather that it is *so* beautiful that it points to a more perfect and Divine Beauty for which we ache. We must dive deeper and deeper into its mystery, we must struggle to soar higher and higher into the serene Whiteness of God. It is because man is so great, not because he is so petty; it is because he is so sublime, not because he is so base; it is because he has been made but a little lower than God, because he is a being of such awful powers and capacities—it is because of this that he pines and longs and pants for the Beauty of the Lord his God. Man is a religious being because he has a soul hunger which only God can satisfy, a thirst which only God can slake. He chafes at the actual and strains after the Ideal. He has that final passion which has been defined as noble strength on fire. He is consumed by the love of Love. He prays to be changed more wholly into the likeness of God in whose image he has been made, that this too human life of his may be somehow burned and transmuted into the divine.

The cry of his mystical devotion at its intense depth has always been the cry of a pain of unrest, the sobbing of a child-soul, stricken with a home-sickness after Perfection. Man is too God-like to be content with anything short of the final glory and the Great Peace. Humanity is so divine that it is wearied and burdened until it comes to its true joy.

Christ knew this to the height and to the depth, and knowing it, gave the immortal invitation, "Come unto me all ye that labour and are heavy laden, and I will give you rest." And the Christ that is to be within the hearts of men repeats this tender, universal word whenever they will stop to listen. We shrink from this Christian appeal, though we know full well in our best moments that it speaks of our true goal. We try, but try in vain, to find our delight

on some lower plane of experience. We seek to nourish ourselves with the visible, the audible, and the tangible, and thereby starve and stunt our immortal nature. We forget that eye has not seen nor ear heard neither hath it entered into the heart of man to conceive what God hath prepared for them that love Him. Our faith is so feeble that we cannot surrender for its sake an immediate gain, or suffer momentary loss for enduring advantage. We shun the duties that come to us exacting sacrifice, and we snatch with thievish greed at pleasures we have not earned. We flee the sorrows, we cower before the sacrifices, we repine at the disappointments which may be only present purgatorial pains that make us meet for Paradise. The precious, the costing beauty that comes only through hard disciplines and severe renunciations, and along the Way of the Cross—*this* Beauty of Holiness beckons to us with too stern a gesture. We know that blessed are the pure in heart, for they shall see God, but we are still held down as in dreams and dread the agony of our awakening. We know that there is a higher and yet higher Loveliness that woos our heart, but we cling to those drowsy pleasures of sense, and prefer an idolatry of matter to the pure worship of the Holy Spirit. The shade becomes pleasanter and milder than the fierce light of Holiness, and then, as St. Augustine said: "The shade being loved weakens the mind's eye and makes it unequal to bear Thy countenance. Wherefore a man becomes more and more darkened, while he prefers to follow what, at each stage, is more bearable to his increasing weakness. Whence he begins to be unable to see that which in the highest degree, *is*." That is, indeed, the history of all spiritual decline and decadence. It is a gradual evil choice at the solicitation of sensuous pleasure, of a baser than our best. And from this springs our chief unhappiness. God will not have us rest in anything but Himself. He crowds our life with material beauty, but only that we may pass through its sacrament to the grace of His Living Presence, and there find, not the charm of visible things, but the real Beauty of the Lord our God. That is why, when He gave us all the wealth and the abundance of the splendour of Life he withheld the last boon of Peace, lest in ungrateful enjoyment of His gifts we should forget the Giver, who is the crowning Gift of all.

Some of you will remember George Herbert's poem called "The Pulley":—

"When God at first made man,

Having a glass of blessings standing by,
'Let us,' said He, 'pour on him all we can;
Let the world's riches, which dispersed lie,
Contract into a span.'

"So strength first made a way,

Then beauty flowed, then wisdom,
honour, pleasure;
When almost all was out, God made a stay,
Perceiving that, alone of all His treasure,
Rest in the bottom lay.

"'For if I should,' said He,

'Bestow this jewel also on my creature,
He would adore my gifts instead of Me,
And rest in Nature, not the God of
Nature:
So both should losers be.

"Yet let him keep the rest,

Yet keep them with repining restlessness;
Let him be rich and weary, that at least,
If goodness lead him not, yet weariness
May toss him to My breast.'"

We do not quite like that reading of life, but if I charged you solemnly as fellow pilgrims on this journey, would you, could you, deny its truth? We complain—Why—Why do I suffer disillusion; why do I still toil in this entanglement of error and of evil? Why does the world, which is so wonderful and so fair, why do the things of the world which are so sweet and so desirable, yet fail to cool my fever and assuage my passion, and calm my restlessness? Does not this remain the answer: "Thou hast made us for Thyself, and our heart is restless till it rest in Thee." Is it not in order that we may find "through all this fleshly dress, bright shoots of everlastingness." Are we not being taught to understand that the ideal is so infinitely holy and precious that no price can be too great for it—no, not agony or sweat or passion or bitter cross. Often it would seem delicious to yield to the enticing ravishment of earth-happiness, to revel voluptuously in the allurements of sense. We are angry at restraint; we are impatient to possess and to attain; we fret to achieve at a bound; we rebel against the prohibitions of our conscience. We would have the spirit win the battle all too cheaply; we would evade the thousand thousand tasks of dulness which the Christian quest decrees. We clamour against the slow methods of heaven; we arraign the wisdom and the justice of Providence. Ah!—

"But as I raved and grew more fierce and wild

At every word,
Methought I heard One calling, 'Child';
And I replied, 'My Lord.'"

That pleading, haunting and reproachful word "Child" is the call of Christ, who is being formed within our hearts. It is a call reminding us that our ideal, immanent in Nature and incarnate in us, is a Beauty too inward, too sacred, too holy to be more than veiled by these visible glories of summer or to be more than faintly symbolised by the work of men's hands. The first and the last unutterable Beauty of the Lord our God dwells not so much in these outward things, as in the secret places of our innermost life, which echoes across the seas of time those ancient words of the saint:—

"Too late I loved Thee, O Thou Beauty so ancient and yet so new! too late I loved Thee! Yet, lo! Thou wast within my heart whilst I, wandering abroad, sought Thee outside; I, unlovely, rushing heedlessly among those fair forms which Thou hast made. Thou wast with me, but I was not with Thee. Things held me far from Thee, which, unless they were in Thee, were nowhere to be found. Thou didst call to me and cry aloud, and so burst through my deafness. In flashes and in splendour didst Thou gleam, and scatteredst my blindness. Odours didst Thou shed forth, and I drew in breath, and now I pant for Thee. I tasted; and I hunger and thirst. Thou touchedst me and I burned for Thy Peace."

THE FIFTH INTERNATIONAL CONGRESS OF FREE CHRISTIANITY AND RELIGIOUS PROGRESS AT BERLIN.

IN our last issue we gave some account of the preliminary meetings of the Congress in Cologne and its reception in Berlin. The Berlin committee has had to cope with an attendance which has far exceeded the most extravagant expectations. Over 2,000 tickets of membership were issued, and as many as 16 nationalities and 30 different religious bodies were represented. From this point of view the Congress must be considered an unqualified success. But still more remarkable has been the co-operation of the foremost scholars and thinkers in Germany in giving utterance to a message of religious freedom and progress. The universities certainly contributed far more than the rank and file of the Lutheran clergy; and the reason is not far to seek. The university chairs are free from ecclesiastical control, and their occupants are for the most part laymen, who ignore confessional interests in the pursuit of truth. For this reason there has always been some quality of detachment in German criticism. It has been more free from the apologetic note than the predominantly clerical theology of our own country. When this fact is remembered it makes the positive religious teaching of the Congress all the more significant. The glowing words, which moved the audience so deeply, were the result of some inward compulsion of the spirit, and in no sense an attempt to harmonise critical results with traditional standards. The great problem for the modern mind is that of the relation of religion to history, and in various ways the same answer was given. The greatest religions, Professor Bousset told us, are those which are summed up in a personality, but the personality remains a symbol of something Divine which it does not exhaust. Jesus is the creative spirit of our religion; the eternal Logos became flesh and we saw his glory.

This note of deep religious conviction, the sense that the long process of rationalistic criticism has issued in a spiritual message for mankind, will remain as the chief impression of the Congress with those who were fortunate enough to be able to follow the series of addresses on German theology. But it required no skill in foreign tongues to appreciate the generous hospitality with which the foreign guests were received, and the unity of spiritual purpose beneath the differences of creed and race. With many of the visitors there will also go the memory of pleasant personal intercourse and of comradeship in common work, the desire on the part of German scholars to come into closer contact with English thinkers and writers, and, we must add, some measure of disappointment that more of our own scholars had not availed themselves of the unique opportunities of the Congress.

THE OPENING SESSION.

The chief work of the Congress began on Monday, August 8. After a short devotional service, conducted by Professor

Martin Rade of Marburg, the Presidential address was delivered by Herr Karl Schrader of Berlin, whose attractive personality seemed to infect all the sittings of the Congress with his own sympathy and broadmindedness. After offering a cordial welcome and giving a brief sketch of the religious conditions in Germany, which had largely determined the arrangement of the programme, he continued:—

President's Address.

All, or at any rate, most of the members of this Congress, belong to some religious organisation, and do not dream of leaving their own denomination, nor of forsaking their sphere of activity within it. But they do wish to realise the fundamental thought of the Congress, to help to breathe new religious energy into the different religious organisations, and to furnish a basis for a better understanding between them. This earnest desire has been embodied in our programme. The various speakers will treat their subjects from the most general point of view; where differences in fundamental conceptions exist, each side will be adequately represented.

The proceedings of the Congress are intended to show the bearings of our principles upon the questions treated. At the Congress in Boston these principles found their appropriate expression in the terms: "Freedom and Brotherhood." The Berlin Congress has added another term, namely "Religious Progress." There is no change implied in this addition, for where there is religious freedom, brotherhood and progress result as a matter of course.

This Congress demands freedom in religion as an indisputable human right. The relation of the individual soul to God can never be regulated from without; it is especially impossible at the present day, when large sections of every nation are growing into a consciousness of individual rights and responsibilities; they will not stand the tyranny of outward compulsion, in the enforcement of which their own reason and will have no share. The time has long since gone by when heretics could be got rid of at the stake, and the only available methods of the present day lamentably fail of effect, for they only make men indifferent about religious questions, or, worst of all, hypocrites.

Our large church organisations more especially require freedom of movement in their religious life, if that life is not to be strangled altogether. Millions of men and women cannot now be compelled to accept one and the same opinion; they can only be united by some great and fundamental line of thought, guiding feeling and action.

Until it is recognised that the forms of religious conviction must be—ought to be—many and diverse, conditioned, as they are, by circumstances of historical development, as well as by individual idiosyncrasy, the bitter warfare between rival churches will continue. The opinion still lurks in the background, that the man who differs in religious views is not only mistaken, but is also immoral and dangerous, and should be shunned and persecuted. But when freedom of religious conviction is allowed, we shall have peace between the rival churches, and then a friendly com-

petition, without abuse, or persecution of one another, may be allowed free play. We shall learn that the differences between churches are not by any means a misfortune, but a spur to activity and to new searchings after truth.

The President concluded his address by reminding the members of the Congress that they were no accidental assemblage of units, but a true Union which unites all who are in earnest about religious liberty.

The Report of the General Secretary.

Dr. Wendte read the Report, which told in outline the history of these international meetings, and the work of the Council in publishing the proceedings of the last Congress in Boston and making the necessary arrangements for the meetings in Berlin.

We greet to-day, the Report continued, new religious and ethical forces which appear for the first time at our Congress. They need not be enumerated in detail, but the long, wearisome, and expensive journeys undertaken by our Asiatic brethren from India, Ceylon, Armenia, and Japan in order to take part in our meetings entitle them to our grateful acknowledgment. Their presence, in view of the present crisis in the foreign missionary movement, should be of much significance. From distant America over 200 pilgrims of the spirit have come to attend our Congress, which, taken in connection with the fact that at our first Congress in London only four American delegates appeared, is an interesting exhibition of the growth of international sentiment among religious liberals.

The large-minded priests and laymen who advocate among us the cause of an enlightened and progressive Catholic Church are doubly welcome to us. To recognise and advance the good in all systems of faith and worship is a leading aim of our association.

Gladly would we mention by name many of those present who in their own countries and churches render invaluable service to religious freedom by their brave and unselfish labours, but want of time will not permit it. We can only bid them welcome, one and all, in the spirit of truth and love, and give them the assurance that the pleasure of meeting them and learning to know them better, and of hearing more of their work has been to us one of the chief attractions of this meeting.

In conclusion, special reference was made to the death since the last Congress of Professor Otto Pfeleiderer, Professor Jean Réville, Dr. Edward Everett Hale, Baron Ferdinand de Schickler, Mr. John Fretwell, and Professor Goldwin Smith.

THE DEBT OF RELIGIOUS LIBERALS TO GERMANY.

The various subjects on the programme were grouped together in three main divisions, dealing with (1) "The Debt of Religious Liberals of other Countries to the Religious Life and Theology of Germany"; (2) German Theology in its relation to the German Church"; (3) "The relations of sympathy which should exist among the different religious communities and their various schools of thought."

One session was devoted to the first

division. Professor Krüger, of Giessen, was in the chair, and opened the proceedings with the reference to the death of Professor Holtzmann, to which we called attention last week. The first paper was read by Dr. J. E. Carpenter. It was a masterly account (which we are able to present to our readers in full) of the growth of German influence, especially in the field of Biblical criticism, in English theology. Professor Peabody, of Harvard, was unfortunately unable to be present. We understand, however, that his paper will appear in the proceedings. His place was taken by Professor E. C. Moore, of Harvard. Among the other speakers were Professor Bonet-Maury, who represented France; the Rev. Tudor Jones (Australia and New Zealand), Professor Groenewegen, of Leiden (Holland), and Dr. Ter-Minassianz (Armenia).

GERMAN THEOLOGY.

The series of addresses by a large group of the liberal professors of the German universities was, as we have said, the leading feature of the programme, and occupied the attention of three sessions of the Congress. The deep interest and richness of the material presented, and the wide range of subjects covered by the speakers, make it impossible for us to do more than try to fix a few fugitive impressions. It was interesting to observe how the same problems are engaging the attention of serious men, both in Germany and England, not only the intellectual difficulty of reinterpreting Christianity and giving it fresh spiritual values for modern life, but also the practical questions of religious education, the separation of Church and State, and the need of bringing preaching into closer relations with the experience and thought of ordinary people. Professor Weinle, of Jena, for instance, pleaded for greater variety in the men who enter the ministry, and for opportunities for poor men with a real religious calling, who cannot take the university course with its severe preliminary studies; while Professor Baumgarten, of Kiel, made a strong plea for religious education, which should be something better than instruction in facts, and for freedom for the teacher from compulsion to give religious lessons which he does not believe.

Some idea of the deep interest and significance of the specifically theological papers will be derived from the bald statement that Professor von Soden spoke on the question, "Will the Study of the New Testament from the Historical and Critical Point of View Increase or Lessen its Influence?"; Professor Gunkel on "The History of Religion and the Scientific Study of the Old Testament"; Professor August Dörner on "Philosophy and Theology in the Nineteenth Century"; Professor Wobbermin on "The Problem and Significance of Religious Psychology"; and Professor Bousset on "The Significance of the Person of Jesus for the Religious Faith of the Present Day." We may perhaps select the address by Professor Titius on "Evolution and Ethics" and that of Professor Troeltsch on "The Possibility of a Free Christianity" for special emphasis on account of their combination of brilliant intellectual analy-

sis with impassioned conviction, which fascinated an immense audience of not less than a thousand people and stirred it to its depths. Professor Titius was uncompromising in his assertion of the place of the moral factor in life. "I can live," he said, "without understanding the world, but I cannot live without knowing what I ought to do." At the same time he maintained that ethics, unless it wishes to hold aloof from science altogether, cannot cut itself adrift from evolutionary thought. Evolution enriches the whole field of ethical study and creates for it new and most difficult problems. Professor Troeltsch spoke in terms of infectious optimism of the future of liberal Christianity. He believes in a real fellowship of men of the free spirit. We are standing, he said, on the threshold of great religious and ecclesiastical reconstructions, and we do well to prepare for them from within. Moreover, we can be certain that it is hardly possible for European culture to continue without a foundation in the religious forces of Christianity. And every form of culture in the future, just in proportion as it possesses religious depth and maturity, will contain within itself that which constitutes the innermost vital force of Christianity—the rebirth and sanctification of human personality through God.

A session was held between the second and third divisions of the programme, devoted entirely to speeches by foreign members. The list of speakers contained several notable names, including Professor B. W. Bacon, of Yale; Rev. T. R. Slicer, of New York; Principal Heramba Chandra Maitra, of Calcutta; Professor Erdmans, of Leiden; Dr. Giran, of Amsterdam; and Professor Boros, of Kolosvár.

THE RELATIONS OF SYMPATHY BETWEEN DIFFERENT FORMS OF RELIGION.

Modernism.

The last section of the programme was varied in interest, and proved very attractive. A very large audience assembled to hear the papers on "Modernism," a subject which was evidently regarded with lively curiosity in the strongholds of Lutheran Protestantism. Professor Rade, who presided, went so far as to confess that the subject had not occurred to them, but was suggested from America. M. Paul Sabatier opened with a short and very conciliatory paper on the meaning of Modernism, the chief feature of which was a plea that precisely the same processes of study and thought which have transformed our view of the Bible should be applied to the Church, with a view to detaching it from the grip of dead formulas and revealing its essential nature as a progressive Christian society. The speech of Dom. Romolo Murri on "Religion and the Italian Democracy" lost something through the necessity of translating it piecemeal from Italian into German; but the audience was fascinated by the keen electric figure of the orator, was quick to show sympathy for the excommunicated priest, and responded eagerly to his plea for a lofty spiritual idealism as a condition of democratic progress. The Rev. A. L. Lilley read a paper on "Modernism as a Basis for Religious Unity," in which he analysed

the psychology of the Modernist position, and traced its roots in religious experience; while Dr. Funk, of Stettin, spoke of the aims which inspire the small groups of Modernists existing in Germany.

Christians and Jews.

The meeting devoted to the relations between Christians and Jews was notable for two speeches. The Rev. F. W. Perkins, D.D., a Universalist minister from Massachusetts, spoke of the debt of Christianity to Judaism. Racial divisions, he said, must not be treated as spiritual chasms. Every Christian who cannot speak of any man of any race in a universal language is simply provincial. There is neither East nor West when two strong men stand face to face, though they come from the ends of the earth. There are special reasons why the Christian should stand in deep sympathy with the Jew. Jesus himself was a patriotic Jew, and his religious life was nourished by the Jewish Scriptures. His cry over Jerusalem was that of a wounded patriot. His ethical idea of God, that God is a righteous Will, and his hope of the kingdom of heaven were also drawn from Judaism.

Professor Bonet-Maury contributed some notes on the liberal movement among the Jews in Paris. It has arisen, he pointed out, largely as a women's movement, from their demand for better education and a more definite place for themselves in the life of religion. It may be regarded as a real Modernist movement in the heart of Judaism and has led already to an interchange of sympathy and religious service between liberal Christian ministers and Jews.

Mr. Claude Montefiore spoke of the personal relations between Jew and Christian rather than of the larger and more abstract question of the relation between Judaism and Christianity. Men of different religions, he said, must learn to know and care for one another in the actual relations of life and through unfettered social intercourse. Intimate friendships between Jews and Christians are the basis for right relations. There must also be a recognition of the need of different forms of religion and theistic faith. Many Liberal Christians think that Judaism is quite out of date; many Jews think that liberal Christianity has ceased to be Christian and is only Judaism with a label. This depreciation of one by the other must cease. We want not only mutual toleration but respect. Each should learn a little of the specific excellencies of the other. The Christian has to learn what is the strength of the Law; the Jew has to learn the beauty of the Gospel. And yet men must remain no less convinced Christians and no less convinced and ardent Jews than they were before. What they need to understand is the doctrine of truth combined with error, or, rather, of truth embedded in error. The conditions and asperities of either religion are softened in the liberal presentation of it.

Christianity and Non-Christian People.

The closing session of the Congress was devoted especially to the religions of the Far East, many of whose ideals are beginning to exercise a profound influence on the Western mind. The Rev. H. Minami,

of Tokio; Heramba Chandra Maitra, the president of the Brahmo-Somaj; Mr. Promotho Loll Sen, of Calcutta; and Professor Teja Singh, who represented the Sikhs of the Punjab, were among the speakers. But none of them aroused such interest as Professor Tayalitaka, of Ceylon, who spoke as a convinced Buddhist, and invested his religion with all the charm of ardent personal faith. Buddhism, he said, has a direct bearing upon life. Self-help, self-reliance—you must put forth effort, that is its great message. It may be asked whether this system of self-discipline and self-culture can be called religion. It does not fulfil all the accepted conditions of the term in Western lands; but it has sent forth its missionaries and inspired millions of people, and it may justly be called religion in the higher sense of the word. In Buddhist missionary enterprise no wars have been waged, and not a drop of blood has been shed. No one has ever suffered persecution in the cause of Buddhism. The Buddhist has only used the argument of persuasion, and has needed to use no other. Orthodox Christianity, he pleaded, has not used Buddhism fairly. It has concealed its excellences and treated it as a baneful heathen cult. In Ceylon Christianity has gained very little, but the Christian attack has succeeded in undermining a great deal that was good in Buddhism. It has helped to denationalise the people, and to destroy their links of sympathy with their own past. The Buddhists, however, have awakened to their danger. They are taking care of the education of the children, and trying to revive the old national culture and manners. Liberals of the West have it in their power to be of the greatest possible service to this movement. They can undo much of the evils and the vices, like drunkenness, which have come from the West, and they can send men, not of narrow religious enthusiasm, but of broad culture, who will give of their best and help the people to realise their own life.

Speech by Père Hyacinth Loyson.

It was very appropriate that at the end of this session, with its diversities of tongues, the formal proceedings of the Congress were brought to a close with a valedictory address by the venerable Père Hyacinth Loyson. His subject was the Union of the Churches. Union can only be achieved in patience and through gradual religious progress. Any practical fusion of the different churches is impossible. Every church should have liberty to go its own way for the unfolding of its particular form of faith. But all churches should stretch out the hand of brotherhood to one another, and also to the non-Christian religions. Only in this way is a spiritual fellowship possible. There is more than one religion, but God is above them all. As the aged voice ceased its pleading, leaving an ineffaceable memory of spiritual idealism faithful unto death, the whole assembly joined in the Lord's Prayer, every nation using its own tongue.

THE BANQUET.

The closing social function took the form of a banquet in the Kaisersaal of the Landwehrcasino on Wednesday evening,

August 10. The hall was adorned with a wealth of beautiful flowers, and the proceedings were enlivened with excellent singing by a male choir, the programme including several familiar student songs, and "Robin Adair"—very welcome to English ears. During the evening, the President pledged the loyal feelings of all present in one comprehensive toast, and several speeches of cordial gratitude and goodwill to their hosts in Berlin were made by members of the Congress. The Rev. C. Hargrove voiced the thanks of the English guests, and spoke of the thankfulness with which they had seen the growth of the Congress from its humble beginnings. The winds of God blow where they list, and it would be a folly and impiety were they to bid them only blow in particular channels, as though freedom and progress were theirs alone. The Congress is constituted as a new Catholic Church.

IN THE FOOTSTEPS OF LUTHER.

On Thursday, August 11, a large party from the Congress travelled in two special trains to Weimar. A halt was made at Wittenberg, to visit the scenes connected with the life of Luther. At both the Schlosskirche and the Stadtkirche a short account of the interesting historical memorials was given in German and translated into English by the Rev. V. D. Davis. At Weimar, the party was received by the municipal authorities, and admirable arrangements had been made by a local committee to conduct the visitors round the sights of the town. In the evening there was a very large gathering, at which the Oberbürgermeister of Weimar, Herr Stiftpfarrer Schmidt, and the President of the Thüringer Kirchentag, Herr Superintendent O. Müller, of Gotha, spoke very cordial words of welcome.

Address by Professor Eucken.

Professor Eucken then delivered a very impressive address, in which he expressed his own deep sympathy with the spirit and aims of the Congress. He brought, he said, the greetings of Jena, the town of Fichte and Schelling and Hegel. These great thinkers were all at one in seeing in religion the inalienable possession of humanity, and they all wanted to make it a creative power in the present, for God is here in spirit and in all spirits. It was their aim to unite religion and philosophical thinking, not in order to belittle religion, but in order to give it power. The new time, he continued, has not only a new view of the world, but also a new way and method of thinking. The revolutions of thought have never gone so deep before; but we greet them with sincere gladness, for it is error which passes away. Naturalism would never have won its influence if it had not its strong points. It must show all that it can do, and in that way it will disclose whether it has power to give us inward satisfaction. We must feel the present power of religion and the need of a spiritual interpretation of the world. We only lose what was capable of being lost. We have not made the movement represented by this Congress, a Higher Power inspires and drives us forward. So we would work in ever stronger confidence in our own place, glad at the vision which is granted to us, glad at the wide field we

have to cultivate, glad that our task is infinite.

These are only a few disconnected jottings from an address, full of fine spiritual insight, which was felt by those who heard it to be among the greatest utterances of the Congress. Subsequently the Rev. Paul Jäger, of Karlsruhe, gave a lecture in English on the Religion of Goethe, admirable both in its literary grace and excellent delivery, and Privatdozent Bomhausen, of Marburg, followed with the less attractive subject, "The Religion of Schiller."

At the close of the meeting the President expressed the deep obligations of the Congress to their friends at Weimar, and the Rev. W. H. Drummond, speaking in German, conveyed the thanks of the English guests.

On the Wartburg.

On Friday, August 12, the pilgrimage was continued to Eisenach. The closing meeting was held by special permission of the Grand Duke of Saxe-Weimar, in the large court of the Wartburg, with its memories of the Tannhäuser legend, and St. Elizabeth of Hungary, and Luther and the first German Bible. There were several speeches of thanks and congratulation, Mr. H. G. Chancellor, M.P., and the Rev. H. E. Dowson, speaking for England, and the Rev. M. Simons for America. Then the last verse of Luther's hymn was sung, a splendid act of faith in the abiding presence of the Eternal—"A Mighty Stronghold is our God," while the generations of men, with their imperfect thoughts and their unsatisfied desire for the things of the Spirit, rise and pass away.

A DEBT OF GRATITUDE.

The following letter of thanks has been sent on behalf of the English guests to the Friends of Evangelical Freedom in Cologne:—

"On behalf of the English representatives at the International Congress of Liberal Christians at Berlin, we desire to express to you our most grateful thanks for the kind reception you gave us at Cologne. Your hospitality was unbounded; and this is no mere formal acknowledgment on our part of the fulfilment by you and your Cologne associates of the ordinary functions of hospitality. You and they have gone far beyond such requirements. You made us feel that we had from you a welcome that came from your hearts, even in the same degree as it touched ours. It will send us all home with a sense of new ties of personal friendship formed with those who treated us so kindly; while the message of goodwill between Germany and England that your generosity to us has delivered, not by words but by deeds, will be carried away by us to be told to many, as a pledge of peace and union between our two nations.

"Yours, with highest consideration,

"H. ENFIELD DOWSON, President of the National Conference of Unitarian and Liberal Christian Churches of Great Britain and Ireland.

"C. HARGROVE, President of the British and Foreign Unitarian Association."

LIFE, RELIGION & AFFAIRS.

THE DEEPER SPIRITUAL UNITY.*

BY THE REV. T. RHONDDA WILLIAMS.

One of the most hopeful signs of the present time is that liberal Christianity is striking the note of a deeper spirituality; not content with broader views, it is sinking its shafts into the deepest mines of spiritual experience, and laying hold of the wonderful treasures of the God-consciousness. Liberal Christianity in the past has never been pre-eminently a spiritual movement, and at the present time it seems to me to have almost reached its limit unless it can enter upon a new inheritance through spiritual experience. But that is the very thing which it promises to do. Its work in the past has been of great value in many ways, but I think it will come to be recognised that the chief value of the rationalism which has been at work in theology lies in its clearing the ground for new enterprises of soul in the experience of God. It is in the power of thought-forms in some measure to cramp and narrow experience.

So far as liberal theology has delivered us from the dogmatic attitude, which was a fetter not only upon the intellect, but also upon the soul, it has prepared the way for better things. It has shown the unreasonable of many of the old barriers which divided the sects and demonstrated the unreality of the line between the Church and the world, and thus it has opened out the ground of larger and truer union. Nevertheless, in itself, it is little more than a preparatory process, and as such it seems to me that for many of us it has done its work. To-day the credal authority in religion for us is over. Rational Liberalism has broken down the framework of the old theology beyond repair. There are signs, too, on every hand, that denominationalism is on the wane; every church is complaining of depleted membership. What does all this mean? It means, I think, that the great need of religion to-day is a new and intense spiritualisation.

Orthodoxy has failed; a mere liberal theology, on the other hand, cannot feed the soul; denominationalism is dying because denominationalism is not big enough or good enough; sectarianism is being burst by the out-push of that growing human spirit which is realising wider relations. What religious people of all denominations need to do is to press in upon the centre, to re-discover the very soul of religion until they possess it and are possessed by it. We may be thankful for the thoroughness with which critical and rationalising work has been done. It is that very thoroughness which brings us to see the limitations of such work, and the need of something beyond it. If, as is not unlikely, some of the prophets of a new spiritual era in religion should arise from among the rational Liberals themselves, it would only be a new illustration of an old and familiar fact. Luther

* A Paper read at the International Congress of Free Christianity at Berlin, on Wednesday, Aug. 10, 1910.

became a reformer because he was in dead earnest about religion as presented to him in his church, so earnest that he got out of it all it could give him, and then found it was too little; a less earnest or more superficial nature might have gone on satisfied with old forms and prescriptions. It was one of the most devoted and intense sons of the Anglican Church who initiated a new religious movement in England in the end of the eighteenth century which ultimately became detached from that church; it was through the intensity of his nature that Wesley discovered the need of some new forms of service. Mrs. Besant, the thorough-going materialist, who preached her materialism up and down the land, tried to bring all life under its dominion, applied it here and there and everywhere, and found, through her thoroughness, that materialism was not big enough for the task she imposed upon it. The ardent, thorough-going materialist was appointed to know that this was a spiritual universe after all, and to be a witness to that spiritual reality to all the world. In the same way many rational Liberals have been so thorough in their work as to discover its limitations, and are not unlikely to become the leaders in a religious era richer and more glorious than any yet witnessed. The very thoroughness with which the historical work on the New Testament has been done will bring us the conviction that no historical results are sufficient for the human soul, and that, valuable as history is, it must take a secondary place in religion, personal experience and immediate knowledge of God taking the first place. The benefit of the rational criticism of the Gospels will be found not so much in results established, as in the conviction it will bring us that not along that line shall we discover the greatest treasures of religion. The discussion regarding the origins of Christianity must make it clear to us that our personal religion does not depend upon the way in which the questions of that discussion are answered. The Christian religion has a history which may and should be studied, and from which much help can be got if we are spiritually alive, but, as Dr. Cobb rightly puts it, "If the proposition that the Christian religion is a historical religion be intended to state its nature and aim, then is its falsity so utter and mischievous that it can only be designated as anti-Christian, and must be met by the counter-proposition that a historical religion of that character is a materialistic religion." Those who believe in the historical Jesus can get no good from him except so far as they are able to enter into the same realm of spiritual reality. Those who do not believe in the historical Jesus, and those who have never heard of him, are not debarred from entering that realm. Men have entered it in every land and in all ages, and whether they call it Jesus, or Christ, or the Spirit of Jahweh, or Brahm, does not matter. All temples may be useful, but all temples are too small, for this reality fills heaven and earth. Divisions in the religious world are quite harmless as long as they only represent different ways for different types of men to express religious reality. The great variety among men may make variety quite necessary in religious ser-

vice and in forms of thought and worship. But this variety should never be accompanied with enmity or antagonism, or with any feeling of separateness. When divisions in the religious world show hostility, the hostility is nearly always due to exclusive dogmatic positions—i.e., to mistaking an aspect of truth for the whole truth. The only remedy for this is a deeper spiritual vision. I have no hope of unity as the outcome of the discussion of points of disagreement. There were two brothers in the seventeenth century by the name of Reynolds; one was an ardent Papist and the other an ardent Protestant. They used to argue their respective positions, and they both argued so well that each converted the other. On both sides it was evidently a very successful discussion, but even then the net result was no gain. So long as the discussion turns upon the relative merits of parties of the relative truths of dogmas there will be no unity. The only hope of unity is in a deep realisation of the spiritual truth which is greater than all the dogmas, and transcends all the parties, because out of that realisation will come a willingness to welcome any little system through which the broken light may shine for a day; the old sects will not proceed to denounce new sects; Christian churches will not treat Spiritualism, and New Thought, or Christian Science, or the Bahai Movement as *taboo*, but will be willing to welcome whatever help they can give to men in the spiritualisation of their life. In the great surrender of the soul to God arises a new humanity in which all men are one, and which brings the great peace. Differences will remain in matters of intellectual apprehension and judgment, but all bitterness will vanish in the common access through one Spirit to the Father of all. What religious people need most to-day is not theological discussion but spiritual illumination; not arguments, but experience; not clever intellectual scimmages about points of difference, but a quiet, prayerful realisation of the true vision of God. We must, of course, explain the truths of experience as best we can, but it is necessary to remember that no explanation is adequate, and that therefore no explanation can exclude all others. What explanation of the Immanence of God was ever satisfactory? Yet the man whose life has been flooded with the consciousness of God is so sure of it that no arguments against it could shake him. It is this consciousness that is becoming the actual experience of a good many liberal Christians to-day, and in it they feel they have entered upon a new inheritance of religion full of surprises to themselves, as if the mystic doors of God are flung open to them on all sides. It is my conviction that the liberal movement is now coming to its baptism of the Spirit, the heavens are opening above it, and the voice of God proclaims the Divine Sonship in its heart. In this experience we are learning that illimitable powers are at work in our lives, and the soul rises to a land of light beyond the shadows and sunsets. We are passing from the consciousness of striving and seeking after God into the master-consciousness that God has found and filled us. And here we get, not a theory that all men are one, but a vivid realisation of it in which the

mind lives, in which the heart abides, so that there is no hatred and no enmity, there is, indeed, a broad ground of welcome for any new forces that may arise to enlarge the area of the spirit-life. This will make for unity in the religious world as nothing else can. The little separate pools on the shore are all one when the tide of the ocean has overflowed them all. When we know the life of God as filling all our lives, then our small separations are all extinguished. I believe this spiritual development of man is on the way. All the pentecosts of humanity are prophetic of it. Every prophet, seer, poet, of the true order, are the foremost waves thrown up the beach of human consciousness by the tide that is coming in from the vaster ocean of the Divine life. It is a pity that so many who believe in evolution fail to believe in the further evolution of the spiritual faculties. It is necessary to realise that these are capable of constant growth, that the man who to-day only sees enemies may to-morrow see the horses and chariots of the Lord; the man who now sees only the fiery furnace and its victims may come to see the form of the Son of Man in the midst of the fire; he who to-day has but an eye for clouds may grow the power to see the Christ that comes upon them. Why should we be content with the present measure of spiritual discernment? With more of it, that more which is possible to all, the world would fill up the holy presences, life would grow august and majestic, and through all the unlovely forms and facts of to-day, through the confusion and strife of the world, we should see the new humanity emerging conscious of its unity in God.

The men who first experimented with electricity could not have dreamed that the day would come when by touching a button in England a spark could be sent over the land and under the sea to open doors, and turn on lights, and fly flags in Canada! Yet what is that power of electricity compared with Spirit? We, as spiritual beings, are in possession of a power that pervades the universe ten thousand times more wonderful than electricity. When men will turn inward to study the laws of the spirit-life, when they will take the trouble to perfect its instruments of expression and conveyance as carefully and diligently as men have done in physical science, then I believe we shall gain the power to send out thoughts as far as and as unerringly as the electric spark travels to-day, thoughts that would flash upon the world like the most stupendous miracles, that would open the doors of freedom, and turn up the lights of hope, and fly the flags of peace in all lands. Thought is practically omnipotent; spirit is supreme. Civilisation as we have it is the embodiment of thought. *Dreadnoughts* are only ideas materialised. Think the new thought and it will create the new civilisation; energise the universal spirit, and the *Dreadnoughts* will melt away. It is literally true that with God, and in the God-consciousness, all things are possible. The key-note of the religious change of our time is the note of this experience, and it is something immeasurably deeper than mere rational enlightenment. Rational enlightenment may make us

tolerant and leave us weak. We have glorified a negative freedom quite enough; what we want is a new bondage, the blessedness of whole-souled committals. We are beginning to realise that the world in which we live is full of spiritual communication which we can receive, if we qualify ourselves to do so. We are told that the air over the Crystal Palace in London is full of wireless messages. And why? Because several receiving stations have been erected there. The atmosphere of our life will be found full of spiritual messages, too, as soon as we build our receiving stations. Mere orthodoxy of belief will not do, and yet mere freedom from the bondage of creeds is no good; the measure of reality which can come under the foot-rule of intellectual dialectics is too small. What, then, remains? God and the soul remain; all the wealth of spiritual reality remains. This is a universe of concealed hearts. It has certainly been the glory of God to conceal the real things. They are wonderfully wrapped up in veil after veil; it is only by learning to take off fold after fold that we get to the heart of truth. "Press on, there are divine things well enveloped," as Whitman said, "more beautiful than words can tell." All that the past has ever given us is nothing more than an intimation of what is to come. We must read Christianity not as a system of doctrine, and not as mere history, but as a symbol of that indescribable fulness of divine life which is making its way towards us, and to which we are going. Nothing we have yet realised is worthy to be compared with the glory which shall be revealed in us. To enter into this experience is to be in the presence of the Holy Grail which puts a strange glory on the faces of all our fellows. It is to find ourselves in the temple which is larger than all the churches, in the fellowship which is wider than all communions, in the truth which is greater than all the creeds, and in the morality which is wider than all the codes. As soon as we know this temple at all, we know it is many-doored; that it has different openings for different types of men in their differing needs, as Matheson sang in his beautiful hymn:—

Three doors there are in the temple
Where men go up to pray,
And they that wait at the outer gate
May enter by either way.

O Father give each his answer,
Each in his kindred way;
Adapt Thy light to his form of night,
And grant him his needed day.

O give to the yearning spirits,
That only Thy rest desire,
The power to bask in the peace they ask,
And feel the warmth of Thy fire.

Give to the soul that seeketh,
'Mid cloud, and doubt, and storm,
The glad surprise of the straining eyes
To see on the waves Thy form.

Give to the heart that knocketh
At the doors of earthly care,
Thy strength to tread in the pathway
spread
By the flowers Thou has planted there.

For the middle wall shall be broken,
And the light expand its ray,
When the burdened of brain and the soother
of pain
Shall be ranked with the men who pray.

FLORENCE NIGHTINGALE.

It has been the custom for so long to speak of Florence Nightingale as a typical example of gentle, gracious, and beneficent womanhood, devoted to the cause of suffering humanity but never straying from the path of the "ministering angel" marked out for feminine activities, that it is a little difficult to realise at this late period what a very original personality was hers, and what statesmanlike powers she possessed. Sentiment weaves its golden web around the figure of "the lady with the lamp," whose very shadow the wounded soldiers of the Crimea were ready to kiss as she passed between the rows of beds in the barrack hospital, and it is quite true that Florence Nightingale was a "womanly" woman in the truest sense of the word; but she was not the less so because it never entered into her head to trouble about the opinion of the world, or the prejudices of those who thought she was going out of her sphere, while she had "God's work" to do. Opposition, ill-natured criticism, jealousy, disapproval—she ignored them all, and she had her reward in the passionate gratitude of the nation she served with such singleness of purpose and unselfish zeal.

The conditions in which the sick and wounded were being nursed at Scutari when Florence Nightingale landed there almost baffle description. The hospital was filthy and infested with rats; the beds were crowded together, and "hundreds of men perished through merely breathing the air of the place." So pitifully had things been mismanaged that although in about six weeks 8,000 wounded soldiers had been brought from Inkerman, there was not room for half that number. Food, clothing, and medicine were scarce, and death was busy among the wretched patients, the mortality being at the rate of 60 per cent. of the entire army. Truly an Augean stable for a woman to cleanse under the jealous eyes of officers whose authority she was to supersede. And yet so marvellous was Miss Nightingale's capacity for organisation, so dauntless her courage, and so strong her resolution to get things done, that within a comparatively short time she and her band of Protestant and Roman Catholic nurses—not even fully trained, as we understand the term now—had entirely revolutionised the hospital system, and effected such remarkable improvements that she was able to leave Scutari and apply herself to remodelling the field hospitals at headquarters. She not only cared for the men when they were sick, however, but was untiring in her recommendations for their better housing and feeding both at this time and during many years afterwards. The most valuable information and advice, which was embodied in Blue Books and resulted in widespread reforms, was given by her to subsequent Royal Commissions appointed to inquire into the sanitary condition of the British Army. A

great desire to go to the root of the matter and prevent as well as cure the evils which confronted her (a desire not so common in her day as it is now), was especially characteristic of Miss Nightingale; and it was in pursuance of this principle that she devoted the £50,000 subscribed for her by the public on her return to England after the Crimean war to the founding of the first training college for nurses in this country.

Florence Nightingale was one of that small army of men and women who, in spite of serious physical disabilities, have achieved great things for their nation and for humanity which put the life-work of more robust but less gifted people to shame. Even when she had become almost a complete invalid as a result of the terrible strain which she had undergone during the war, she was usually at work at six o'clock in the morning. Her industry was amazing, and she finally gave up all social interests in order that she might save her sufficiently over-taxed strength for the tasks she had set herself to perform. During her early years, when she was acquiring knowledge of sick-nursing at the Convent of the Sacré Cœur in Paris, or at the School of Deaconesses at Kaiserswerth on the Rhine, her health twice broke down; and on her return from the Crimea, where she had frequently "been known to stand for twenty hours," it was soon evident that she would have to pay the penalty for her tireless labour in years of physical enfeeblement. Not until late in life did she regain any degree of bodily vigour, but her mental powers were unimpaired, and she was always full of energy and eager for information.

Miss Nightingale never had to feel the deprivations of poverty, but from her earliest days she was familiar with the suffering of the world and the ideals of reformers, her grandfather—a well-known Unitarian and member for Norwich—being one of the brave band of men who had pledged themselves to the cause of slave emancipation. Her father taught her classics and mathematics, and helped to give her mind a serious turn, and she seems to have been imbued even in her girlhood with the idea that her life must be spent in the service of humanity. "She was a natural commander," says a writer in the *Manchester Guardian*, "with all the capacity for detail, the clear view of principle, and the almost fierce love of work which go to make a great organiser and reformer." But she believed in the power of religion to make the work of men effective, and "thought chiefly about renewing a right spirit within herself and others through communion with God, without perhaps much caring if the language used suggested a greater orthodoxy in point of dogma than was proper to her own mind." In this catholicity of thought, no less than in the personal modesty and unselfish devotion to duty which characterised Florence Nightingale, is to be found the secret of her power over those in authority who at first opposed her enterprise with so much bitterness. She was ambitious, but fame did not attract her. She was conscious of her own ability, yet she learnt how to combine tact with the determination not to be thwarted in her undertakings, and so won round those whose prejudices led them to

ignorantly criticise her. Above all, she was full of that quiet, indomitable courage which moves mountains—that wonderful and most womanly passion for doing good which led her serenely, as it led Joan of Arc and Elizabeth Fry, through experiences that laid bare phases of life so barbarous and revolting that they might well have filled her with profound disgust and despair. Florence Nightingale, at least, was not one of those beautiful ladies arraigned by Ruskin who shut themselves within their park walls, and heed not the cry of the stricken. Rather she gloried in going out to the very seat of war, where, it would seem, the gospel of love was as completely forgotten as if it had never been heard of. With her lamp of holy pity lifted high, she went into the crowded places where disease and death were doing their hideous work, and wherever she passed she brought comfort and healing and a glimpse of the kingdom of heaven.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

THEODORE PARKER MEMORIAL SERVICE.

DEAR SIR,—Will you allow me to call attention to the desirability of arranging Theodore Parker Memorial Services for Sunday, August 28, in commemoration of the centenary of Parker's birth, which falls on Wednesday, 24th inst., the anniversary of the massacre of St. Bartholomew? The contrast may have its significance, and help to point a lesson. The British and Foreign Unitarian Association have published an eight-page pamphlet, giving six of Parker's hymns and a beautiful prayer of his, and as many copies as are wanted will be sent to any congregation or individual on payment of postage.—Sincerely yours,

C. J. STREET.

THE VAN MISSION.

SIR,—The report in your last issue suggests two or three questions that may be of interest.

It is hinted that were longer visits possible at some places—Southampton, for instance—much permanent good might result. Where, then, is the difficulty? A van is only required for travelling; a prolonged mission at one place can be conducted without it. The man and a platform will suffice. In North London a few Liberal Christians have conducted successful outdoor meetings during the whole of the summer, and their only material equipment has consisted in a portable platform which cost fifteen shillings.

Then it would be interesting to know what teaching has proved most acceptable; theological, spiritual, or social religious?

In North London I have observed that such subjects as "The Personality of God," "The Inspiration of the Bible," evoked little interest. The mass of the

listeners are not attached to the Churches, and are careless of creeds, but they have their own points of view. They will put such questions as these:—Can a man be religious on an empty stomach? Will your religion find employment for all? How can God be good when He creates imbeciles and causes earthquakes? What is God? What is matter? Did you ever know of mind without matter? Is matter infinite? Can there be two infinities? So far as this district is concerned, then, it is the social rebels, the agnostics, the materialists, that have to be won. Is this the general experience?

Two conclusions appear to me to be clear, that the outdoor speaker must be able to defend his message from all points of view; and that the deeper thoughts of the soul will still require a more peaceful atmosphere for expression than the open thoroughfares of our towns and cities can supply.—Yours, &c.,

E. CAPLETON.

113, Highbury New Park, N, Aug. 15.

BOOKS AND REVIEWS.

THE BOOKS OF CHRONICLES.*

THE writer of this excellent commentary has to contend with the difficulty that the book allotted to him is one of the least interesting in the Bible, at all events to the general reader. The historical ground covered by the Chronicler is much the same as that covered by the books of Kings; and while the later work is not an exact reproduction of the earlier, the relation between them might be expressed (with some little exaggeration) by saying that what is new in Chronicles is not true, and what is true is not new. The general reader has no occasion to go to Chronicles for what he can read in Kings; and the historian will be very cautious in accepting from Chronicles what is not recorded in the more nearly contemporary Kings. Looked at from this point of view, Chronicles seems to be a rather useless book, and it has not indeed been much used. But there is another point of view from which it is seen to be of great interest and importance, at all events to the student. If it does not throw any fresh light on the history of the nation before the exile, it throws a good deal of light upon the religious ideas of the writer's own time, which was somewhere about the year 300 B.C. His description of the arrangements of the Temple is all but worthless as applied to the period of David and Solomon; but it is by no means worthless if he were projecting back into their age what he was acquainted with in his own. The Chronicler lived at a time when the completed Pentateuch had for more than a century been the basis of the national religion, and his book is an attempt to re-write the earlier history from that standpoint, whereas the books of Kings are written mainly on the basis of the position reached in the book of Deuteronomy. And not only so, but the Chronicler himself thinks and writes in terms of the later

development of Judaism indicated by the word Torah, or Law. A thorough examination of his book would be a great help to the better understanding of the little known period of Jewish history during which the transition was made from the religion of the prophets to the religion of the Scribes and Pharisees.

Dr. Curtis' commentary, admirable so far as it goes, hardly brings out this point; he does indeed touch upon it, but he does not seem to realise the full importance of it, or to be aware that here is the key to the significance of Chronicles. The commentary therefore remains, for want of it, a very careful and rather dry exposition of a book which the commentator himself found somewhat tedious. If Dr. Curtis had had more knowledge of and sympathy with the later Judaism, he would not have missed this point; neither would he have failed to see that the Chronicler, by his style of writing, represents one stage in the transition from history to midrash. Here, again, he has touched the clue which would have led him along a very interesting and hardly trodden path; but he does not seem to have realised what he was touching. His work is so good, within its limits, that one can only regret that it was not given him to look beyond those limits. Then he would have written not a commentary but the commentary on Chronicles. And the desert would have blossomed as the rose.

R. T. H.

THE EPHESIAN CANONICAL WRITINGS. By A. V. Green, Bishop of Ballarat. Williams & Norgate. 5s. net.

It seems less unlikely to-day than at any time during the last decade that scholars will ultimately exhibit the same measure of unanimity in regard to the Johannine writings as already distinguishes their discussion of the Synoptic problem. There are still, it is true, eminent scholars who entertain views wide as the poles asunder, but these rather mark the limits, and, perhaps, we may add, the limitations on both sides, of past opinion, than express the movement of current critical thought. The merit of the Moorhouse Lectures this year consists mainly, though not entirely, in their historical treatment of the progress of critical opinions to a point of agreement never hitherto attained. The Gospel and Epistles are regarded as the work of an Ephesian school, of which the Apostle John was the founder, whilst the Apocalypse, from external and internal evidence, is directly attributed to the Apostle himself. John the Presbyter, of whom Papias speaks, "may have been a disciple of the Lord, and also a Christian resident of Ephesus, and in close association with John the Apostle." The use of symbol in the 4th Gospel is admitted, but not to the extent claimed by Schmiedel, nor to the exclusion of a historical basis in the discourses of Christ. The use of non-Christian material in the Apocalypse is similarly granted, yet the essential unity of the whole is strongly emphasised. The differences between the Gospel and the Apocalypse, and between John and the Synoptics, are not explained away, as is the case with some, but infallibility of the common tradition is not simply

* International Critical Commentary: Chronicles. By E. L. Curtis, D.D. Edinburgh; T. & T. Clark. 1910.

assumed. With Drs. Sanday and Drummond, our author prefers to follow the 4th Gospel in its dating of the Crucifixion. On the other hand, whilst he does not, out of deference to Mark, surrender the historic character of the Raising of Lazarus, he "permits the suggestion that the Fourth Evangelist is possibly mistaken in the extraordinary emphasis which he lays upon it, and in the relation between cause and effect which he thinks himself justified in presenting to his readers." The many thorny questions which abound in the Ephesian Canonical Writings are all carefully and critically handled. Without subscribing in every detail to Dr. Green's solution of Johannine problems, we must welcome his lectures as a valuable contribution to the decision upon them which seems alike adequate and inevitable. Where a definitive conclusion is wanting, it is the nature of the evidence, and the impartiality of the judge that are responsible. As it is admirably expressed in the preface, "It is not infrequently the part both of wisdom and of courage to say, We do not know."

FOR THE CHILDREN.

MY WHITE PRINCESS.

It is only since I have grown up that I have understood why it so often happens in the old fairy-tales that the soul of the Princess is imprisoned in the body of a white cat.

I had known black cats and tortoiseshell cats and tabby cats, but, until I came to live in the pine country, I had never had any close knowledge of white ones. Whether they are more often found here than in the Midlands I cannot say, but certain it is that in the few years I have spent among the fir trees, I have known more white cats than in all the rest of my life.

Let me tell you about the first of them, for I think she was the dearest of all.

I was staying with some kind country people in a very old cottage covered with ivy. The man used to take round coal, and his wife, who kept the cottage beautifully clean, and found time for reading aloud to her husband in the evening, had a pony and a dog to look after, as well as her white cat, and not one of her animals was ever neglected.

She had a capital kitchen garden, too, that was in good order, from which she used to bring me bunches of sweet herbs, because I liked the clean, wholesome smell of them so much. I was recovering from an illness, and she never was too busy to wait on me and cook me good, simple, invalid food; so altogether, you see, she was as clever as she was kind, and as kind as she was clever.

I had a little sitting-room with two doors. One door opened into her kitchen, and the other was a French window that opened right on to the little front garden, where she used to carry out my long cane chair when it was warm enough for me to lie out of doors in the sunshine, because you know fresh air is better than medicine for people who are ill. But on dull, cold days in winter I had for a time

to remain indoors, and get my fresh air medicine by keeping the window open a great deal.

Sometimes, when I was having my meals, the White Cat would very cleverly unfasten the outer door by hanging on to the old-fashioned latch, and I am afraid that on one such occasion I made her understand that she was not welcome. This was a slight which for a long time she seemed unwilling to forgive, for her master and mistress had accustomed her to taking food with them at their own table.

I really wanted to make friends with her, and admired her very much. She had such dainty, dignified manners, and was so snow-white, and understood the art of washing so perfectly, just as a true Princess should. But, having once been shut out, for a long, long time she would have nothing to do with me. That I could possibly have suspected her of teasing for food, or coming into company where she was not wanted, was an offence she could not pardon, whatever fuss I might make with her afterwards.

I began to be in despair about it, and feared we might never understand one another; or at least that she would never understand me, or know how sorry I was.

But just when I had given up hope, her royal favour came back to me at a most unexpected moment.

I was sitting up at the round table in the middle of the old-fashioned sitting-room, not even noticing that she was in the room, sitting on the hearthrug behind me. I was very tired, and wanted the thoughts to come more quickly for what I was writing. So I bent my head on my two hands, and shut my eyes to think.

I suppose the White Princess thought I was crying, or at least in some kind of trouble; for, before I knew what was happening, I felt a soft white head against my cheek, and there she was on my shoulder, rubbing up against me and trying to comfort me.

Do you wonder that she was soon in my arms, and that we were friends for ever after?

If she was over-sensitive—which I am afraid is sometimes another word for being touchy and making other people unhappy—at all events, she knew how to forgive generously. After that, she never in any way made me feel that she remembered my past mistake.

MEMORIAL NOTICE.

MISS EDITH GITTINS.

It is with the deepest regret that we record the death of Miss Edith Gittins, which took place on Sunday, August 7, after a long illness, at her residence, 6, Salisbury-road, Leicester. The deceased lady, who was 65 years of age and was held in affectionate regard by a large number of friends and co-workers, was well known in many spheres of religious, social, and political work in the town. She belonged to a respected Leicester family, being the youngest daughter of the late Mr. Edward Gittins, of Church-gate, a gentleman who was a member of the Town Council as long ago as 1847, and also served on the Board of Guardians.

For many years Miss Gittins was a prominent member of the Great Meeting, and took an active part in many organisations connected with it, being a member of the Vestry of that body, and having charge of the senior class in the Girls' Sunday-school; while a few years ago she founded the Women's Friendly Society in connection with the congregation. In political life she was well known as president of the Leicester Women's Liberal Association, and was ever an ardent worker for the cause of women's suffrage, being a vice-president of the National Union for Women's Suffrage, and chairman of committee of the local branch.

With the late Mr. Alfred Paget, she was one of the founders of the Leicester Kyrle Society, and was a warm advocate of many educational movements. In social work generally her energies and natural eloquence combined to make her a forceful advocate of all causes tending towards the amelioration of social conditions. A great deal of useful work thus stands to her credit, much of it accomplished so unostentatiously that few probably know the full extent of her labours for the good of others.

As an artist Miss Gittins was widely known as a painter in water colours. She was a member of the committee of the Leicester Society of Artists, and for many years her work was shown at the annual exhibitions.

Her remains were cremated on Wednesday the 10th, and the ashes, enclosed in a casket, were taken to the Great Meeting, where the funeral service, conducted by Rev. E. J. Fripp, took place on Thursday. The large congregation present included many personal friends, members of the Great Meeting congregation, and representatives of the numerous organisations with which Miss Gittins was so actively associated. In the course of his address Mr. Fripp said they were met to express their regret at the death of Miss Gittins, and to thank God for her noble and beautiful life. As Leicester people they were proud of her. She was a Leicester woman born and bred, and she gave of her best to her native town. But there was more. In her religious denomination, in her political party, in her spheres of usefulness as a teacher and an artist, she brought honour to Leicester by the admiration felt for her talents and her character. She was peculiarly the child of the Great Meeting. None understood better its essential principles. She had the fine literary and spiritual discrimination which was one of the best products of Liberal Christianity. She realised also that the supreme function of their Church at the present time was the interpretation of God's hand in the phenomena of society. She knew that every social problem was a challenge to theology. She was by tradition and temperament a Puritan. She stood for purification—in religious doctrine and worship, in politics, in commerce, in home and school life. Her whole nature hated what was impure, adulterate, unvarnished, questionable. She scorned the latitude which said one thing and meant another, and the indifference which, in the name of good nature, tolerated iniquity. At the same time, she passionately loved beauty. She lived in

it, her imagination was full of it, and she gave of it to others in every thing she did. A Puritan to the core and an artist to her finger-tips—that was a rare combination of qualities, a union of gifts which puzzled the world, and exercised upon it a strange and incalculable potency. Further, she was a democrat in the best sense; one who honoured labour, who preferred labour everywhere to privilege, and whose one idea of culture was to bless with it the many. Her heart was with the people, instinctively and immediately with the weak against the strong, with the woman against the man, with the child against ignorant and brutal parents, with the new in its struggle against ancient and vested wrong.

Those who differed from her called her impracticable and questioned her conclusions, but her point of view was invariably a lofty one—never merely prudential, never based on mere self-interest. People had complained of her restlessness and impetuous spirit, and a friend had spoken of her as almost pugnacious. Yes, but for what, and against what? Why, on behalf of those things which were true and just and pure and lovely and of good report, and against the things which were unfair and false and mean and of a vile name. "Blessed are the restless, impulsive, valiant souls who will not leave us alone in our dull and deadly apathies. Their indiscretions sometimes serve us well when men's dear plots do pall. How often we find ourselves in the mire for want of that wisdom which despises consequences and looks straight into the face of God."

Referring to the late Miss Gittins' amazing energy, Mr. Fripp said she was the life and soul of everything she undertook. In the Women's Liberal Association, in the Kyrle Society, in the Society of Leicester Artists, her influence was felt and obvious, and within the walls of that place of worship it was even more remarkable. In conclusion, Mr. Fripp said they were there that morning to think with infinite sorrow that they would never see her again. But still more they were there to thank God and take courage. They were there to rejoice in quiet confidence, to lift up their hearts in gratitude that they had her, and had her so long in their midst. She made God more real to them while she lived, and she made Heaven more real to them in her leaving them. She was their leader still, telling them the truth of the Master. "Blessed are the pure in heart, for they see God." She lived an intensely happy life; for, amid all the burden that weighed upon her of the world's sin and wrong and loss, she knew the love of God, the wisdom that was teaching us, the goodness that was guiding us, the blessedness that awaited us when we learnt His will.

THE SOCIAL MOVEMENT.

THE latest reports of the working of the Labour Exchanges show that they are justifying their existence. The figures for July, issued on Tuesday last, prove that increasing numbers are finding employment through the

agency of the Exchanges; and that employers are co-operating by giving notice of places which they have to offer. The number of vacancies filled in July was 33,813 as compared with 41,650 in June. But the July figures covered a period containing six fewer working days than in June, and the average number of vacancies filled per day rose from 1,388 to 1,409. The proportion of vacancies filled to vacancies notified by employers rose from 81 per cent. in June to 85 per cent. in July. It is interesting to note, as one of the curious fluctuations of industry, that the demand for workers exceeds the supply in the case of coach and motor body makers, the textile trades, and women in the clothing trades and laundry work.

* * *

THE fact that the International Miners' Congress has just completed its majority offers, says the *Manchester Guardian*, a convenient opportunity of reviewing what has been done. The Rt. Hon. Thomas Burt, M.P., one of the founders of the International Movement, in the course of an interesting interview, said:—

"Wages in all the Continental countries have immensely improved. I do not myself attribute that entirely to the trade unions, because there has been a development and improvement in social conditions independently of that, but still the trade union has been the factor which has largely helped on the improvement. In Belgium particularly they had a large number of women working underground in the mines; now there are only eight survivors of that bad system. The reason for their remaining is that the law prohibiting women working underground permitted those who were actually in the mines to continue their employment. When we began the movement, the wages in Germany were 4 marks a day (4s.) as payment for long hours of work. In Belgium the wages were not more than 3 to 3½ francs a day (2s. 6d. to 2s. 11d.). In France they averaged from 4 to 4½ francs (3s. 4d. to 3s. 9d.). We regarded the Continental wages as very low, even in Germany, which was the best of the Continental countries. The hours were also long—from 10 to 12 hours a day. The improvement in wages has been accompanied by a considerable shortening of the hours of labour, partly as a result of trade union effort, partly by legal enactment. It is only fair to say there has been absolute good feeling throughout the international movement. The scenes that marked our earlier congresses did not arise from any racial ill-feeling, but from linguistic difficulties and lack of familiarity on the part of the Continental delegates with the conduct of public meetings."

* * *

MR. ALBERT STANLEY, M.P., spoke in similar strain about the improvements that have been already achieved, and the mutual good that has resulted to the workers of all the countries represented at the congress. The improvement that has taken place in the material condition of the Continental miner is most marked. Take the position in France, where the wages of the miners have risen from 4 francs to 7 francs a day. Our Continental fellow-workers have taken occasion by the hand and equipped themselves with a general knowledge of trade conditions equal to the best men in the British labour movement. One of the most remarkable things about these meetings is the solidarity of sentiment. We seem to speak with one voice as one nation instead of the representatives of various nations. It is wonderful how quickly an advance obtained in one nation is followed by the other nations. The international movement has also had a markedly good effect on British trade unionism. It has caused men to take a broader view of things, and instead of thinking parochially one thinks what will be the effect of any action internationally."

THE UNITARIAN VAN MISSION.

During August the vans have been visiting the following places:—The Northern Van Aug. 4 and 5, Pelaw, Aug. 6 to 10, Felling-on-Tyne, and Aug. 11 to 17 Gateshead. Rev. H. Fisher Short was missionary to the 5th inst. Over the week-end Revs. W. Lindsay and H. Cross took the meetings, and they were followed by Rev. E. W. Sealey, who spent ten days in the neighbourhood and preached at Newcastle on the Sunday. Rev. A. Hall took the chair and spoke at a few of the meetings, and Rev. W. Wilson also participated. The Midland Van left Colne on August 4 for Keighley, was at Bingley from the 9th to the 13th, and at Shipley on the 13th. Succeeding Rev. D. J. Evans came Rev. W. Clark Lewis, who acted as missionary for ten days. He was succeeded by Rev. W. Rosling and Mr. L. N. Hemingway, and Rev. Fred Hall is now with the van.

The Southern Van has spent the whole of the fortnight in and about Portsmouth, and is now moving slowly along the coast. Rev. Geo. Ward, of Guildford, has been missionary, and with the exception of a single meeting, at which Mr. George Jones spoke, he and his lay-missioner, Mr. H. C. Hawkins, have conducted the whole of the meetings without assistance from auxiliary speakers.

In each district there has been very useful assistance rendered by members of the local churches, and the presence of the choirs has occasionally done much to make the meetings a success. The reports show that the meetings have almost invariably been well attended.

The most interesting feature of the work has been a series of dinner-hour meetings which Mr. Ward and Mr. Hawkins have held at the dock gates in Portsmouth. There has generally been an attendance of about 250, and the men have remained until the last possible moment.

The missionaries in each district have had to contend with a certain amount of opposition, and the questions that have been asked are distinctly above the average. One night an opponent of a new kind put in an appearance. He was an ex-Unitarian who had been converted to orthodoxy, and he informed his hearers that when he was in a Unitarian Sunday school he was never taught the Bible. That damaging fact went further than all the questions of the night.

T. P. SPEDDING.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bedfield.—The Sunday-school anniversary services were held last Sunday. For several years past it has been the custom to hold some part of the anniversary services in the open air, and invite other denominations to take part. Last year the Baptist minister of Hordsham divided the evening service with our ministers of Framlingham and Diss. This year the Methodist minister of Framlingham and the Baptist minister of Eye were to have joined, but owing to holiday arrangements it was found impossible to find substitutes for their pulpits. Mr. John Burnip, Primitive Methodist, of Eye, however, very readily consented to preach the annual sermon in the afternoon in the Bedfield Chapel, and to join with the Rev. W. Birks, of Diss, and Rev. R. Newell, of Framlingham, in the united service in the open in the evening. Hunger's Green is spacious and sheltered by trees, and forms an ideal preaching ground for a crowd, and a

multitude like those of New Testament times assembled to hear the Gospel of God from these three village preachers, who, though differing on several points, yet agreed on many more, and those the essential truths of religious life. The music, too, consisting of contributions by the string band formed of young men of the club attached to the Suffolk Village Mission, and special hymns and anthems by the chapel choir, added largely to the enjoyment and success of the day. Very sweet it sounded on the quiet Sabbath evening, as the sacred music floated over the fields to the adjoining villages, of which Hunger's Green forms a centre. Many denominations were represented, both in the afternoon and evening; and people came from many parishes round, some five, six and eight miles distant. On the previous Monday the school children were conveyed to Ashfield in vehicles, where, by the kind favour of F. M. Youngman, Esq., J.P., of Thorpe Hall, they enjoyed an afternoon of romping and games. Tea was provided for them later on.

Manchester: Upper Brook-street Free Church.—The members of Mr. Peach's late congregation, and other friends, have decided to present him with a testimonial on the occasion of his retirement from the ministry to take up the secretaryship of the Northern Counties Education League, formerly held by the late Rev. J. Hirst Hollowell. Mr. Peach, having done an amount of good work, not only for Manchester, but for the country in general, it is very likely that many will be glad to have the opportunity of subscribing towards the testimonial to show their appreciation of Mr. Peach's work. Subscriptions will be gladly received, and acknowledged, by the treasurer to the fund, S. C. Templar, 33, North-avenue, Levenshulme, Manchester.

Stalybridge.—Mr. Oliver Mee, the manager of the Board of Trade's Labour Exchange, visited the Sunday-school and church on Sunday, August 14. In the afternoon he addressed united classes of both sexes of various ages, in the larger guild room. His subject was "The Functions and Aims of Labour Exchanges." The speaker declared that Labour Exchanges were outside politics and creeds; that they were the outcome of the Poor Law Commission, and, in addition to meeting their special functions, would provide data for further social legislation. By regulating the supply of labour the Exchanges would satisfy a felt want. At the close of the address several pertinent questions were dealt with. At the evening service, which was conducted by the minister, Mr. Mee, who is a Wesleyan, delivered a sermon on "Labour Exchange Work as Practical Christianity."

NOTES AND JOTTINGS.

THE BURIAL PLACE OF KEATS.

An old proposal to run a road across the Protestant Cemetery in Rome, a strip of which has hitherto belonged to the Municipality (although the burial ground itself is the property of the German Government), has been again defeated. The graves of many notable English people are thus saved from desecration. Owing to the sympathetic and tactful efforts of the German Ambassador, a Convention has been drawn up by which the Municipality abandons the proposed road, and cedes to the German Government the piece of land separating the old and the new cemeteries. These cemeteries will, in future, be united, and the only part which now belongs to the Municipality is the bit of land running between the pyramid of Caius Cestus to the deep ditch surrounding the old cemetery. This they have decided to "beautify," and it is to be hoped that the task will be worthily performed.

LIVE AND LET LIVE.

Mr. Sidney Trist, the editor of the *Animals' Guardian*, has written a one-act play for children entitled "Live and Let Live," in which he preaches the wholesome doctrine of kindness to every thing that breathes. He brings out in a way that should impress all young people, the fact that many of the so-called pleasures, certainly of those who live in the country, are associated with the wanton slaughter of wild creatures. Dorothea dissects rabbits, and captures butterflies, Hugh goes in for "ratting" and shooting rooks, Dickie likes fishing, and Cissie puts worms on the hook for him; the curate hunts, and Tom Dexter, it is explained, has "quite a jolly time" on his father's estate, for "when the partridges and pheasants are done with, they thin out the rooks and the sparrows." Aunt Mary, with her kind heart and her Band of Mercy, seems to be the only person, except the much-horrified mother, who has a good word to say for the dumb creatures these individuals so ruthlessly destroy, and the "playlet" ends with a little sermon from her which might well, we think, be made a trifle longer and more effective.

PRINCESS LOUISE AND GRANGE FELL.

An interesting letter has been sent to the press by Canon Rawnsley, the hon. secretary, and Mr. Nigel Bond, the secretary of the National Trust, which runs as follows:—

"It has been the idea of the founders of the National Trust from the beginning that gifts to the nation of places of beauty or of historic interest would form very fit memorials of those who have passed away. It is with great pleasure that we announce that our President, the Princess Louise, has determined to purchase the superb view-point of Grange Fell, in Borrowdale, and make it, through the National Trust, a gift to the public in memory of the late King. We shall thus have the name of Edward VII. permanently connected with the Lake District, and as Victoria Bay on Derwentwater preserves the name of his mother, so King Edward's Fell in Borrowdale will preserve the name of her honoured son.

"There are still several acres of the Fell that can be added to the memorial if friends desire to do so. An acre costs £7 7s. We have raised £1,650; there remains £750 to be obtained before the purchase can be completed."

MR. FREDERIC SHIELDS' FRESCOS.

The frescoes in the beautiful little Chapel of the Ascension, in Bayswater-road, upon which Mr. Frederic Shields (a veteran Associate of the Royal Water-Colour Society) has been engaged for ten years, are now nearing completion. The Chapel was built in 1893 by Mrs. Russell Gurney as a place for private devotion, and it has no minister. The commission to the artist was that he should decorate the interior with the story of the Divine Dispensation—Patriarchal, Mosaic, and Christian—and Mr. Shields is anxious to finish his task before the winter.

A MONUMENT TO THE PILGRIM FATHERS.

President Taft, says *Public Opinion*, has just dedicated a monument which commemorates the signing by the Pilgrim Fathers of the famous compact on the *Mayflower* in Province-town harbour. Under it John Carver was chosen Governor of the first permanent British Colony in New England. Located on an imposing site on Town Hill, the monument, which is constructed of Maine granite, rises to a height of 252 ft. from its base, or 347 ft. above the harbour. It cost £18,000, of which the Federal Government contributed £8,000, the Commonwealth of Massachusetts £8,000, and the Pilgrim Monument Association the remainder.

"SALARY-RAISING" EDUCATION.

A practical answer to the problem which is uppermost in the minds of "The Inquirer" readers and British public generally.

Recent articles in the press dealing with the problem of unskilled labour and how it is obviated in Germany by compulsory technical training of the boy has had a fitting answer. This answer has consisted of reported experiences of men, not only of the labouring and mechanic class, but of that great army of middle-class workers who suffer no less through lack of training—experiences showing how easy it is for men to raise themselves to good and valued positions through the aid of that influential institution, the International Correspondence Schools.

Voluntary versus Compulsory.

Some day, perhaps, we may have compulsory secondary education in this country. Meantime, it is well to note the splendid work being done by the I.C.S., as the "schools" are familiarly termed, because their system of training at some obviates all difficulties of distance or fixed hours of attendance.

The authorities of the ordinary technical schools are themselves the first to admit the enormous advantages possessed by the I.C.S. home tuition. For instance, **Professor Boyd-Dawkins, D.Sc.**, of Victoria University, Manchester, recently stated:—

There is no organisation I know of anywhere in the world that brings the worker face to face with the need of technical education in the same way as this Institution does—an organisation which brings to bear the personal influence. I feel that this new method of instruction is of the highest value. I, as a member of the older system of education, welcome you as fellow-workers, doing a great work."

Opportunities for all Men.

Let us emphasise the fact that the teaching so eminently advocated here is available to all men of all ranks, ages, localities, and means. All the embarrassments and restrictions of ordinary class teaching are swept away. A man or boy can qualify equally for higher positions in his present vocation or for some entirely different, more congenial calling. For the I.C.S. courses (with their free equipments), are so thoroughly practical, understandable, and concise, and the pupils so carefully corrected and guided by practical experts through the post, and then finally assisted to actual better positions, that a little ambition in addition to ability to read and write, is all that is necessary for success.

Some Actual Successes.

Among the 120 odd different I.C.S. courses—all distinguished by the same practicableness and economical availability—are Civil Service, Illustrating, Applied Arts, Architecture, Civil Engineering, Analytical Chemistry, Book-keeping and Business Training, Publicity Work, and Foreign Languages; in all of which men have achieved successes as remarkable for their value as for rapidity of their achievement.

I.C.S. tuition or technical training is untrammelled by any sectarian or political surroundings—it is an absolutely independent business concern neither following nor directing any Party or Sect.

£25,000 were spent at London Headquarters during the past twelve months in keeping I.C.S. Text-Books up to date, and over 4,000 I.C.S. students have voluntarily reported promotion or advanced wages in one year. All the resources of the I.C.S. Students' Aid Department are placed at the disposal of students, which means that at the present moment less than 1 in 400 students are unemployed; this distinctly emphasises a well-known Educationist's recent remark that "The Way to Better Things is the I.C.S. Way." Space does not here permit of reports of these successes, but any reader of *THE INQUIRER* interested, in his own behalf or that of his sons or friends or employees, can obtain actual

Reference to these Students

by merely writing and stating the subjects or vocation concerned. They will also receive specific details of the whole possibilities of success in that particular subject as well as a book reporting the world-wide success and influence of the I.C.S. Please mention *THE INQUIRER*, and address the International Correspondence Schools at their Headquarters, Dept. 352/B45, International Buildings, Kingsway, London, W.C.

It Pays To Study Your Health

Begin by Using

GRANOSE

The Family Breakfast Food.

It is Most Nourishing,
Purifies the Blood, and
Will Cure Indigestion.

BROMOSE

Is especially useful to those suffering from anæmia, consumption, and wasting diseases of any kind. It is a wonderful body builder. Bromose, in powder form, known as Malted Nuts, is a splendid food for children. Used as a liquid it is far superior to any meat extract.

FREE SAMPLE and further particulars of these two valuable foods on application to the

INTERNATIONAL HEALTH ASSN. LTD.

Stanborough Park, Watford, Herts.

The Ideal Cereal Foods

Cereal food of some kind is necessary for everyone—but *what kind?* Most people take the wrong kind—white bread, milk puddings, porridge, &c. These things *cause* constipation, dyspepsia, and what not?

The "P.R."

Body-Building Biscuits

(of which there are some 35 varieties) are the ideal cereal foods because they represent the *entire food-value of unspoiled grains* (wheat, barley, oatmeal, &c.), in an *absolutely pure and thoroughly digestible form*. Their regular use in place of bread and sloppy foods banishes constipation and cures dyspepsia.

Full particulars post free,
or Box of

35 Samples post-paid 1/3

THE WALLACE "P.R." FOODS CO.,

465, Battersea Park Road,
LONDON, S.W.

POVERTY AND FOOD REFORM.

SOCIAL reformers sometimes, we fear only too often, overlook the importance of spreading among the masses more rational ideas on the choice and preparation of food. The meagre income, which arrives only in dribblets, has to be spent on inferior goods bought in small quantities. Tea bought in ha'porths would be a tax on a middle-class income, not to speak of the quality of the leaves, shall we say, which alone can be procured for the exiguous copper. While we have every respect for those self-sacrificing individuals who leave salubrious districts to foregather cheek by jowl with slum-dwellers, we think their reforming zeal would be much sharpened if, besides living amongst the poor, they also for a few weeks at a time tried to live on the same fare, prepared in the same way, consumed under similar circumstances. We can remember, about a decade ago, when our ideals were high and our digestion vigorous, and we had not yet discovered that we had a liver, sampling the preparations of scores of slum eating-houses, with the result that our whole view of life was materially altered. The process of abandoning the cherished convictions of youth, or rather the traditions with which we had been carefully indoctrinated, advanced with equal rapidity whether we purchased the raw food material of the shops and stalls or, greatly daring, battened upon the finished product of the eating-houses. Chops and steaks, from we know not what animal, sausages fearfully and wonderfully made, fish called by plausible names like sole and plaice, though indubitably of humbler species, and liberally showered with rank and biting condiments; pickles that would corrode an iron pot, chips oiled and salted to rouse jaded palates, no ménu could repel the ardour of those enthusiastic days of investigation. Notwithstanding the Food and Drugs Act, articles of common diet among the poor are adulterated to an incredible degree. Nay, so extensive are the ramifications of adulteration that the materials used to adulterate are themselves in their turn adulterated. Breakfast of tea and bread and margarine, lunch not much more substantial hastily gobbled in a restaurant, more digestion-destroying tea later in the day, supper of fish and chips, such is the daily diet of your slum-dweller. Moreover, if temperance reformers ate the food which is all that so many of the poor can aspire to, they would perhaps understand, better than many of them do, why so large a proportion of the poor aggravate their poverty by resort to the public-houses. Most of their diet has so little real sustenance in it, and is, moreover, so highly spiced, that it produces a craving for intoxicants which only the very strong-minded can subdue. And Kipling's hero need not have sighed to be taken "somewhere east of Suez" at least "to raise a thirst." That he could have done any time by going but a little east of Temple Bar and feeding with the inmates of Whitechapel and Stepney.

It seems quite clear, from the investigations of Rowntree and others, that in no industrial country of the present day is it possible for a large proportion, perhaps a third of the population, with their present income, to feed themselves in a manner liberal enough to keep them in a state of physical efficiency. They do not know which foods are most nutritious, and if they did they probably could not buy them. Few, even of those who are tolerably well off have anything but the vaguest ideas of the dietetic value of the foods they eat. Most of us dutifully accept without question what our wives or mothers or sisters or housekeepers set before us for food. Still less has your slum-dweller any clear idea of what food would best enable him to perform his hard physical toil, supposing he is in the lucky position of having work. His wife, whose charring or casual labour is often the main, if not the

The Bread Problem.

Modern white bread has been robbed of all the vital and strength-creating qualities of the wheat. It is a cloggy, starchy, white substance which proves a fertile soil for constipation, appendicitis, and kindred diseases.

The ordinary wholemeal (brown) bread represents the opposite extreme. Coarse, branny particles unduly hasten the half-assimilated food through the system and cause stomachic and intestinal irritation—a positively dangerous thing.

The problem is how to avoid the dangers of both, combine the fineness of white flour with the nourishing properties of wholemeal. The only successful solution offered is

"ARTOX" Wholemeal.

It contains the whole of the wheat, but, by means of a patent process, the objectionable gritty husk is rendered harmless and digestible. It is so fine that it may be used to make delicious and delightful cakes, puddings, pies, pastry, pancakes, besides bread.

You would like to know more?

Send now for our beautiful booklet, "Grains of Common Sense," which tells you everything about "ARTOX" and its many uses. Crammed with recipes. List

of local agents
furnished with
every booklet.

FREE.
A Cookery Book.
The delight of
every thrifty
housewife.

APPLYARDS,
(Dept. 4) 10,
Rotherham.

For 5/-
28 lbs. sent
direct, car-
riage paid.

TOASTED CORN FLAKES

The light, delightful,
always ready breakfast
food. Simply requires
the addition of milk.
Retailed by all Health
Food Stores; whole-
sale only from

MAPLETON'S
NUT FOOD CO., Ltd.,
Garston, Liverpool.

sole support of the household, has not the skill to choose the most nutritious foods, or the time to make them ready, nor the apparatus by which many lower middle-class kitchens can make a brave show on very little expense.

The burden of poverty would be not considerably lessened, if those who now suffer from it had a little knowledge of food values, and could be led to see that even severe physical labour can be sustained upon foods that cannot very well be adulterated, which for their size contain much nutriment, which need only the simplest preparation, and which leave behind them no craving for stimulants. In London, for example, fruit can be obtained cheaper than almost anywhere else in the country, and often earlier. Residents in the slums are being taught that banana crates make inexpensive and quite good cradles for their puny infants, but not always that bananas, besides being cheap and needing no preparation, are extraordinarily sustaining. Cereal foods, of which there is abundant variety, are cheap and easily made ready. Nuts are usually bought as a luxury by way of alternative to cheap sweets; how many of the poor know that they are a wholesome and highly-nutritious food. All this seems unnecessary, commonplace, yet in the matter of food, as in many other things, it is the obvious and commonplace which needs saying.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliff Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply Mrs. POCOCK.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

LANGLEY HOUSE, DAWLISH, A HOLIDAY AND HEALTH RESORT for Ladies. Advantages for girls visiting alone. Through trains from Midlands and the North.—Prospectus from Miss JONES.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD AND RESIDENCE AND FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LOW GREEN HOUSE, THORALBY, LAYSGARTH, S.O., YORKS.—Paying Guests received. Fine moors, waterfalls, and interesting ruins.—Particulars from Miss SMITH.

WANTED, for the winter or permanently, by Lady living in Midland town, a COMPANION-BOARDER, one willing to take a friendly interest and give some light help in the house and pay actual cost of maintenance. Two ladies not objected to if friends willing to share room. Town has facility for study. References and full particulars exchanged.—TRINA, INQUIRER Office, 3, Essex-street, Strand, W.C.

STAMMERING

and all Defects in Speech effectually CURED by "The Mason Natural System of 1876," either by correspondence or by personal tuition. The "Practical Guide" is lent to inquirers, post free.

N. H. MASON, 30, Fleet Street, LONDON, E.C.

THE BUSINESS

THE WORKERS' BOOKSHOP,

For the Sale of

PUBLICATIONS Educational, Technical, Philanthropic, Social,

A List of which may be obtained free,

IS NOW TRANSFERRED.

5, Princes Street, Cavendish Square

(the new premises of the Central Bureau for the Employment of Women).

Something New in Collars.

LATEST INVENTION.

THE Everclean "LINON" Collar



is the Ideal Collar—always smart, always white—cannot be distinguished from linen. Others limp and fray, others need be washed. Everclean "Linon," when soiled, can be wiped white as new with a damp cloth. No Rubber. Cannot be distinguished from ordinary Linen Collars. Others wear out, but four Everclean Collars will last a year.

GREAT SAVING OF LAUNDRY BILLS.
GREAT COMFORT IN WEAR.

SPECIAL TRIAL OFFER.

2 Sample Everclean "Linon" Collars for 2/6.
6 Everclean "Linon" Collars for 6/-.
Sample set of Collar, Front, and pair of Cuffs with Gold Cased Links for 5/-.

ORDER AT ONCE.

The Bell Patent Supply Co., Ltd.

147, HOLBORN BARS, LONDON, E.C.

19TH CENTURY BUILDING SOCIETY,

ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL.
Miss ORME.

A SAFE AND SOUND INVESTMENT
FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

AN EXPEDITIOUS METHOD OF WRITING.

By EDGAR FOSTER, M.A.

4th Edition. An original System of Abbreviated Longhand Writing for the use of persons unacquainted with Shorthand. Can be learned in a couple of hours. Of great value for making Private Memoranda, taking Notes of Lectures, Writing Sermons, and the like.

Price 9d. per copy, post free, from

J. F. SPRIGGS,

21, Paternoster Square, London, E.C.

Catalogue Free.

Please Name Paper.

Miscellaneous.

CHARMING GUSHION COVERS.—Genuine Irish Linen, embroidered with green, white, sky, or red Shamrocks, and Ruffled for use. 22½ by 23½ inches, 1/- each. Postage 3d.—HUTTON'S, 5, Larne, Ireland.

ABSOLUTELY FREE.—Write to-day for box of over 300 Patterns of "Flaxzella," the genuine Irish Linen Blouse and Costume Fabric. All this season's shades and designs.—HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH.

We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.

WOOLFALL & CO., SOUTHPORT.

ASK YOUR GROCER FOR

TABLOS
THE PUREST, SALTEST, AND
MOST PERFECT CONDITIONED TABLE SALT

AND FIRMLY REFUSE ANY SUBSTITUTE.

IN ARTISTIC TINS CONTAINING
ABOUT 1½ LBS. NETT. PRICE 5D.

Send Postcard for Sample to:—

TABLOS LTD.

17, Temple Chambers, London, E.C.



The Queen of Hearts
She made some tarts,
All on a summer's day;
But better than tart,
She likes to look smart,
So for a DALLI she gave
them away.

"Dalli" the best, most simple and most comfortable way of ironing. Independent of stove and gas, it can be used anywhere. Non-inflammable fuel without noxious fumes. No risk from fire; healthier and safer than any other iron. Price of the "Dalli" 8/-; "Dalli" Fuel 1/- per box of 128 blocks. Of all Ironmongers and Stores. If any difficulty apply to:—The DALLI SMOKELESS FUEL Co., 4-6, Moor Lane, London, E.C.

THE LATEST FOUNTAIN PEN, 1909 MODEL.

One of the leading manufacturers of Gold Fountain Pens challenges to demonstrate that their Pens are the very best, and have the largest sale, that no better article can be produced.

They offer to give away 100,000 10/6 Diamond Star Fountain Pens, 1909 Model, for 2/6 each

This Pen is fitted with 14-carat Solid Gold Nib, iridium pointed, making it practically everlasting, smooth, soft and easy writing and a pleasure to use. Twin Feed and Spiral to regulate the flow of ink, and all the latest improvements.

One of the letters we daily receive:—"It is by far the best of the kind I have ever used."



THE SELF-FILLING AND SELF-CLEANING PERFECTION FOUNTAIN PEN is a marvel of Simplicity; it deserves to be popular. It is non-leakable, fills itself in an instant, cleans itself in a moment—a press, a fill—and every part is guaranteed for two years. The Massive 14-carat Gold Nib is iridium pointed, and will last for years, and improves in use. Fine, Medium, Broad, or J points can be had.

This Marvellous Self-Filling Pen, worth 15/-, is offered as an advertisement for 5/6

Is certain to be the Pen of the Future. Every Pen is guaranteed, and money will be returned if not fully satisfied. Any of our readers desiring a really genuine article cannot do better than write to the Makers.

THE RED LION MANUFACTURING CO., LTD., 71, HIGH HOLBORN, LONDON.
and acquire this bargain.
(Agents wanted.)

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3557.
NEW SERIES, No. 661.]

LONDON, SATURDAY, AUGUST 27, 1910.

[ONE PENNY.

Schools.

PENMAENMAWR.—HIGH-CLASS BOARDING SCHOOL FOR GIRLS.

Principal: MISS HOWARD.

Recommended by the Rev. R. J. Campbell, M.A., who takes a personal interest in it.

Thorough English education on modern lines. Preparation for Oxford Locals and London University Examinations. Delightful climate, combining sea and mountain air. Games, Cycling, Sea Bathing.

Visitors received during vacations. Terms moderate.

LETCHEWORTH SCHOOL, HERTS.

—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

In the country, four miles from Crewe. Preparatory Department recently added. Boys admitted on the Foundation at half fees.

For particulars apply to the HEAD MASTER, or to the Clerk to the Governors, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL,

AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

LANDUDNO.—TAN-Y-BRYN.

Preparatory School for Boys, established 1893; on hillside overlooking centre of the Bay. Sound education under best conditions of health. Inspection cordially invited.

L. H. EDMINSON, M.A. (Oxon).

C. J. MONTGOMERY, M.A. (Oxon).

WAVERLEY SCHOOL, SHERWOOD

RISE, NOTTINGHAM. Head Master: Mr. H. T. FACON, B.A. Boarders. Home influence. Private field opposite school. Telephone. New Term, Monday, September 19.

SUNNYBRAE SCHOOL (established

10 years), for Girls and little Boys.—Education thorough. Modern house and sanitation, very healthy locality. Moderate inclusive terms.

Principal, Miss CHAPLIN, Balcombe, Sussex.

SCHOOLS IN ENGLAND or ABROAD for BOYS and GIRLS.

Messrs. J. and J. PATON, having an intimate knowledge of the best Schools and Tutors in this country and on the Continent, will be pleased to aid parents in their selection by sending (free of charge) prospectuses and full particulars of reliable and highly recommended establishments. When writing, please state the age of pupil, the district preferred, and give some idea of the fees to be paid.—J. and J. PATON, Educational Agents, 143, Cannon Street, London, E.C. Telephone, 5053 Central.

"NEW THEOLOGY" BOOKS.

Cr. 8vo, 140 pp., 2s. net; by post, 2s. 3d.

THE JEWISH RELIGION IN THE TIME OF JESUS.

By Dr. G. HOLLMANN, of Halle.

Cr. 8vo, 164 pp., 2s. net; by post, 2s. 3d.

THE SOURCES OF OUR KNOWLEDGE OF THE LIFE OF JESUS.

By Prof. PAUL WERNLE, D.Theol.

Cr. 8vo, 184 pp., 2s. net; by post, 2s. 3d.

PAUL:

A Study of His Life and Thought.

By Prof. Dr. W. WREDE.

Preface by Dr. J. ESTLIN CARPENTER.

Cr. 8vo, 144 pp., 2s. net; by post, 2s. 3d.

THE APOSTOLIC AGE.

By E. VON DOESCHUTZ, of Strassburg.

Cr. 8vo, 76 pp., 1s. 6d. net; by post, 1s. 8d.

WHOSE SON IS CHRIST?

Two Lectures on Progress in Religion.

By Prof. FREDERICH DELITZSCH.

BOOK ROOM, Essex Hall, Essex-street Strand, W.C.
Postage saved by ordering through Bookseller.

MANCHESTER COLLEGE, OXFORD

Principal:

Rev. J. ESTLIN CARPENTER, M.A., D.Litt., D.D.

For particulars as to Lectures, and Bursaries for Students for the Ministry, apply to the PRINCIPAL or to one of the undersigned,

A. H. WORTHINGTON, B.A.,

1, St. James'-square, Manchester.

Rev. HENRY GOW, B.A.,

3, John-street, Hampstead,
London, N.W.

BAD WRITING

Changed, here or by Post. Also Shorthand, Book-keeping, in 26 easy lessons. Write for new Prospectus.

SMITH & SMART (Estab. 1840), Private Tutors,
59, Bishopsgate Street Within, E.C.

AN EXPEDITIOUS METHOD OF WRITING.

By EDGAR FOSTER, M.A.

4th Edition. An original System of Abbreviated Longhand Writing for the use of persons unacquainted with Shorthand. Can be learned in a couple of hours. Of great value for making Private Memoranda, taking Notes of Lectures, Writing Sermons, and the like.

Price 9d. per copy, post free, from

J. F. SPRIGGS,

21, Paternoster Square, London, E.C.

Catalogue Free. Please Name Paper.

TUITION BY CORRESPONDENCE.

For Matriculation, B.A., Professional Examinations, and Independent Study.

Tuition in any Subject.—Latin, Greek, French, German, Italian, Logic, Mathematics, Mechanics, Physics, Chemistry, Psychology, Political Economy, Book Keeping, etc.

The Staff includes Graduates of Oxford, Cambridge, London, and Royal Universities.

Address—Mr. J. CHARLESTON, B.A.,

Burlington Correspondence College, Birkbeck Bank Chambers, London.

The STEWART ACADEMY,

104, HIGH HOLBORN, LONDON,
W.C.

SHORTHAND (Pitman's)

120 WORDS A MINUTE IN SIX WEEKS

guaranteed under Hubert Stewart's
Simplified Method of Teaching.

Clergymen, Authors, and all Professional men find their work lightened and an immense amount of valuable time saved by a knowledge of Shorthand.

Secretaries to Churches, Institutions, &c., by adding a knowledge of Shorthand to their other acquirements, greatly increase the value of their services and widen their sphere of usefulness.

POSTAL LESSONS FOR COUNTRY STUDENTS.

HUBERT STEWART'S System of Teaching Pitman's Shorthand is eminently adapted to POSTAL INSTRUCTION. With Two Lessons a Week, and application of about an hour daily, pupils of ordinary capacity invariably attain to the speed of 80 words a minute in three months.

POSTAL LESSONS.

One Lesson per Week (thorough mastery in three months) £1 1 0 the quarter.
Two Lessons per Week (thorough mastery in six weeks) £2 2 0 the quarter.

SECRETARIAL TRAINING.

Mr. STEWART makes a specialty of preparing pupils for all kinds of Secretarial posts. The course, in addition to Shorthand and Typing, includes Correspondence, Article Writing, English Literature, Book-keeping, Modern Time Saving Methods, and all General Office Routine. Each course arranged to suit the future requirements of the pupil.

The PRINCIPAL will be pleased to answer all inquiries and supply further particulars to anyone calling upon him at 104, High Holborn, or by post.

"SHORTHAND (Pitman's) FOR RAPID LEARNING,"

By HUBERT STEWART,

Being the Complete Principles of

Pitman's Shorthand SIMPLIFIED,

With Exercises and Key. The method whereby pupils have attained to the High Speed of 200 words a minute, and

120 WORDS A MINUTE IN SIX WEEKS.

Learners, Writers, and Teachers of Shorthand should all secure a Copy of this NEW and UNIQUE WORK, which dispenses entirely with all other Text-Books.

Obtainable at Price 3s. net.

The Stewart Shorthand & Business Academy,
104, High Holborn, LONDON, W.C.

STEWART'S SHORT STORY SERIES (in Pitman's Shorthand). Each number contains a Complete Original Story. 3d. each.

"UNGODLY MAN,"

By HUBERT STEWART.

A Novel of Life on the West Australian Goldfields, vividly portraying the Fearful Hardships and Exciting Perils endured by the Pioneers of the Golden West.

Price 4s. 6d.

Obtainable at
THE STEWART SHORTHAND & BUSINESS ACADEMY,
104 High Holborn, LONDON, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

SUNDAY, August 28.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. A. ALLAN.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. DAVID DAVIS.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. T. E. M. EDWARDS.
 Child's Hill, All Souls', Weech-road, Finchley-road. Services suspended during August. Re-open September 4.
 Croydon, Free Christian Church, Wellesley-road. Closed during August.
 Essex Church, The Mall, Notting Hill Gate. No services during August.
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Mr. GEO. J. ALLEN.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Rev. JOHN HOWARD.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. CHARLES HARGROVE.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. J. F. PARMITER.
 Ilford, High-road, 11 and 7, Mr. E. CAPLETON.
 Islington, Unity Church, Upper-street, 11 and 7, "Theodore Parker," Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., no Morning Service; 7, Mr. A. D. BECKWITH.
 Kilburn, Quex-road. Closed during August.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. G. CRITCHLEY, B.A.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. Dr. CHAS. GARNETT.
 Richmond, Free Church, Ormond-road. Closed during August.
 Stoke Newington Green, 11.15 only, EDWARD WEBSTER, Esq.
 Stratford Unitarian Church, 11, Mr. A. STEPHEN NOEL; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, Closed. Services will be resumed on September 4.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road. Services will be resumed September 4.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 AMBLESIDE, The Old Chapel (near The Knoll), Rydal-road, 11, Rev. P. M. HIGGINSON, M.A.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. OSCAR B. HAWES.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SHORT.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. M. ROWE, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Mr. STANLEY P. PENWARDEN.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STEELET.

CHATHAM, Unitarian Christian Church, Hammond-hill 11 and 6.30, Rev. J. M. WHITEMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Mr. E. GLYN EVANS, U.H.M.C.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. J. PAGE HOPPS.
 DEAL, Unitarian Chapel, High-street, 10.30, Rev. ARTHUR GOLLAND.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30.
 GATESHEAD, Unity Church, 10.45 and 6.30, Mr. W. B. HALL.
 GORTON, Brookfield Church, 10.45 and 6.30.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEO. WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.15, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. H. McLACHLAN, M.A., B.D.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. DAWES HICKS, M.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHAS. H. COOK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. Dr. CRESSEY.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL, B.A.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ARTHUR HURN.
 MORTONHAMSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. E. S. LANG BUCKLAND.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. ALEXANDER FARQUHARSON.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. E. W. LUMMIS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road. Service 6.30 only, in the Kell Hall during August.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service (only), 11, Rev. GEORGE STALLWORTHY.
 WAREHAM, South Street, 6.30, Mr. H. MAGUIRE, B.Sc.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, Eagles Hall, Government-street, 7.30, Rev. H. G. KELLINGTON, M.A.

CHANGE OF ADDRESS.

Rev. Dr. TUDOR JONES, Wilmington House, Highbury-crescent, N.

PULPIT SUPPLY. — Rev. HENRY CROSS, 34, Harehills-lane, Leeds.

BIRTHS.

BLATCHLEY.—On August 22, at "Alaska," Sutton, Surrey, the wife of Charles Polwhele Blatchley, of a son.

ROSSINGTON.—On August 17, at Ardeevin, Cadogan Park, Belfast, the wife of the Rev. H. J. Rossington, of a daughter.

MARRIAGE.

DENDY—HEWISON.—On August 18, at Kelowna, British Columbia, Oliver Dendy to Mary Annette Hewison.

Situations

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

TYPEWRITING.—Sermons, Articles, and MS. of every description accurately and intelligently typed. 1s. per 1,000 words. Also duplicating undertaken. Terms moderate.—E. P., 14, Buckley-road, Kilburn, N.W.

LADY (Worker) requires for herself and brother small Unfurnished House, with room suitable for Architect and Surveyor's office. Country, near London, preferred, or Cottage on an estate where some employment could be had.—Address, C. S., 17, Lancaster-street, London, W.

WANTED, in September, for small country house half an hour from London, a lady, with knowledge of cooking, to share the work with lady house-parlourmaid. Two in family.—Apply, stating wages, to A. E., 3, Essex-street, Strand, W.C.

WIDOW, 49, seeks situation as HOUSEKEEPER, where little help would be given if needed. Must be comfortable home.—Box, INQUIRER Office, 3, Essex-street, Strand, W.C.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken. Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

PER PAGE	£	s.	d.
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	551	BOOKS AND REVIEWS :—		MEMORIAL NOTICE :—	
THE LIBERAL CHRISTIAN PULPIT :—		Jesus in Egypt	557	Mr. G. F. Hacker, of Pontypridd . . .	561
Partakers of the Divine Nature . . .	552	The Urge of the World	558		
LIFE, RELIGION AND AFFAIRS :—		The Spirit of Old Japan	558	MEETINGS AND SOCIETIES :—	
Debt of Religious Liberals to Germany .	553	Essays in Pentateuchal Criticisms —		Perpetual Youth	561
Frozen Imagination	555	Modern Substitutes for Christianity .	559	The Unitarian Van Mission	561
Along the Road	556	Publications Received	560	The Social Movement	562
CORRESPONDENCE :—		Literary Notes	560	NEWS OF THE CHURCHES	562
The Social Problem in the Villages . .	556	FOR THE CHILDREN :—		NOTES AND JOTTINGS	563
		A Tale of the Sea	560		

* * All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.

NOTES OF THE WEEK.

THE programme of the meetings of the Jubilee Church Congress, to be held at Cambridge from September 26 to 30, will interest many who are not within the borders of Anglicanism. The Bishop of Birmingham and the Dean of St. Patrick have undertaken to discuss the "Apocalyptic Element in our Lord's Teaching." Professor Whitney is to read a paper on "The Historic Episcopate in Relation to the Visible Unity of the Christian Church," while the Bishops of Hull and London will deal with other aspects of the same difficult problem. That the programme is largely occupied with vital questions which are engaging the attention of thoughtful people both inside and outside the churches is shown by other items which appear upon it—"Hereditry and Social Responsibility," "The Functions of the Universities," "Prayer-Book Revision," "National Service," "Recent Movements in Philosophy." Social questions, as has long been customary at Church congresses, occupy a prominent place, and various problems arising out of the Reports of the Poor Law Commission, *e.g.*, (1) Boy Labour, (2) Widows with children under the Poor Law, (3) Treatment of young unmarried mothers, will be discussed by Mrs. S. A. Barnett and other competent authorities.

* * *

WE have been wondering how far Prof. Wm. James' remarkable utterance in this month's *M'Clure's Magazine*, to which several British papers have been calling attention, will meet with the sympathy of the general public and of those who are

attracted by his teaching in psychology. To meet those who maintain that so far "war has been the only force that can discipline a whole community," he proposes universal compulsory service for our youth in order to do the work of the various disagreeable but necessary occupations which falls upon the humble classes, and to carry on the war which mankind is constantly waging against nature. "To coal and iron mines, to freight trains, to fishing fleets in December, to dish washing, clothes washing, and window washing; to road building and tunnel making; to foundries and stoke-holes, and to the frames of sky-scrapers would our gilded youths be drafted off, according to their choice, to get the childishness knocked out of them, and to come back into society with healthier sympathies and soberer ideas." Perhaps Prof. James' suggestion would form a basis of co-operation for the Peace Societies and the National Service League!

* * *

THE action of the Treasury in giving a grant towards the cost of establishing another British exhibit at Brussels has met with a most gratifying response on the part of our manufacturers, who have come forward "so patriotically and with such public spirit," to use King George's words, that it is expected that the reconstituted British section will be ready in about six weeks' time. Messrs. Wedgwood were the first to promise fresh examples of their famous pottery. The John Cockerill Co., of Seraing, and the General Steam Navigation Co. have offered to convey exhibitors' goods to Ostend free of charge; while Messrs. Henry Johnson, Sons & Co. will provide on the same terms the services of a qualified staff to deal with export documents and the bonding of exhibits, as well as the free use of furniture vans in Brussels. The enterprise, spirit, and, we ought to add, generosity of these actions are a

pleasant contrast to the sombre vaticinations of those prophets of evil who have been trying to persuade others, and perhaps themselves, that we are rapidly going to the dogs.

* * *

THIS week the London County Council inaugurates an experiment, the results of which will be watched with interest by all who care for education. A new class of school has been opened in several centres, intended to serve as a bridge between the elementary and the secondary school, and to give an educational course of a practical character not hitherto provided in either. These institutions "have been established to give their pupils a definite bias towards some kind of industrial or commercial work, while ensuring that their intelligence shall be fully developed. . . .

* * *

"PUPILS will enter at the age of eleven or twelve, and the course will extend over four years. The curricula provide for manual and practical work, and in the case of girls for instruction in domestic subjects. It is not proposed, however, that a uniform table should be drawn up for all schools, but the curriculum of each school is to be determined with a view to meeting the needs of the district. The chief aim is that the pupil shall be provided with the best possible equipment for entering the industrial or commercial world as soon as he leaves school, while at the same time being qualified to enter upon a special course of training for some particular industry at a polytechnic or similar institution if he desires to continue his education." As the Education Committee is convinced that many children who now win scholarships would be better suited for the education to be given in the "Central" schools, a large number of bursaries, 500 a year it is suggested, will be established, of amounts varying according to the circumstances of each particular case.

THE LIBERAL CHRISTIAN PULPIT

PARTAKERS OF THE DIVINE NATURE.

BY THE REV. A. L. LILLEY, M.A.

"Partakers of the Divine nature."—2 PETER i. 4.

THIS, according to the author of this Epistle, is the destiny of the Christian. Never has the hope of human attainment attempted a more daring, or achieved a higher, flight. Earth and all the things of earth, the dim gropings of our nature, its weakness, its ignorance, its poor show of strength and knowledge, self-betraying and self-betrayed, its unsatisfying victories, its incessant and crushing defeats, all seem to have been left behind. Nor has the human hope left earth behind merely to scale the ramparts of some outlandish heaven. It has entered into secure and indefeasible possession of its heaven, because its heaven has entered into it. It is the hope of what man will be, not of what he will have or enjoy. Or rather it is the hope of what he will have and enjoy through being what he hopes to be. And therefore it is a hope which has left all fear and all possibility of change behind.

Let us then consider what is involved in this hope. For it is obvious that all our religion must be involved in it. It reveals the end towards which religion strives, and in revealing the end it of necessity irradiates the way by which the end is to be reached. It is only when we see the purpose of life that the processes of life disclose their real character. It is the vision of the end and that only, that places the means in clear and strong relief. And if the end at which religion aims is the real end of life, then every living process, however instinctive and unconscious, is concerned in reaching that end, has some function allotted to it which may, and only too easily, become warped and deflected to other and even to hostile purposes, but which can only find its complete and satisfying discharge in ministering to that sovereign purpose. What I want then to do, is to show how every natural process of our human life is pledged to a supernatural end, and is therefore itself an integral part of a great supernatural machinery, or rather a vital function of a great supernatural economy. To-day let us think in the most general way of what is involved in the hope that we may become partakers of the Divine nature. And first of all this, that there must be some initial kinship between our human nature and the Divine nature. It is impossible for life to grow into that which it is not already in some implicit undeveloped fashion. In order to grow it may be necessary to absorb much that is foreign to ourselves, much at least that is not ourselves, that is distinctly something else than ourselves. But it is the distinctive feature of the growth of everything that has life that whatever it absorbs it assimilates, it makes a part of itself. The foreign substance may be absorbed, but only on condition that it does not remain foreign.

And so it is especially with the life of the soul, with the secret action and growth of man's spiritual nature. Here as else-

where throughout the realm of life the outer influence, however great, however transcendent, is transformed in order to be assimilated. It must endure whatever change the chemistry of the living soul may need to subject it to in order to assimilate it into its own substance. Nowhere does individuality prove itself more decisively than in our dealings with the influences which surround us. Not only do we select, accepting this, rejecting that, and all the time by a power of which we are hardly conscious. But what we accept we transform, or rather, we transmute. It ceases to be itself, it becomes what we allow it to be in us, what we compel it to be in us by being what we are. I do not indeed mean that it works no change in us, that it in its turn has no transforming power over us. The whole sum of our experience is a witness to the incessant and the abundant power of outside influences upon our lives. But what I do mean is that the power of all such influence in us, in so far at least as it is healthy, is determined by ourselves, is the result of the living challenge with which we meet it and in virtue of which we make it our own. It works its effect upon us because we have taken it into living union with what we ourselves are, because we have melted it down in the crucible of spirit and fused it irrevocably into the substance of our spirits. It is true indeed that there are many of us who do not challenge outside influences at all. We simply yield to them, we become their prey. They are stronger than we, and by the right of superior strength they devour us. But that is only because we are not ourselves, because we are not individual centres of life, because we have abdicated the sovereign throne of our own spirits to which we were rightful heirs. And such influence is always evil. I do not mean that it is necessarily evil in its character, but that it must be evil in its effect. It is evil merely by the fact that it is passively endured and not actively challenged. It is the cause of all that dyspepsia of the soul from which the weak chronically suffer, that burning pain of a foreign substance in the inner life undigested, unassimilated, or that weary lassitude of the spirit under a burden which oppresses it and rebukes its power. The great danger of life for most of us is not what we call evil influences. It is the weakness which passively submits even to good influences without being able to make them its very own, without being able to digest them into the living nourishment which would transform weakness into strength.

There is no problem fraught with such terrible and momentous issues as that of the training of the young. It is so easy in our concern for their moral development to impose ourselves upon them. It is so hard to refrain from doing it. But at all costs we must learn to refrain. We must learn that moral development depends, and depends entirely, upon spiritual development, and that spiritual development means exactly what it says, the development of spirit, of a free centre of living activity, which can more and more be trusted to itself, which can more and more be trusted to challenge and to prove every influence which it is destined to meet. And the same holds good for all the moral weak-

lings of our human society. We tend too much to-day to the too easy method of coddling and pampering the weak in their weakness, till it becomes inveterate and irredeemable. It is indeed well that we should be seeking, as I believe we are more and more, to bear one another's burdens, especially when those burdens are so unequally and unjustly distributed as they are to-day. And it is well without any qualification that we should seek with all our might to impart something approaching justice into the conditions which determine the burdens to be borne by each. Yet we must learn that in the last resort we can only bear the burdens of others by helping each, in so far as we can do it, to the acquisition of the strength which will make his own burden tolerable.

For that surely is God's way of dealing with us. He in His mercy has made the human spirit impregnable to mere external assaults. It is not merely that He does not force it Himself, but that He has made it so that it cannot be forced even by Him. He has not surrounded it by influences of such consummate and unalloyed perfection that it is only necessary for the human spirit to submit to their constraining impress in order to achieve its perfection. For in that case the human spirit would not have been, and could not have grown to be, a living spirit at all. It would have been a mere colourless register of impressions whose moral excellence it would not even have recognised. God's love for men, His Fatherhood of men, is nohow proved more clearly than in the fact that He has made our spirits sovereign in a world of indeterminate influence whose character they have to challenge and determine at every hour. The reality of man's spiritual life is the reality of his freedom. We have been given a world to make in order that we might find the opportunity and gain the power of making ourselves. We have been set to constitute an order outside us because it was our only chance of constituting a spiritual order within. We have been set to seek eternally the truth of things in order that we might gain the desire and the love of truth within. If we had been dumped down in the midst of a perfect world, we should have remained for ever imperfect, or rather we should never have learned the knowledge that lies at the root of all other knowledge and of all growth, the knowledge of good and evil; we should have lain for ever in a lotus-land of the spirit, the creatures of its drowsy and changeless charm. How we ought to thank God for the hardness of life, for its stinging frosts, and its vexing storms, for its rubs and resistances, and even its petty worries! Out of the bitterness of its disappointments and the relentlessness of its refusals the temper of our spirits has been forged. Their endurance, their patience, their strength, their sympathy, all have been wrought through the proof of that refining fire. Not alone to St. Paul, but to every soul that has ever attained to the feeblest sense of fellowship with the Divine nature, there has come that whisper of the Divine voice, "My strength is made perfect in weakness."

And all this leads up to the great secret of our life. We have an original kinship with God. Not otherwise can we account for our power over circumstance, for

the sovereignty of spirit by which we prove and reprove the world, by which we prove and reprove ourselves. We are possessed by something which will not leave us alone, which will not let us rest contented with what we are, which resists the dictation of even the most spiritual forces that surround us, which asserts its own right and its own power to assess the value of all the forces that act upon our lives, which urges us unceasingly to prove all things and to hold fast to that which is good. That something, we know it only too well, is not our ordinary selves. So little is it our ordinary selves that sometimes we grow to think that it is not ourselves at all, that it is only the haunting of some troublesome presence of which we long to be rid. But the mercy of God has decreed that we can never wholly rid ourselves of it, for He has constituted it the final and ineradicable secret of our being, our very selves dimly operative beneath and through all that superficial self in which we ordinarily live. That something is His own nature witnessing in us against our ordinary selves and against our slavish submission to circumstance, witnessing in us to the perfection for which He has destined us, the perfection of conscious and increasing fellowship with the Divine nature. And all the secret of life is the secret of that power pursuing its patient, ceaseless labour in the heart of man. There within is the refining fire of judgment, of correction, of self-accusation, sometimes bursting into the glow which tortures and subdues us to its will, sometimes smouldering to the embers of a dim, unconscious trouble of spirit, but never leaving us mere dead and worthless ashes on the hearth of life. To see how that process of refinement is being accomplished in the constitution of our actual human life would be a revival of our belief in God. To make that process our own, to enter into it, to accept it in and for ourselves, would be to succeed in becoming partakers of the Divine nature.

LIFE, RELIGION & AFFAIRS.

THE DEBT OF RELIGIOUS LIBERALS TO GERMANY.*

By J. ESTLIN CARPENTER, D.D.

THE religious life of Great Britain has been organised for more than two hundred years in groups of churches which inherited in various ways the principles of the Reformation of the sixteenth century. They might differ in their polity—Episcopalian, Presbyterian, Congregational—but they all alike regarded the Bible as the fundamental source of revealed truth. They saw in it an authoritative declaration of the will of God, every part of which was equally divine, and therefore infallibly correct. Even the little group of churches which repudiated all formal creeds as human impositions, professed themselves ready to believe whatever could be proved out of its pages with unquestioning submission. "The Bible," said the commanding voice of the philosopher Locke

(1703), "has God for its author, salvation for its end, and truth without any admixture of error for its matter." It was reserved for another Oxford scholar less than fifty years ago (1861), Dr. Burgon, to declare from the University pulpit—"Every book of it, every chapter of it, every verse of it, every word of it, every syllable of it (where are we to stop?), every letter of it, is the direct utterance of the most high, faultless, unerring, supreme." This was the sphere of revelation; thus had God chosen to make Himself known. The task of religious liberalism has been to test this conception, together with the doctrinal and ecclesiastical systems founded upon it, by the light of growing knowledge and clearer moral insight; to claim for the human spirit the right to examine (without reserve) all assumptions concerning the ways of God to man; to see that the same canons of evidence should be applied to the origins of Israel as to those of Rome; to use the same method in the investigation of the sources of Christianity as in that of Buddhism or Islam; and finally, when historical research has done its work, to gather out of the rich and varied story of religious experience, interpreted by philosophy, new modes of thought and feeling in which the great impulses imparted by the mighty personalities of the past shall still quicken and exalt our life.

This movement really began in England in the latter part of the seventeenth century. Through the writings of the Deists in the first half of the eighteenth century it passed into Germany. There Reimarus and Lessing were to open new lines of historical inquiry; and Griesbach and Eichhorn were to attack the literary problem of the origin and relations of the Synoptical Gospels. The Unitarian philosopher Priestley, the discoverer of oxygen, might at the same time (1782) formulate the task of what he designated the "historical method," just as Eichhorn five years later expounded the function of the "higher criticism." But the religious life of England was absorbed by the evangelical movement. The Universities, in the hands of the Established Church, were equally opposed to enthusiasm on the one hand and free inquiry upon the other. The dread of the French Revolution proved an additional restraint. Archbishop Newcome's work (on the basis of Griesbach) in favour of New Testament revision was met by the dictum that to suggest inaccuracy in the authorised version was almost as bad as holding French principles.

When Herbert Marsh (of Cambridge) returned from Göttingen after studying under Michaelis, he resolved to repay his teacher by translating his Introduction to the New Testament. He concluded the work (1801) with an elaborate investigation into the composition of the First Three Gospels. It was immediately denounced as dangerous, and no one was found bold enough to follow in his steps. It was reserved for another young Cambridge student, Connop Thirlwall, by a translation of Schleiermacher's Essay on Luke (1825), to open new lines of historical inquiry; but the time was not ripe, and the unfamiliar paths remained untrod. Meantime two Oxford scholars, destined powerfully to affect the religious life of

England, were both learning German. Thomas Arnold (afterwards headmaster of Rugby) read Niebuhr's History of Rome in 1825, and made friends with Bunsen in the papal city two years later. The ferment of the new knowledge was revealed in his "Essay on the Right Interpretation and Understanding of the Scriptures" (1831), which he regarded to the last year of his life as the most important thing he ever wrote. The Bible, he urged, must be interpreted humanly, and questions of history and criticism, and science, must not be confounded with Christian faith. So he boldly affirmed (1840) that the Book of Daniel must belong to the time of the Maccabees; its pretended prophecy about the kings of Greece and Persia was mere history, like the poetical prophecies in Virgil and elsewhere. So Arnold became the father of the Broad Church. Very different was the course of Pusey. He studied under Eichhorn and Schleiermacher; he made friends with Tholuck and Neander. He commended Lessing for his services to Christianity, and declared that he had restored the key to the right understanding of the Old Testament as the preliminary education of the human race, while the teaching of Kant had led many to listen to the voice of Nature, the revelation of God within them. The publication of such views (1828) involved him in bitter accusations. It was a youthful indiscretion, and the book was soon withdrawn. Forty years later he was willing to rest the whole fabric of Christian truth on the authenticity of that same book of Daniel, which Arnold, like the Deist Collins a century before, had assigned to the Maccabean age. It is part of the irony of history that his successor in the Regius Professorship of Hebrew at Oxford teaches with unquestioned authority the critical results which Pusey would cheerfully have laid down his life to avert.

More than a generation was, in fact, to elapse before any real advance was possible. The Anglican church, torn with the strife of the Tractarian controversy, and still in the grip of Biblical literalism, could pay no heed to Strauss or Baur. The universities turned away from all discussion. The Evangelical Nonconformists had then no scholars who could grapple with the new problems. The Unitarians were fearlessly teaching the documentary theories of Genesis, and the composite character of the book of Isaiah. Their boldest voice brilliantly expounded the Tübingen principles; but they were condemned to an ineffective seclusion without access to the general ear. The awakening shock was delivered just half a century ago (1860) by the famous volume of "Essays and Reviews," reinforced two years later by the inquiries of Bishop Colenso into the origin of the books of Moses. His investigations might be prompted by a Zulu; they might be conducted at the outset by the principles of arithmetic; but they soon outran the limits of the multiplication table, and had to call German scholarship to their aid. The result was to break down all barriers within the Church of England against free inquiry into the sources and history of the Scriptures, and a new era of study was begun, when Germany taught us to understand our Bible.

* Read at the Congress of Free Christianity and Religious Progress at Berlin on Monday, Aug. 8, 1910.

The turn of the Old Testament naturally came first, and in the glowing pages of Ewald, on the lives and writings of the Hebrew prophets, we saw them presented no longer as the mechanical organs of supernatural prediction, but as the agents of a mighty providential purpose, the training of Israel as the depository of the loftiest truths concerning God and man. His construction of the Mosaic age might be erroneous; his judgments might be often fanciful and arbitrary, his historical method defective. But in England he rendered us an inestimable service. He treated the whole story with a kindling enthusiasm as part of a vast divine process—what Augustine had designated the education (*eruditio*) of the race; he redeemed criticism from the reproach of unbelief; he conciliated scholarship and faith. So the way was prepared for the next advance by which Reuss and Graf came to their own, and the modern view of prophet and priest and psalmist was established. When Wellhausen contributed the articles on "Israel" and the "Pentateuch" to the ninth edition of the *Encyclopædia Britannica*, the peaceful victory of Germany in this field was complete, and the real significance of the great religious development enshrined in the Old Testament became the common property of the English-speaking peoples.

Of no less moment has been the progress in the study of primitive Christianity. It is true that the hesitation has been greater, and the advance more slow, for the issues are graver, and the end is not yet. The first *Leben Jesu* of Strauss, though admirably translated by the woman of genius who chose afterwards to be known in the sphere of fiction as George Eliot, left no general effect on English thought. The atmosphere in which alone it could be understood did not exist. For a similar reason the researches of Baur were long ignored, and the few who showed any acquaintance with them fell under grave suspicion. But little by little they began to produce an impression which could not be evaded. The brilliant and witty writer who combined the genius of a poet with the keenness of a critic, Matthew Arnold, set himself to popularise the questions connected with the Fourth Gospel in language and by methods which all could understand. The group of Cambridge theologians vigorously controverted the extreme forms of the Tübingen scheme, but they could not restore the older view which had maintained the harmony of the Four Evangelists. That the Pauline epistles are the earliest products of Christian literature; that the Synoptic Gospels present different aspects of the person of Jesus, and have not been unaffected by the circumstances of the Church out of which they emerged; that the Fourth Gospel contains elements due to later interpretations of Christian experience, and, whether of apostolic origin or not, can no longer be regarded as literal history—these results are familiar to teachers of all schools. The Anglican scholar still says (with Prof. Sanday, of Oxford) that he "agrees more with his own countrymen," but he also admits that he "learns more from the Germans." From Germany came the idea of systematic exposition of Biblical theology, whether

in the Old Testament or the New; from the same source also came the conception of the history of doctrine, which revolutionised Church history. Even before the days of Darwin the application of the historical method had made it clear that no great religious personalities could be independent of contemporary conditions. Their message must be couched in the language of their own time; they must begin from the thoughts and hopes and expectations of their countrymen, however much they may expand or transcend them. The English student welcomed the translation of the works of Keim or Schürer or Hausrath, not only to profit by their splendid industry, their comprehensive erudition, but also to realise—what is much more important—the manner in which they seek to envisage the whole complex phenomena of the age, first of Jesus, and then of the early Church. Whatever may be the ultimate significance of the person of Christ, he cannot be severed from the race to which he belonged, or the land in which he wrought and taught. The long series of studies in the life of Jesus which Germany has produced—the witness of so much toil and courage and devotion—is only imperfectly known in England. But its latest developments, aided by the eschatological studies of Dr. Charles (himself starting from Dillmann's *Henoch*) are now arousing serious attention. The student of to-day is compelled to face problems from which twenty, nay, ten, years ago he turned away. The energy of new methods is at work; and the schools on both sides of the North Sea are learning to understand, if they cannot wholly share, each other's points of view.

The process which I have thus roughly sketched has completely changed the conception of Revelation. The old controversies about inspiration are silenced for ever. Slowly but surely the authority of the Bible as a body of supernaturally communicated truth has passed away. Divested of claims which it never made for itself, it stands forth as the supreme witness of God's ways to man, the guide and helper of our religious life. But the believer no longer seeks the foundations of his faith in external sanctions. The bases of trust have been shifted from historical events known only by testimony to the constitution of human nature itself. On this path, also, Germany has led the way. In the long roll of her famous men of letters, theology, and philosophy, there are names which do not perhaps count for much in the eyes of the ordinary Englishman. But from Lessing and Kant, through Herder and Fichte, Goethe, Schleiermacher and Hegel, influences have proceeded which have profoundly modified British thought. They were the promoters of that *Aufklärung* which Kant had heralded in 1784. True, these lofty thinkers needed interpretation in a language which Englishmen could comprehend. The German accent of Coleridge and the stormy voice of Carlyle were at first almost equally strange. They were pioneers in fields which our later teachers began to tread with surer foot, and liberal theology learned to call the philosophy of religion to its aid. Whether the ultimate secret lies in the moral idealism of Kant, or in Schleiermacher's consciousness of dependence, or in the

evolution of spirit as expounded by Hegel—to say nothing now of more recent speculation—the meaning of the whole movement was not obscure. It was an appeal from authority without to a process within. It sought to relate man to the world about him, and to the powers implanted in him yet transcending him. It found in his own nature, in the correspondences of reason and the surrounding scene, in the imperative of conscience, in the sentiments of awe and reverence and love, the witness of a divine origin, and the open way to the fellowship of heaven. That which seemed lost when the miracles of the Bible could no longer be accepted as historical guarantees, was now restored upon a universal basis—the mind of man, the interpretation of the order of the universe, and the ideal ends of life. Here is that which makes the great prophetic voices of the past intelligible; here is a sphere of experience, nurtured chiefly under the guidance of the Church, which enables the believer to respond to the highest impulses of Christian teaching, and apply the truths and principles of Jesus to fresh conditions and new social forms.

We stand in fact at the beginning of a movement which is sometimes designated the New Reformation. No single personality, indeed, is its begetter. It does not bear the stamp of an immense and powerful individuality; it has had no Luther. But it has been prepared by many influences, as the progress of science beyond the range of Biblical study has annexed new fields of knowledge, and explored fresh territories of thought. The whole history of religion now lies open to it. The English pioneers of Sanskrit learning, who first gained access to the treasures of the East, were too busily concerned in making known their contents to realise their full significance, while the dogmatic restraints which encumbered English theology no less withheld students at home from appreciating their value. It was the persuasive voice of a German scholar of genius, Friedrich Max Müller, which won British ears to respect the prayers to the Heaven-Father in the ancient Vedic hymns. When, under the sanction of Stanley, Dean of Westminster, Max Müller lectured a generation ago in the Jerusalem Chamber, within the precincts of the Abbey, on the teachings of the early Hindu seers, it was no longer possible to isolate Christianity as God's sole gift to the world, or to ignore the wider scope of the history of religion. In diverse tones and struggling utterance mankind has sought to frame some conception of the Infinite, and the long procession of its philosophies and faiths testifies that God has in truth never left Himself without a witness. The debt of modern liberal theology in Great Britain to the patience and scholarship, the poetic insight, and the true piety of Max Müller, cannot be estimated too highly. The philosophy of religion must never cut itself adrift from its historical development. One of the foremost of recent German scholars, the late Otto Pfeiderer, a member of this Congress from the beginning, taught us that the enduring constructions of thought must ever rest upon the actual forms and phases of experience.

And now in this vast field where anthropology claims its place with the associated

study of psychology, at the basis of the immense pyramid of the theological sciences, we have begun to learn from Germany the lesson of the fearless pursuit of truth which is the first condition of all progress. A year ago it was my privilege to hear Dr. Harnack, who is honoured in Great Britain hardly less than in this country, express the earnest desire that this community of labour may endure. In the Bible we all alike recognise the historic foundations of our spiritual culture, which Germany has done so much to enrich with illustrious example, with noble philanthropies, with a poetic hymnody and exalted musical creations. Here are the links of common faith and work. May the ties that are thus formed in the spirit of Christ be of lasting value for the maintenance of peace and goodwill among all nations.

THE FROZEN IMAGINATION.

ENTERING an infants' school at the age of five, commencing as a teacher at the age of 15, and pursuing that humble but useful office for a quarter of a century, serving as a member of a School Board and the Education Committee of a town council, and so on till last April, I have gained, in these fifty years, no small insight into the soul of the common schools of England, as well as gleaned a fair knowledge of the spirit of the Sunday-schools. On a review of my experiences, I conclude that the prime defect of our educational system consists in the inadequate character-training, and the second leading defect in the failure to evoke imagination. More shortly, our first necessity is moral education; the second, art. I say this in full view of the claims of science, so earnestly urged by Spencer and Huxley and their school. The true order of precedence in the aims of education, however, is as follows: First, moral; second, artistic; third, scientific; fourth, practical; or, in more popular phrase, the good, the beautiful, the true, the useful. Of the most important of these aims I do not desire to speak specifically, but rather of the second, that is, of the sphere of imagination; though I shall bear moral education in mind all the time.

I will say at the outset that I go dead against the opinion that the modern school is liable to softness, and its crying need is bracing self-reliance and hard endurance. Assuredly, we want bracing self-reliance and hard endurance, and life sooner or later makes the demand for such virtues very heavily, and the mass of mankind responds. Our schools rather fail in creating an interest in life and nature, and interest is the child of imagination. The imagination of the ordinary mind, capable of much fertility and expansion, is frozen by its environment and our inexpert educational methods. I am appalled at the dulness of our lessons in arithmetic, reading, geography, history, art, and science. On arithmetic I have often meditated; and I have watched scores of teachers at the subject, and I sorrowfully assert that it is the source of very much mental suffering to millions of children who ought to be gladdened by it, and that, in many cases, it actually deadens the

reasoning powers. Geography and history, replete in the possibilities of human delight, are dreary and mechanical, while art is narrow, and science colourless. Of course, I refer to the average, and, to show what I mean by finer types, I will single out for praise Mr. Cross's school at Narborough-road, Leicester, and Miss Florence H. Ellis's school at Warley-road, Halifax, both of which are well worth visiting.

Art, in its complete significance, comprises poetry, poetical prose, drama, elocution, music, painting, carving, pottery, and architecture, with its accompaniments of gardens and fair environment. Since obviously I cannot discuss all these points in a page, I will content myself with considering poetry and its allied arts. But I may, in passing, remark that to every child, Italy should mean a knowledge of copies of the works of Angelo, Raphael, Botticelli, and the like; France should mean, amongst other suggestions, the music of the Marseillaise (and, in secondary schools, the words); India should mean an ample picture-gallery of her temples and glorious monuments; Japan and China should mean the exquisite pottery and charming pictures such as may be seen in the British Museum Ceramic department or Print-rooms. That is to say, such elements of beauty should form a part, and a main part, of the teaching of geography, and even history. I am half-inclined to apologise to enthusiastic Free Traders and Tariff-reformers for a proposition which puts their precious figures in a subordinate rank, but, on behalf of much-enduring childhood, I adhere to the principle of art before utility.

It was a good first step when Matthew Arnold introduced systematic poetic recitation into our elementary schools, but this sphere of imagination requires indefinite extension. We still begin at the wrong end. We present poetical passages to be learned by rote, and then affect to explain them, whereas we should first display the material of the poet and subsequently encourage the learning of his verse. The stories of Achilles, Hector, Troy, Ulysses, Polyphemus, the Sutors, and the rest should come first; and appropriate selections from Pope or Chapman later. So with Æschylus, Virgil, and their compeers. Every child should know Dante's "Divine Comedy" in simple outline before taking up Euclid, chemistry, or trade-apprenticeship. When I have spoken to meetings of working-men, or taught history to a class of working women, and found, on putting questions, that not one had read Carey's "Dante," or a book of "Paradise Lost," I was not surprised. For a lengthy sojourn within school walls made me aware of the polar frost of the children's imagination. They were drearily "doing sums," when they ought to have been having sight of Proteus rising from the sea, and hearing old Triton blow his wreathed horn. The neglected poem of the "Lusiads," by the Portuguese national poet Camoëns, is unknown to most teachers, though it furnishes a singularly interesting idealisation of geographical exploration.*

In thus arguing for poetry, I have, of course, implied the teaching of mythology. In mythology we possess an almost in-

exhaustible treasury of human interest and instruction. The observation applies not only to the supremely beautiful myths of the Greeks (that of Demeter and Persephone, for example), but to the myths of India, China, Japan, Arabia, Egypt, and the American Indians. Mythology insensibly merges into folk-lore. When I was a Board School teacher I never mentioned folk-lore, and never told a folk-tale, and, indeed, hardly knew that such a store of religious and dramatic expression existed. I know better now, and count it a good deed done when I can bring the gleam into children's eyes with a legend from Lafcadio Hearn's Japanese volumes, or a whisper of Druidism and enchanted castles from the "Mabinogion." I care not what academic professor or school-inspector contradicts me, but I maintain that it is more important to a growing mind to hear the story of the Nibelung Treasure than the list of the German states, and of more consequence to follow the fortunes of the hero of the "Ramayana," than to draw a correct map of the Ganges. No child should be able to turn a school-globe on its pivot without experiencing a host of joyous recollections—Scandinavia and the sagas; the Mediterranean and the wanderings of Odyssey; America and the legends of the Iroquois; Persia and the heroic exploits of Rustem; South Africa, and the quaint tales of Basutos.

Above all (and here I return to the original position), religious and ethical instruction should be invested with beauty. When Wordsworth addresses Duty as "Stern lawgiver!" a certain school of moralists appear to bask in the coldness of the epithet, and they communicate appropriate shivers to the poor children. But Wordsworth's context genially thaws their frost—

Stern law giver! yet thou dost wear
The Godhead's most benignant grace;
Nor know we anything so fair—
As is the smile upon thy face,
Flowers laugh before thee on their beds;
And fragrance in thy footing treads.

On the strength of the "flowers" and "fragrance," I claim the support of poetry, legend, fairy-tale, folk-lore, parable, allegory, and drama in the work of conscience-building. Teachers who will persist in making admonitions against vice and misdemeanour the chief stock-in-trade of their instruction, should be drummed out of the educational regiment. The Jews knew better when they invented Eden, and the splendours of Solomon; the Greeks, when they invented Herakles, and Psyche, and Iris; the Hindus, when they invented Vishnu and Siva and Savitri; the Christians, when they invented the Gospels and the Saints' Calendar. For all these poetic devices, and the immortal epics that evolved from them, were affirmations of the educational truth that the soul of man is nourished by the riches of the imagination rather than the dry bones of precept and ethical menace. Religion has had difficult battles to wage against the irreligion of the dogmatists. Among its coming battles is a struggle which will be victorious, to reveal goodness in forms of beauty to the soul of the child,

F. J. GOULD.

* In my "Conduct Stories" I have sought to adapt the story to the child-mind.

ALONG THE ROAD.

It chanced to a certain tourist, some years ago, that he found himself walking on a remote Irish road, very early of a summer's morning. It was young summer, too, as well as young day. Everything was filled with bounding life. The wayside grass, the trees, the flowers, still glittered with dewdrops of the night, like a young beauty equipped for conquest. Nothing rare in all this, of course, it can be seen any similar morning, if you choose to get up in time. But if you don't as a rule, the sense of solitude may prove oppressive, the silence may be disquieting (if an apparent contradiction of terms will be pardoned!) even although, as in this case, it be broken by larks pouring back from giddy, unseen heights upon the earth they have just quitted, their enraptured joy; though, from behind the hedgerow, cattle may be heard, moving deliberately across wide pastures munching juicy mouthfuls as they pass. How crisp and cool the air is! lovely, and living, but apart. An untried world lies around, breathing mystery, enchantment. It made this traveller feel very small; salutary, no doubt, but discomfiting. He would like to find himself. Nothing wiser suggested itself than to take a seat on a handy bit of broken wall and fill a meditative pipe. As if a charm had acted, he became aware just then of another sound; slight, slow, intermittent, as if something were moving close by, with difficulty.

What could it be? Amid so much young, lusty life, the hesitating pit-pat was uncanny. The traveller crouched out of sight behind a bough that hung low, and watched the bend of the road, from beyond which the sound came.

There crept into sight a human figure. It was a distinct relief, to be sure that it was, not one of the Sidhe, but a man that drew near. He carried a small bundle, and leant upon a stick. As he came closer, he showed himself indeed to be of an unearthly thinness and pallor, with hands almost transparent, and eyes of the faintest blue imaginable. But there shone through him a very agreeable, manly light; one might even say, a glow of content, yea of courage, that were astounding, from a source so frail.

"God save you!" said the tourist; as is fitting.

"God save your Honour kindly!" came the reply, as he stopped, but stay! does that word adequately express the cessation of motion so painfully slow as his? recalling the description of a donkey: "It's a lingerin' death to have to do wid the likes of her!"

"'Tis a beauteeful morning in the month of June, so it is, glory be to God!" said the apparition.

"You're out early!" remarked the traveller.

"Ay am I! Sure there's nothing in this earthly world more grander for the health, nor the airy morning air!"

"Do you find it so?" somewhat brutally.

"Sure what else keeps me 'in it' at all at all, after what I'm after coming through?"

His face grew shadowed; he pulled off

a shapeless hat, and looked up, with moving lips.

When he replaced his *caubeen*, "Come over here; there's room for us both! and have a fill!" and the gentleman held out his tobacco pouch to the other wanderer.

"Well, I thank ye kindly; if it's not making too free..." and when he was slowly drawing comfort from his short black dudeen, "I b'lieve it's what I'd be better without it! but what odds, when I get it so seldom! And never, I may say the like o' this, since the young lady died that used to keep the pipe going for me! Many's the time I tould her that I'd be praying for her in Paradise; and now she's there before me, hanging out of that tobacco and other little comforts she used to get for me, God shadow her sowl there, I pray! Amen!"

"And how is it you're here at this hour?" said the tourist, meaning thereby to show a kindly interest. But from the poor man to him, it might have seemed just cheek. The poor man accepted the position, without dreaming of resenting the familiarity.

"Just making me way I am, to a 'stopping place' I have a piece off beyant the bog there."

"I see, you have your house there?"

"My house? Lord love you, Sir, what house have I, or what would I do wid the like? No, I just stop here or there, wavering about among the people, according to where I'm making for. There's some of the big houses does be very good, but I wouldn't wish to be too troublesome; I'd sooner to let the road cool, nor to be going too often to them. And in weather like this, what delay have I for a bed, only lie out all night at the back of a furry ditch; or the butt of a hay-cock does be very snug. Catch cowl'd that-a-way? Sure, isn't that how the tinkers lives? and whoever heard of them being sick? and moreover, they'll tell you that if ever they sleep under a roof, the strin'th goes from them! Would you b'lieve that, your Honour?"

His Honour could believe most things; and then he asked,

"But in the winter? or wet, cold weather?"

"Well, I do stop with them people beyant; thruppence a night, and a very qu't dacent sort they are. Herself is a big helpless woman; was at service in her young days, and never good for much since; but agreeable in her way of going on, and Himself the same, and makes you snug, always has a good fire there. What sort of a room have I? Why, God help you! there's only the wan room in it! No, but I have a little corner to meself there, and a bilin' kettle to wet the sup of tay, and if it's a thing that they're too 'throng' at night, I just take a stretch outside in the little shed..."

"How do they live? What means have they?"

"Well, Himself is middling aged; it gives him all he's able for, keeping the roof mended and looking for the support of a little pig he has."

"It's a poor way for you to be! Wouldn't you be better off in the Union?"

"The Union!" he paused, then, taking off his hat. "That I may never do God a wrong turn but I'd liefer die on the side

of the road! No," more calmly; "that'll be the last!"

"But how is it you're living like this?"

"Well, I'll tell you! It was off in Manchester I was working when I lost me health; the fluff and smell of the mesheens, the doctor said, that done me up. And what has a poor man, only his strinth, and when that's gone, who wants him? So I was in hospital for a while, and then the doctor said he could do no more for me, for I was in a decline, and for I to go home and drink milk and live in the fresh air; but not long I'd be 'in it!' I suppose he'd hardly believe when he said that word that I'd think it hard to die, though I have to go look for every bit I put into me head. Well, they ped me way back; but I was gone thirty years! and some of me friends were gone to America, and more were in the ould churchyard. But still there's a gay few that remembers me yet out of the ould times, and that'll give me bite or sup of whatever's goin', and a seat by the fire, when I turn in to them. And when the cough isn't too bad with me, I'll play at the cross-roads of an evening, for the boys and girls; and it would do your heart good to see the jigs and setts they do have! Out late and airy I do be; out with the first light, to gather a few sprigs for the fire, or carry in the sup of water from the well; or go to the shop... I'm bandying off now to where I've a few ash-quicks; I want one of them... a man I'd wish to bring one to... he lives at that fine place you just passed; oh, a heart as big as a box he has, and never passes without reaching the hand to me... but now I'll not delay you with any more of me ould chat... Och, what's this for at all at all, and more tobacco! Are you keeping e'er a fill for yourself, Sir? Well, I'm made up in earnest now! and I'm thankful to your Honour! But it'll all be before you, and you'll be the better of it, with the Man that's able to bring you from death to Life Eternal! and I pray I'll meet you there, though I'm only a poor wandering man, on the Shaughraun (stray), as you see!"

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

THE SOCIAL PROBLEM IN THE VILLAGES.

SIR,—Owing to absence on a holiday, I have not seen, before this, Mr. George F. Millins' article in THE INQUIRER of the 6th inst. I am therefore somewhat late in sending my comments on his remarks.

I entirely agree with him that land should be owned communally, and it is the communal ownership introduced under the Small Holdings Act that is to me the most valuable feature of that law. Further, all independent students of the subject agree, I think, that peasant proprietorship has many great evils, and should be opposed. But, on the other hand, if and when we cannot get state ownership, we shall do well, in my judgment, to create

through co-operative effort a modified system of communal ownership, with tenant cultivators, on the lines set out in my last article.

Although my experiences do not confirm what Mr. Millins says about rural labour, I hesitate to state that he is wrong, because I imagine that he is dealing with conditions that prevail in parts of the country with which I am not familiar. I have no doubt, however, that so long as the agricultural labourer is paid less than any other skilled worker in the country, there will be a certain shortage of labour. A legal minimum wage might possibly deal effectively with this difficulty, and would probably result in improving the quality of labour.

As to the relative value of large and small farms, it is clear that the nature of the crops you are cultivating is the principal factor in determining this question. In recent years, I believe I am right in saying, that farms over 300 acres have diminished in number, whilst farms between 50 and 300 acres have for some time been increasing.

Small cultivators are now again increasing slightly, and if supported by co-operation, have, I feel certain, economic advantages in market gardening and similar occupations over the larger occupiers. Even if this were not so, we need not allow ourselves to be enslaved by economic theories. We can encourage the small holder on the ground that his independent life belongs to a type that is of more value to the State than the labourer employed by the large farmer at a sweated wage.—Yours, &c.,

MONTAGUE FORDHAM.

5, Henrietta-street, W.C., August 20.

BOOKS AND REVIEWS.

JESUS IN EGYPT.*

MR. T. R. GLOVER, in his proface, declares his object to be "to see the Founder of the Christian movement and some of his followers as they appeared among their contemporaries." And with almost one accord the readers of "The Conflict of Religions in the Early Roman Empire" have fixed upon the chapter entitled "Jesus of Nazareth" as the most impressive contribution of Mr. Glover to his professed purpose.

In reading some of the attempts to reconstruct the biography of Jesus, I wonder whether their authors have been duly trained in biography. The comparison of what is written with the authorities upon which we must build is the test of truth when we are dealing with modern persons who have lived near our own time. One thing that may be learned from such a training is that the tradition of a life is rarely on all-fours with every verifiable fact. I am speaking now of inquiries which I have followed out about persons who have died within the memory of the living. The effect of such inquiries upon me, however, has been to attach more respect to tradition; not in the sense that

tradition can guarantee the certainty of isolated events, but because tradition points out the way along which inquiry may profitably be pursued.

Now there is a passage in the "True Word" of Celsus (the assailant of Christianity, who was refuted by Origen) which affirms that Jesus worked as a hired labourer in Egypt. Before this statement is rejected, we ought to take note of several circumstances which may cause us to hesitate. Paul lays great stress upon his imitation of Jesus, and the life in the wilderness which Paul lived for a time after his conversion may help us to understand the travels of Jesus. Paul obeyed an inward monition, which he identified with a divine call: "Forthwith I conferred not with flesh and blood, but went into Arabia." Arabia stretched from the north-east of Palestine to the east of the Nile Valley, that is, to Egypt itself. Indeed, that part of Egypt which lies between the Nile and the Red Sea received the name of Arabia. Here the Jews had founded a second temple at Leontopolis, close by the ancient On. And they were so numerous in Egypt as to occupy, in the time of Paul, two whole quarters of the city of Alexandria. Hence the intercourse between Egypt and Syria was very considerable. The merchants, the travellers, the thieves, the inns of the parables, are faithful reflections of the commerce between Egypt and Syria, between the Jews of Egypt and the Jews of Syria and Palestine. Do the parables record the travels of Jesus in these regions? There would be no ground for surprise if they did.

Jesus lived in the midst of thriving commerce and speaks with the accents of one who not only saw its limitations but recognised its grandeur. He could watch the tax-gatherer and the merchant and the large farmer accumulating wealth until they seemed almost to possess the whole world. These pictures—concentrated with unparalleled art in the imagery of the parables—were no impromptu sketches. There were the outcome of a rich experience to which travel contributed its indispensable part. The Son of Man had not where to lay His head. Such is the reflection of the wanderer, not of the stay-at-home. Those mysterious years which preceded the ministry of the Galilean prophet were not spent at Nazareth without interruption. Jesus Himself draws the veil which hides His past. When the kingdoms of the world were presented to Him in the temptation, He saw in a flash those roads and landscapes, those inns and cities which He had traversed. The power which in His wanderings He exercised over those whom He met, His *bonhomie* and tact are curiously reflected in the life of Ignatius Loyola. The career of the Spanish saint shows the reality of the temptation which presented itself to the mind of Jesus. It was not impossible that Jesus should have founded an earthly empire far greater than that of the Company of Jesus, if He had employed the methods of Loyola. But the time for those methods was not yet.

Ignatius wrought upon a world which was in name and largely in deed a Christian world. He set out to conquer the changed order by its own weapons. If the world was falling under the spell of the renaissance, he would employ the weapons of

the renaissance: scholarship and knowledge of human nature. To the Founder of the Christian religion, however, there was a world to be born again. But for this very reason it was impossible to use the means of the dying world; the material forces which had passed from the hands of an Antony to those of an Octavian. And while Jesus recognised the authority of Cæsar as symbolised in the image and superscription of Cæsar, He also marked off the province of Cæsar from the divine province. We must not forget that the transition from the Roman Empire of Augustus to the Christian Empire of Constantine was also a transformation. Hence the kingdom of Jesus was not "of this world"; the world of Rome culminating in the worship of the Emperor's genius.

In the wanderings of Jesus, he came into touch with the Greek mind. Of this part of his experience the Fourth Gospel contains the record. So much at least may be granted, even if the original sayings of Jesus are so much overlaid in the Gospel as to be no longer distinguishable. But if we compare the simplicity and practical character of the Gospel with the contemporary writings of the neo-Platonists, we see at once that Greek thought was not merely borrowed by Jesus but assimilated and transformed into something better. We can compare the fourth Gospel with contemporary Egyptian writings. On the one hand there are extravagancies and absurdities of thought and expression which, passing under the high names of mysticism and gnosticism, betray the ignorant and raving phrasemonger. Such were neither the teachers nor the disciples of Jesus. On the other hand, Egypt has recently broken the silence of Christian origins with sayings not all unworthy to be ranked with those of the Gospels. The apocryphal Gospel according to the Egyptians has been added to by the famous Logia, until it is no mere shadow. A well-known tract of Egyptian origin, the Poemandres, or "Witness," contains traces of the Fourth Gospel, the Gospel according to the Egyptians and the Logia. With the help of the Poemandres we can transport ourselves back into an Egypt which was assimilating the Gospel to itself; we can almost pass behind the barrier and see the ideas of Plato welcomed by Jesus as a vesture of the eternal truth which spoke in his consciousness. It is incredible that a mind so alert and a spirit so genial as that of Jesus should have reached thirty years of life without coming into touch with the living thought of Hellenism.

Mr. Glover says some charming and true things about the friendships of Jesus. The Fourth Gospel is the record of the friendship of Jesus and John. And although the author of the Gospel may have written at one or even two removes from the direct recollections of John, it is unreasonable to discard from the portraiture of Jesus traits so intimate and characteristic as those which impressed themselves on a friend near and faithful. The Fourth Gospel, therefore, may be taken as a revelation, perhaps faint, of the mind of Jesus as it was before he declared himself to his fellow countrymen.

F. G.

* The Conflict of Religions in the Early Roman Empire. By T. R. Glover. London: Methuen & Co., 1909.

THE URGE OF THE WORLD.*

THE doctrine that all human activities not only arise in the course of the struggle for existence, but have merely a survival value, has too long dominated modern thought. It is refreshing, therefore, to find a writer who is convinced that this explanation is insufficient to account for our higher activities, and who maintains that they have intrinsic value apart from any aid they may render in the struggle; above all, when the writer is able to defend his position by forcible arguments, and with a delightful style.

In a very striking and original book, in which the reader is charmed by the subtle suggestion of ideas of far-reaching significance, entitled *The Ascending Effort*, Mr. Geo. Bourne argues that, although it is unquestionably true that most of our ideas arise in response to the environment, and aid the survival of the individual, this is not true of all. Human energy, in men and races under favourable conditions, is not exhausted in these reactions to stimuli. There is an overplus of energy, which finds an outlet in activities engaged in for their own sake, because in them the individual satisfies his yearning for the free and unconstrained expression of his desires, and the development of potentialities not called forth by the struggle for life.

The free play of sensation, thought, and emotion in the individual, the family, and the race gives rise to those subtle preferences which constitute that indefinable something we call taste, and that desire for harmony of feeling and action which is known as conscience. In play, in the crafts, and finally in art, we see forces in action which, moving in comparative freedom, yield only such submission to the environment as is necessary to their own ends of free expression or elevated emotion. This submission to external conditions called technique is of value merely as the means of evoking those ideas which thrill us with delightful emotion, and express our deepest longings. We thus set up a standard of "fitness" quite different from that which aids survival, viz., fitness to our own desires, and to those inherited instincts of the race which constitute our inward life. This standard not only differs from that which rules in the struggle for existence, but is often at variance with it. Instead of submission to the conditions under which we live it counsels revolt against them. It would "remould" things "nearer to the heart's desire." Not what is, but what should be, is its norm! "As a consequence, we have two strongly contrasting sorts of idea, connected with the different kinds of fitness. Those ideas formed under natural selection, in answer to the problems set by environment, are more or less of a necessity. Little choice of ours goes to their formation; we acquire them in the ordinary course of life"; they are "ordinary ideas." The others, on the contrary, are "choice," because we select them ourselves. Survival is quite possible without them; and if justification of them is required, it must not be sought for in any external circumstance, but in the "push of the organic life," resolute to achieve its own desires. Choice ideas are, as it were, a challenge to

our environment; the first step in the advance, when we abandon that prudent conservatism of animals, whose highest ambition is to live securely amongst things as they are." Choice ideas are "ideas of what we like," and thus there is in them "something with emotional force in it—alive, pushful, quickening to the pulses."

We long for these ideas charged with an emotion which is the enlargement of our being, yet we live for the most part under the sway of ordinary ideas; and even if we are engaged with scientific ideas, these need the vitalising breath of choice ideas to make them effective. In Shelley's words, we want "to feel that which we perceive, and to imagine that which we know . . . we want the generous impulse to act that which we imagine."

To awaken "choice ideas" with a vividness and intensity sufficient to raise us above the burdens or trivialities of life is the function of Art. By the witchery of subtle combinations of colour and form, of chords and sequences of tones, of the sounds, the associations, the meanings and symbolism of words, the artist and the poet create for us beautiful realities which kindle in our souls the "choice ideas" which inspired them, and thus they free us from that "necessity which binds all beings" and lead us into the realm of free and noble creative power. Here we find at once the truly human life, and the well-spring of human progress. "Every choice idea," says our author, "adds to the momentum of progress. An animal or a man with none but ordinary ideas may notice with indifference the din of our streets, the unlovely advertisement hoarding, the infected squalor of the slums, horses overdriven, luxury and drunkenness, neglected children, the daunted faces of the underfed and the insolence of the overfed, the whole far-flung exhibition of poverty and riches in which natural selection permits the European races to survive; but whoever forms a choice idea related to any of these matters thenceforth loses his equanimity in that direction at least, and is in imminent danger of becoming a reformer."

In this "urge of the world" we must recognise the great life-current bearing us onward to fuller and nobler life. What a revolution might be effected could the world only realise the meaning of beauty, "this exactness of sense impressions in which the organism finds delight. And a really prudent people would be greedy of beauty. They would know the advantage of spending their own short lives amidst things and places where the continuing life of their race might feel at home too." Choice ideas must be woven into the tissue of our everyday life, of our science, of our philosophy. So would they permeate our minds and issue in a "choice outlook" which would be the heritage of the race, for this "does not die, cannot be permanently argued down, rises up afresh from persecution . . . for inasmuch as it is in touch with the hereditary ideas of the race, and has limitless years before it." And yet more, the choice outlook implies a faith in a power which, through man's ascending effort, is creating a larger, freer, and more beautiful life.

"With an environment like ours—an environment of unseen processes that break upon us in the realities of shining

cloud, and mountain and valley, and all the enigmatic charm of animal and vegetable life—it is rather hard to believe that man's existence is doomed by an inexorable fate to be sorrowful and ugly. Still less easy is it to believe so, if man's own organism is appreciated, inhabited as it is by a power which, from the remotest ages, has not ceased to put forth in him delicate organs capable of understanding and loving these environing things. To that power we owe our service. Passing hereditarily into ourselves, its tendencies towards a fitness of its own are the sources of our character; and their advance is progress; and art and science working together to promote religious outlooks are the best means at our disposal for helping on the advance." Such is the conclusion of a book which will be a source of inspiration and of delight to all who value choice ideas, and germinal thoughts expressed in language of subtle delicacy and beauty.

MAURICE ADAMS.

THE SPIRIT OF OLD JAPAN.*

ONCE in a while it is good to leave the bustling highway of modern commercial life, and to forget the boast of progress and the gospel of "getting on." Once in a while it is good to remember that beauty and faith still abide in quiet places among simple-hearted people, especially in the East, and for this reason we owe a debt of gratitude to Mr. Hadland Davis, who has sought to interpret for us the vanishing spirit of old Japan in a collection of short stories full of the perfume and poetry of the land of Nippon. Some of these tales are really beautiful, not the less so because the author's reticence is as marked as his feeling for colour and the mystery of life. A word too much here, a phrase too explicit there, and the evanescent charm that is born of laughter and tears and falling cherry-blossom would be ruthlessly destroyed. But Mr. Davis has unveiled the face of love and sorrow with a tender hand that often hesitates, and he treads about the old Buddhist temples as quietly as the gentle-hearted priests he is so fond of describing.

Life in Japan, even now—at least among the villages and rice-fields—is as full of pathos and renunciation as it is in other parts of the world, where the doctrine of Karma is almost unknown; but probably nowhere else is the way of self-sacrifice made so fragrant with flowers. The love of nature moves the Japanese as nothing else save devotion to their ancestors can do, and even when the mother who has lost her child drops white pieces of paper like petals inscribed with prayers into the river, her torn heart is consoled by the thought that the beautiful god Jizo has taken her little one to a lovely garden, shaded by blossoming trees, where children laugh and play for ever. The women themselves have the grace and wistfulness of flowers, and Mr. Davis, like many other writers who are under the spell of the East, is very much in love with them. But his

* *The Ascending Effort*. By George Bourne. Constable & Co. Pp. 228. 4s. 6d. net.

* *The Land of the Yellow Spring, and Other Japanese Stories*. By F. Hadland Davis. London: Herbert & Daniel. 5s. net.

admiration is not superficial, for he realises what some eulogists have not troubled to reveal that the bravest heart may beat under a bright silk kimono, and that a quiet strength of character which is little less than heroic frequently goes with a pretty laugh, and sweet eyes that dance behind a painted fan. The sad thing is that sacrifices nobly made are often carelessly accepted, and it is not only in Japan that hearts break in silence, though undoubtedly the belief that a soul inevitably reaps only what it sows, in one lifetime or another, has much to do with the marvellous resignation which characterises many of the heroines of these Japanese stories.

Quaint—sometimes sinister—fairy-tales and myths are scattered throughout the book, and the veil of dire tragedy is lifted more than once, as in the tale of O-Suki and Izanagi, who meet with death at the foot of Fuji-Yama. The allusions to children are always charming and full of tenderness. Particularly happy is the description of the demure little pupils of Sanzo, the “holy *bozu*,” who “learnt their letters because Sanzo had told them of a great man of old who could write letters on the sky and upon running water. How delightful it would be to paint black strokes on the sky, and send honourable love to the Moon Lady, or to write upon the river at the coming of the iris-bloom!” But it is, after all, the vein of sadness which predominates in “The Land of the Yellow Spring.” There is nothing morbid in it, but the writer can never forget that life has its tears as well as its smiles, and the thought of the eternal mystery behind all being is never far from his mind.

“Muttered the Wave—

‘I cannot understand.’

Answered the Sea—

‘Thy part is to pulse and pass—
never to understand.’

I also, even I, the great Sea, do not understand.’”

ESSAYS IN PENTATEUCHAL CRITICISMS.
By H. M. Wiener. Elliot Stock. 3s. 6d.

The theory is now accepted by many scholars that the Pentateuch is a composite work, containing four main documents, of which the earliest must be dated centuries after the time of Moses, and the latest in the time of Ezra. This theory is the result of the labours of a great number of expert students, in several countries and for considerably more than a century. It has been exposed to severe attack and searching criticism from opponents, and all its weak places have been laid bare. If, in face of this prolonged examination, the theory has commended itself to the judgment of many competent persons as being reasonable and self-consistent, then the presumption is strong that it is substantially true. While on small details there is, and will probably long continue to be, difference of opinion, there is general agreement amongst its supporters upon the main lines.

If anyone thinks that he is able to refute the theory, he is perfectly free to do so. The critics would be the last to complain if someone could show them facts that they had failed to see, or flaws in their reasoning

which they had overlooked. But such an opponent should, first, make it clear that he realises how much he has got to overthrow, and, second, should keep the discussion upon the lines of fair argument without resort to personalities. Mr. Wiener, the writer of the essays collected in the volume under notice, fails in both these respects. His attack is directed mainly against the theory as it is presented by Dr. Carpenter (in the well-known edition of the *Hexateuch*, by himself and G. H. Battersby). If Mr. Wiener had fully grasped the meaning of what is set forth in the brilliant summary which Dr. Carpenter there gives, if he had realised the collective strength of the converging arguments in favour of the critical theory, he would not have supposed that he could overthrow it by the smart debating points which he makes. He thinks that he has cut the ground from under the critics by showing (to his own satisfaction, at least) that the present text of the Pentateuch is unreliable in regard to its use of the two names of God, and that therefore the famous clue which Astruc discovered is useless. That is a matter of opinion; just as it might be a matter of opinion whether a person, finding himself in a garden, had entered by the gate or climbed over the wall. The fact remains that he got into the garden. The critics followed Astruc's clue, and made their way into a spacious region of varied knowledge, which they have thoroughly explored. Whether Astruc showed them the right way is now of very little importance. There they are, and there they mean to stay. Mr. Wiener ought to show, if he can, that that spacious region of knowledge does not exist. And so far he has not shown that, or realised that this was what he ought to have shown.

In the second place, he has not kept the discussion on the lines of fair argument. It is not fair to make insinuations against the honesty of the critics he is opposing. If he thinks they were dishonest, he should say so. He speaks of the “suppressed premises of their case” (p. 7). And on the same page he says: “Accordingly, Mr. Carpenter, who has noticed a few occurrences of Elohim in J (characteristically enough he has not noticed them all), makes desperate efforts to invent subtle reasons which would discount the effect of these passages on the minds of his readers.” Dr. Carpenter can well defend himself, if he thinks fit to take notice of remarks of that kind. Such insinuations are a slur on the good names of Ewald, Graf, Kuenen, Wellhausen, and the host of their fellow workers including Dr. Carpenter, who were not crafty intriguers plotting the discredit of Moses, but seekers after truth with a sincerity as great as that of Mr. Wiener, and with a knowledge of the subject a good deal greater. If they were all wrong in their conclusions, let him show it who can. But he should not stoop to conquer, especially when his opponents are taller men than he.

MODERN SUBSTITUTES FOR CHRISTIANITY.

By Pearson M'Adam Muir, D.D.
(Minister of Glasgow Cathedral).
Hodder & Stoughton. 6s.

DR. M'ADAM MUIR, being appointed Baird Lecturer for 1909, has chosen an

interesting subject, and dealt with it in a generous and appealing manner. In briefly expounding and analysing various modern substitutes for Christianity, his aim has been to reveal what in them is valuable and good, and then to point out their deficiency to meet all the requirements of human nature, and so to establish Christianity as the only complete and satisfactory religion for mankind. The lecturer begins by admitting “that there is at present a widespread alienation from the Christian Faith,” and further admits that this is largely due to the example of Christians themselves, who while professing Christianity, have not lived in accordance with its tenets, and thus have occasioned mockery and revolt. We would point out that this is only very partially the reason, and that an even more important cause lies in the spreading perception that many of the ancient claims made on behalf of Christianity are without adequate foundation in historical evidence or human reason. As Dr. Muir so ably establishes in the later sections of his book, there are forms of Christianity that still appeal to and hold even its most strenuous antagonists, and this surely brings up the question, “What is Christianity?” Nowadays, in dealing with Christianity in any of its aspects, that question ought to receive some explicit answer, otherwise we are never sure just what the author has in mind. This lack seriously detracts from the force of Dr. Muir's argument. We are not sure just what it is he is pleading for, and we are haunted by the suspicion that in revealing the reasonableness and beauty of Christianity in a general way he is expecting us to endorse ideas that also are essential to him, but not at all essential to our view of Christianity. This consideration, however, does not affect a good deal of the excellent criticism he has given us of Ethical Culture movements, Materialistic Pantheism, Positivism and Theism without Christ.

A significant passage in connection with his treatment of the last named runs: “If God be such as Theists glowingly depict Him, if our relationship to Him be such as they esteem it our greatest dignity to know, there is nothing antecedently impossible in the thought that one man has heard His voice more clearly, has surrendered to His will more entirely, than any other in the history of the ages and the races of mankind; nothing antecedently impossible in the thought that to one man His Truth has been conveyed more brightly, more fully than to any other; that in one man the lineaments of the Divine Image may be seen more distinctly than in any other.” There is much to the same purpose in Dr. Muir's work, and it points to the initial necessity alluded to, of knowing more exactly what he includes in the Christianity for which he pleads. For a man may admit all this and perhaps be no nearer to Dr. Muir's essentials than he was before.

The last section of the book, on the “Tribute of Criticism to Christ,” is good as far as it goes, but more names would have made it stronger. Criticism has been helping to reveal Christ, and is the ally, not the enemy, of Christianity. With this we gladly agree. But what Christ

has criticism been disclosing? The Christ of the creeds, or something greater, simpler, and fairer?

THE reissue of Professor Stanley Jevons' "The State in Relation to Labour," with introduction and notes by F. W. Hirst (Macmillan's Citizen Series, 2s. 6d.) deserves more than passing mention. Professor Marshall is responsible for the opinion that Jevons' work in the lump "will probably be found to have more constructive force than any, save that of Ricardo, that has been done during the last 100 years." The present volume, originally issued in 1882, has long been recognised as a classic, and as one of the great landmarks in the history of political science. Naturally, after the lapse of nearly thirty years, the illustrations in the book are out of date, but the general principles which it was written to enforce are still worthy of acceptance, and, indeed, need enunciation now as much as at the time when they were first published. Events during the period since 1882 have confirmed the soundness of Jevons' views, on factory legislation, for instance, of which there has been a rapid increase. It is well to be reminded once more that we must "rid our minds of the idea that there are any such things in social matters as abstract rights, absolute principles, indefeasible laws, inalterable rules, or anything whatever of an eternal and inflexible nature." "The liberty of the subject" (of which so many of us make a fetish) "is only the means towards an end; it is not itself the end, hence, when it fails to produce the desired end it may be set aside, and other means employed." As Mr. Hirst aptly puts it in his introduction, we learn from Jevons to be willing to make experiments in legislation, as we learn from Mill to be willing to give a hospitable reception to new ideas.

PUBLICATIONS RECEIVED.

MESSRS. HERBERT & DANIEL:—A Modern Outlook: J. A. Hobson. 5s. net.

MESSRS. LONGMANS & Co.:—Twentieth Century Socialism: Edward Kelly. 7s. 6d. net.

MESSRS. SWAN, SONNENSCHN & Co., LTD.:—The Suffrage Movement, from its Evolutionary Aspect: I. E. Taylor. 1s. net.

MESSRS. MACMILLAN & Co.:—Social Insurance: H. R. Seager. 4s. 6d. net. Wage Earning Women: Annie M. MacLean, Ph.D. 5s. net. The State in Relation to Labour: W. Stanley Jevons, LL.D., F.R.S. 2s. 6d.

MR. T. WERNER LAURIE:—The Old Testament Story, told to the Young. Gladys Davidson. 6s. net.

LITERARY NOTES.

A SERIES of articles by Count Tolstoy on village life in Russia at the present time is to appear in the *Westminster Gazette*, beginning on August 29. This reminds us that Mr. Aylmer Maude's "Life of Tolstoy: Later Years," will be published on September 10, Tolstoy's 82nd birthday, by Messrs. Constable. The book includes an account of his repudiation of his property, his manual labour among the peasants, his famine relief work, his excommunication, and his narrow escape from incarceration in Souzdal Monastery.

MESSRS. WILLIAMS AND NORGATE make the welcome announcement that a volume of essays under the title of "The Alchemy of Thought and other Essays," by the Rev. L. P. Jacks, is about to appear. The greater part of the material included in this volume has never yet been published, and among the subjects dealt with are "The World as a Work of Art," "The Insularity of Systems," "The Bitter Cry of the Plain Man," "The Universe as Philosopher," and "The Entangling Alliance of Language and Thought."

"THE Awakening of India," by Mr. J. Ramsay Macdonald, M.P., will be published in the autumn by Messrs. Hodder & Stoughton.

THE Cambridge University Press authorities have decided to issue two supplementary volumes to the "Cambridge History of English Literature," containing illustrative passages in prose and verse from the great English writers, together with many reproductions of title-pages, portraits, and facsimiles. The fifth and sixth volumes of the "History," which treat of the drama down to the closing of the theatres under the Puritan rule, will be published on the 1st of next month.

THE September *Bookman* will be a Mrs. Gaskell Centenary number, and will contain special illustrated articles by Thomas Seccombe and G. S. Sargisson. A new edition of Mrs. Gaskell's novels in the *World's Classics* is announced.

THE Edinburgh Book of Scottish Poetry" is an anthology, on lines similar to the "Oxford Book of English Verse" and the "Dublin Book of Irish Verse," which is announced for publication shortly by Mr. Fisher Unwin. The editor is Sir George Douglas, and the poems have been taken from the best texts, though, in the case of the ballads, that of Scott's "Border Minstrelsy" has been usually followed.

FOR THE CHILDREN.

A TALE OF THE SEA.

THE poets of nearly all lands have written much about birds and beasts, and even insects; and many of you will be able to recall some of the verses you have learnt about the robin or the cuckoo, the dog or the ant. One of the richest of our literary treasures is Shelley's "Skylark," and Keats' "Ode to the Nightingale" is also a precious legacy. Longfellow's story of "The Birds of Killingworth," has already been given in the *INQUIRER*; so I will merely remind you of the poem and pass on to Coleridge's great masterpiece, "The Ancient Mariner,"* which tells of the good that came to a man's soul when he had learnt reverently to behold and to admire some of the very humblest of God's creatures.

The poem was based upon a curious dream told to Samuel Taylor Coleridge by a friend, in 1797; and so fantastic did this appear that Coleridge, then twenty-five years of age, longed to set it forth in verse.

After talking the matter over with his poet friend, Wordsworth, Coleridge wrote the wonderful poem, the story of which you may now read.

As a wedding guest was on his way to the house of a kinsman, in whose wedding festivities he was asked to take part, he was accosted by a grey-bearded sea-faring man, who laid upon his arm one skinny hand, and began at once to tell a strange and weird story! The wedding guest protested, saying that he really could not stay to listen, as he was the bridegroom's next-of-kin, and the feast was even now set; the joyous party had already met together, and sounds of merriment could be heard. So he ordered the mariner to loose his hold. This was done, but still, as if rooted to the spot, stood the wedding guest. Spell-bound by the old man's glittering eye, like a child of three, he stayed to listen to his dreadful tale, for "he could not choose but hear."

Thus spake the ancient man: There was once a ship which, cheered by those who watched it leave the shore, set forth at sunrise on its voyage. For a time all went well, but at length the storm-blast came and chased the vessel, driving it ever further and further southwards, till icebergs bound it in on every side, and the cold was terrible. Everything was hidden from view by a shroud of mist and snow and not a sound could be heard save the cracking of ice, and the blowing of the blast; and no living thing crossed the path of the ship for many days. At last, however, through the fog, winging its way as to a harbour of refuge, there alighted on the ship a large bird, called an albatross. On seeing once again a living thing, the sailors, in their joy, hailed it as if 'twere indeed "a Christian soul." And the bird, thankful to have found a refuge from the storm, soon made itself at home with the sailors, eating such food as they might spare from their own supplies. Anon it would fly aloft, circling round and round the ship, upon which from time to time it perched, and so tame, indeed, did the bird grow that, whether called "for food or play, it came to the sailors' hollo."

When the mariner had told so much of his story a fearful look came upon his face; it was as if "a fiend" had him in his clutches. Said the wedding guest, "God save thee, ancient mariner, why look'st thou so?" Said the mariner: "With my cross bow I shot the Albatross!"

Imagining that bad luck would now be likely to overtake them, the sailors at first accused their companion of having done "a hellish thing, and it would work them woe!" But when they found that the fog and mist began to clear away, while the sun shone, and a fair breeze blew, they now imagined that the death of the bird had wrought good instead of harm. Wherewith, being fickle and superstitious their curses were changed into praises, and they said, "'Twas right such birds to slay that bring the fog and mist."

But soon sadness and a terrible silence fell upon the ship: not a breath of air was there to stir the sails. Day followed day, night succeeded night, and still no change took place. The very ocean seemed to be stagnant; and, with water all around, none was there which the men might drink.

* See Stead's "Books for Bairns," No. 97.

Terrible, indeed, was the time; and the silence grew more awful than before. So parched was every throat that speech became impossible. And though the sailors could no longer utter their curses to their guilty companion, they found out another way of torturing him for his wicked deed. They tied the dead albatross round his neck.

The horrors which succeeded are too awful to tell. Two hundred men, one after another dropped down, and rose no more; but still the "Ancient Mariner's" life was spared; though his soul was in such agony, that to have died would have seemed better! At last, beyond the shadow of the ship, one day he gazed at the creatures which sported in the water, the water-snakes, which "moved in tracks of shining white," and now and again reared up, so that an "elfish light" seemed to "fall off in hoary flakes!" "Within the shadow of the ship he watched their rich attire: blue, glossy green and velvet black they coiled and swam, and every track was a flash of golden fire." And in spite of his misery the man's soul was stirred to a sense of reverent wonder and awe in the presence of so much beauty: "a spring of love gushed from his heart, and he blessed them unaware!" The self-same moment (when love had again taken up her abode in his heart, love of all living things, however humble), he "could pray; and from his neck so free the albatross fell off and sank into the sea."

Towards the close of the poem are the following verses, well worth learning by heart:—

"Farewell, farewell, but this I tell
To thee, thou Wedding-guest—
He prayeth well who loveth well
Both man and bird and beast.

He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all!"

A. A. L.

MEMORIAL NOTICE.

MR. G. F. HACKER, OF PONTYPRIDD.

By the death of Mr. G. F. Hacker, The Arcade and Bronilan, Pontypridd, the Unitarian cause in South Wales has lost a very prominent member. The deceased gentleman came to Pontypridd about 20 years ago, and for some years has filled the office of secretary to the Morgan-street Chapel, following the Rev. J. M. Lloyd Thomas.

He died on the 17th inst. after a very long illness, and was buried at the Glyntaff Cemetery, Pontypridd, on Monday. As evidence of the high esteem in which he was held, the funeral was very largely attended, and there were representatives of all the religious bodies in the town present.

The service was conducted by the Rev. J. Park Davies, B.A., B.D. (Pontypridd), the Rev. Simon Jones (Swansea, formerly of Pontypridd), and the Rev. Melchisedek Evans, M.A. (Aberdare). The mourners comprised the widow, four daughters, William, Charles, and Alfred Hacker (brothers), his sister, Mr. Wilfred Hacker (son), Mr. and Mrs. J. Bowden, and Mr. Percy Bowden.

Amongst those who attended the funeral to show their respect for the deceased gentleman, were: Councillor D. Arnott, Dr. Dawkin, Dr. Davies, Mr. Richards Howells ("Alaw Cynon"), Mr. Lewis N. Williams (Aberdare), Mr. Horsfield, Mr. J. Bowen (Messrs. Bowen Bros.), Mr. Otto Faller, Mr. James Gower, Mr. John Davies, Mr. Rhys Evans, Mr. J. W. Ford, Mr. A. S. Hayling, Inspector Thomas, N.S.P.C.C., Mr. Thomas Harris (Mill-street), Mr. S. Williams (Common-road), Mr. Ivor Davies (Mill-street), Mr. L. N. Williams J.P. (Aberdare), Mr. H. G. Barnes, Mr. Thomas Jenkins, Mr. Edward Lewis (Common-road), Mr. W. H. Fiddian and others.

During the service the following hymns were sung: "O love divine, that stoop'st to share," "To weary hearts, to mourning homes," and "I cannot think of them as dead."

There were some beautiful wreaths, including one from the members of the Morgan-street Church, of which the deceased was a very prominent member, and in whose welfare and prosperity he had always shown an active and earnest interest.

MEETINGS AND SOCIETIES.

PERPETUAL YOUTH.

(A translation of the speech delivered in German by Rev. H. E. Dowson at the Wartburg on Aug. 12.)

LADIES AND GENTLEMEN, as President of the National Congress of Unitarian, Free Christian, and kindred churches of Great Britain and Ireland, I desire to express our heartfelt gratitude to you for your kind and glorious reception of us at this International Congress, and I ask your forgiveness if I have the temerity to speak to you in your own noble tongue. For us poor Englishmen, it is a difficult affair to do so. Your grammar is wonderful. I have learnt its rules, and I have also learnt its exceptions, and it is a mighty task to remember them. The reception given us has been the same everywhere from our first entry into Germany at Cologne; repeated in like kind at Berlin, at Weimar, and here at Eisenach. I can describe it by no less a word than your own as being "colossal." We thank you from the depths of our hearts. As one who, more than half a century ago, was educated at Heidelberg, at school and in the University, I love Germany. The Fatherland is dear to you, and so she is to me. I made many German friends in my youth; yes, and I made "Freundinnen!" The old Heidelberg songs come back to me. I joined in the torchlight processions, and, at their close, sang,—

"Gaudeamus igitur juvenes dum sumus."
Alas! now I am

"In molestam senectutem."

I used to sing,

"Aenchen von Tharau ist die mir gefällt,

Sie ist mein Leben, mein Gut und mein Geld."

I used to sing,

"Es zogen drei Burschen wohl über den Rhein,

Bei Einer Frau Wirthin da kehrten sie ein;

Frau Wirthin, hat sie gut Bier und gut Wein?

Wo hat sie Ihr schönes Töchterlein?"

I am this day young again as I remember my Heidelberg youth, and I am happy to return to Germany and to see everywhere in your mighty empire the signs of your vast development, especially in commerce and industry. I behold with astonishment the advances you have made in my lifetime. Your towns have been new built, and your great cities stand in noble form before my eyes. As a lifelong friend of Germany, I rejoice beyond measure in your good fortunes. I wish you from the bottom of my heart as great progress in the future as in the past. Germany and England are peopled by the same race, the same blood runs in their veins, and it is against nature that they should regard each other as enemies. War between the two is inconceivable. It is impossible. I speak not only for myself, but for the millions in Great Britain. My voice is for peace; not only now but for ever. On this Wartburg where we breathe the air that Luther breathed of old, I greet you especially, as President of our Conference, with heartfelt love and gratitude. You have taught us much in the field of theology. We are greatly in your debt. Your scholars, like Luther, have led the whole world, out of darkness into light; above all in Bible criticism. Liberal thinkers in all nations are under a great obligation to you, and we have just visited your imperial capital of Berlin, the home of Professor Harnack and other celebrated teachers as the Mecca of our pilgrimage in the German halls of theological learning. Germany and England are friends; friends ever, foes never, so help us God!

THE UNITARIAN VAN MISSION.

AN IMPRESSION.

ONE needs to be in direct touch with the Van to see both the need and value of the effort. The local Unitarians, Free Christians, and "unorthodox" generally, are helped and strengthened in their search for larger truth; and the "man in the street," who has drifted so largely from the Christian Churches, has a gospel and goods news presented to him in a way that does not conflict either with his reason or conscience.

There is not in our audiences that apathetic look one finds in the faces of "orthodox" mission circles. The hearer is made aware that the meeting is *his* as much as the speaker's, and that we are out not merely to declaim, but to "reason together" on the great verities of religion. The "man in the crowd" is not irreligious! He wants a gospel that will "work the week," something with a snap of brotherhood in it and which admits that social conditions are not just what they might be if Christians were Christian! There is a joy in Van Mission work that many ministers who theologise to "respectable" congregations hardly ever realise. The delicious freedom from pulpit conventionality, the responsive look in the faces of the *toilers* as you prove the Fatherhood of God to them, is worth all the effort one may make. Hardly ever is there a flippant note; and one finds in a working-class audience that Schmiedel is not unknown or Professor J. E. Carpenter unread.

A proof of the interest aroused has been the requests for literature on the subject of the

address given, and audiences have stood for many an hour listening to a "straight talk" (that was not a sermon in disguise), which dealt clearly with the subject given. There is an innate sense of fairness in the English crowd, and "orthodox" hecklers get little sympathy. There are many followers of Nicodemus in the audience, but the opportunity of a heart-to-heart talk, and a quiet word of prayer, help both inquirer and Missioner. Those churches, who for reasons best known to themselves have rejected the services of the Van, have missed an opportunity to "better themselves!" One church at least blessed the Mission, both in word and coin. Its members have been energised, have felt the old spirit of endeavour, and possess a brighter outlook.

Perhaps at no time in the history of religious thought was there a grander chance for us than now! Nearly, or quite, eighty per cent. of the workers of England are dissociated from the "orthodox" churches of their childhood. The old themes of creed and catechism no longer grip the mind, and our simple gospel of the Divine Fatherhood, with its concomitant of Human Brotherhood, waits a fuller public presentation by ministers who have not ceased to be men!

GEORGE WARD.

THE SOCIAL MOVEMENT.

On the day of Miss Florence Nightingale's funeral Miss Lena Ashwell, at an interesting ceremony, named a van which was built and equipped for the Woman's Imperial Health Association of Great Britain, and which started on Monday last on a mission to the women and girls of England. The aims of the tour were admirably expressed by Dr. R. Murray Leslie at the opening of the proceedings. "The main object of their caravan tour through the towns and villages of rural England was to interest the people, more particularly the women and girls, in the immense importance of personal and domestic hygiene. The best method of arresting the progress of physical degeneration which the Eugenic experts said was now in progress was to point out the hygienic factors that would most conduce to the improvement of the race. They would specially emphasise the importance of such questions as the reduction of infant mortality, the prevention of consumption, and the necessity of girls acquiring before marriage such knowledge as would best fit them to fulfil the duties which would necessarily fall to them as the future mothers of the race. In Ireland, largely due to the efforts of the sister association, presided over by the Countess of Aberdeen, the consumption mortality and the infant mortality had been reduced to such an extent that last year there were 386 fewer victims of tuberculosis than in the year previously, while there had been a distinct gain of fifteen lives in every thousand children born. In New York, as the result of the establishment of Pasteurised milk depôts, the infant mortality had been reduced in ten years from 85 to 55 per thousand births, which meant a saving to that State alone of some four or five thousand children. The Association proposed to carry on its work by means of popular lectures and the distribution of suitable literature."

* * *

"EARLY in September," writes a correspondent in the *Manchester Guardian*, "an opportunity for the discussion of questions relating to unemployment will be afforded to Government representatives and private experts from many countries at an International Congress to be held in Paris. Representatives from at least twenty different countries have accepted invitations to be present. The French, German, Belgian, Dutch,

and Swiss Governments are each sending representatives to explain their respective points of view on the various aspects of the problem of unemployment, and this example has been followed by important associations of employers and workpeople, as well as by scientific and philanthropic bodies all over the world. The greater part of the cost of the Congress will be shared by the French Government, the municipality of Paris, the Prefecture of the Seine Department, the province of Liège in Belgium, the well-known Humanitarian Society of Milan, and the Musée Social (or Bureau of Social Service) of Paris. Reports upon unemployment in their respective countries are being contributed by thirteen States, and the various subjects proposed for discussion include the best form in which to present statistics of unemployment, the regulation of unemployment by means of Labour Exchanges, and insurance as a means of ameliorating the unhappy effects of loss of employment."

* * *

THOSE portions of the report of Dr. Meredith Young, Medical Officer of Health for Cheshire, which deal with the birth rate, bear out the views expressed by some speakers at the recent Medical Congress and commented upon in the columns of this journal. The general death rate for the county as a whole was 12.72 per 1,000 as compared with 14.5 for England and Wales, while the mortality among infants under 1 year was 99.3 per 1,000, as against 109 for the whole of England and Wales. To meet this there was a birth-rate for the year of 22.87 per thousand. In the whole of England and Wales this rate was 25.6 per thousand living, in the rural districts of England and Wales 25.6, in the 76 great towns 25.7, and in the 143 smaller towns 24.8. In Cheshire the birth-rate varied from 22.6 in the six municipal boroughs to 23.4 in the 36 other urban districts, and 22.0 in the 12 rural districts. Speaking generally, the birth-rates were lower in the better-class residential districts than in the poorer-class districts and the working parts of manufacturing towns. The difference implied undoubtedly that the population was being recruited mainly from the working-class section. "Those who draw gloomy presages from the growth of democracy," says Dr. Young, "have to look here for one of the main factors in the situation."

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bermondsey: Fort Road.—On Sunday last the services were conducted by Miss Amy Withall, B.A., who preached from the text "Day by day." The congregation, although not so large as usual owing to the holidays, greatly appreciated her thoughtful discourse, and it is hoped that the friends at Bermondsey may have the pleasure of hearing Miss Withall again.

Birmingham: Hurst-street Mission.—The annual meeting of the members of the above window gardening society was held on Friday, the 19th inst., at the Mission, Hurst-street, when the prizes gained in connection with the exhibition recently held, numbering 42, were presented by Mr. W. J. Clarke to the successful competitors. Mr. Clarke expressed the satisfaction it gave him to know that the society was doing so much to beautify some of the poorest and gloomiest districts in the city. As indicating the extent to which it was bringing colour and brightness into the dark

corners where they were needed most, he mentioned that since its formation in 1896 it had distributed 3,420 bulbs, 3,200 packets of seeds, 1,265 plants and seedlings, and supplied a large number of window boxes, either gratuitously or at a nominal cost. In addition to this, 196 prizes had been awarded to those members whose efforts had been productive of specially creditable results. A scheme was under consideration for encouraging the children attending the city elementary schools to engage in window gardening work, and for providing them with the means of doing so effectively. If the desire for the cultivation of flowers, together with ample opportunity for gratifying it, could be implanted in the minds of school children, as part of their education, no words could describe the extent to which it would aid in the development of the worthier type of character, and the measure of beauty, sweetness and charm it would lend to thousands of the humblest homes in the city. Mr. H. Thompson, in an admirable speech, then asked Mr. Clarke to accept from the members of the society, as a slight recognition of their affectionate regard, a chased copper rose bowl, mounted on an ebony stand. In doing so, he referred to the hard and unceasing work done by Mr. Clarke during his quarter of a century's association with the Hurst-street Mission and the general philanthropic work of the city, to his sincerity and tenacity of purpose, and to the breadth of his outlook on life, which had enabled him to grasp and to become identified with almost every aspect of human experience which had to do with the well-being and uplifting of the community. To the sympathetic encouragement and practical help received from him the Hurst-street Window Gardening Society owed much of the success which it had achieved. Mr. Clarke, in acknowledging the gift, asked all who had in any way contributed to it to accept his heartfelt thanks. Time, he said, only seemed to have increased his love of the work he was doing, causing him to feel rather like a cricketer who has just finished one fairly long and altogether delightful innings, and is cheerfully going in for a second, in the firm belief that though it may not perhaps be as long as the first it shall at any rate not be quite unworthy of it. Of all the pleasant things which had occurred during his long association with that Mission, this certainly was not one of the least pleasant, and he could assure them that the beautiful gift they had asked him to accept would always be treasured by him among his earthly possessions. A short concert, followed by a dramatic sketch, brought an exceedingly pleasant gathering to a close.

Brighton: Christ Church.—An unexpectedly heavy expense has to be met within the next month for the entire reconstruction of the roof and pediment of the church, which, with repainting, &c., will cost over £300. Generous contributions from members and friends given within the last fortnight have provided half of the necessary amount, and the congregation is hopeful that other friends will contribute so that they may continue to be free from debt. The treasurer is Mrs. Brown, Eversley, Melville-road, Brighton.

Cullompton: Pound Square Chapel.—Mrs. Martha Middle, who was well known and highly esteemed in Cullompton and the West of England, has passed to her rest, at the age of 81 years. She was the widow of Mr. Henry Middle, who died in April last, aged 83 years. Mr. and Mrs. Middle were married in the chapel in January, 1856; and they were devoted to its well-being, and to that of the Sunday school. Visiting ministers used to be accommodated at Mr. Middle's house, and in former days he conducted the Sunday services when occasion required. Mrs. Middle's funeral took place in the public cemetery on

Tuesday last, and there was a memorial service at the chapel in the evening. The Rev. J. Worthington officiated both at the cemetery and the chapel.

Gee Cross, Hyde Chapel.—The Rev. E. H. Pickering, B.A., late Senior Student of Manchester College, Oxford, has accepted an invitation to become curate to the Rev. H. Enfield Dowson, B.A., at Hyde Chapel, Gee Cross, and will enter on his duties on Sunday, October 9.

Islington: Unity Church.—On Sunday, August 21, Rev. Dr. Tudor Jones made a sympathetic reference in the morning to the death of Miss Florence Nightingale. The minister had previously announced that he would preach on Prof. Harnack's great sermon, delivered at the Berlin Congress, on "The Double Gospel of the New Testament." He showed how both gospels were impersonated in the life of the founder of Christianity, and spread from him with a never-ending influence. They were mourning that day the loss of a true woman, who was a perfect embodiment of this twofold gospel, and all the Churches were uniting to honour her memory.

Swinton.—On Monday, August 22, a most enjoyable social gathering was held in the Unitarian school. The occasion was the meeting of two old scholars, Mrs. Humphreys and Mrs. Wragg, who have been visiting the scenes of their early youth from Canada. A good company of friends assembled to give them a very hearty welcome to the old school, and express kind wishes for a pleasant voyage to their Canadian home.

NOTES AND JOTTINGS.

THE FLORENCE NIGHTINGALE PLEDGE FOR NURSES.

It is interesting, in the light of all that has been said and written about Florence Nightingale during the past week, to recall her pledge for nurses, which runs as follows:—

"I solemnly pledge myself before God and in the presence of this assembly to pass my life in purity and to practise my profession faithfully. I will abstain from whatever is deleterious and mischievous, and will not take or knowingly administer any harmful drug. I will do all in my power to elevate the standard of my profession, and will hold in confidence all personal matters committed to my keeping, and all family affairs coming to my knowledge in the practice of my calling. With loyalty will I endeavour to aid the physician in his work, and devote myself to the welfare of those committed to my care."

Some interesting and characteristic letters written by Florence Nightingale are quoted in the *Christian Commonwealth*. The following extract from a letter, dated August 10, 1868, to Dr. Walker, of the Bengal Army, is an illustration of her remarkable powers of endurance, no less than of the sense of humour which the constant study of Blue Books could not destroy.

"I am so overworked and so constantly ill," she writes. "I feel now how much the enormous pressure of work, and often of disappointing, always of harassing work, for the last 18 months, has told upon me. And when the Parliamentary Session was over, I 'disappeared' and would not give my address. [I told the War Office I was going to Ephesus, because I much preferred fighting with the wild beasts of Ephesus to fighting with the War Office wild beasts.]"

GENERAL BOOTH AND INDIAN ROBBERS.

General Booth, with incurable optimism and energy, continues to plan further activities for the Salvation Army on a big scale. He is now proposing to take charge of the three millions of people in India who live by robbery

in various forms, if the Government will give assistance to the scheme, and settle them on land reservations such as those given to Red Indians in the United States. Sir George Birdwood, well known as an authority on matters relating to India and the Indian people, views the General's scheme with favour, and testifies to the good work which the Army is already achieving in India, where it does not, he says, interfere greatly with the religion of the people.

THE PRESIDENT-ELECT OF THE BRITISH ASSOCIATION.

Dr. Bonney, the distinguished scientist, who is also an honorary canon of Manchester, is the President-elect of the British Association which meets in Sheffield next week. He regards the compliment that has been paid him as an acknowledgment of the necessity in the Church of England of men other than those who devote themselves exclusively to parochial work. Dr. Bonney, in addition to having written many scientific books, has been Whitehall Preacher, Hulsean Lecturer, Boyle Lecturer, Rede Lecturer, President of the Geological Society, Vice-President of the Royal Society, and President of the Alpine Club.

THE CHAINMAKERS AT CRADLEY HEATH.

Miss Mary McArthur, questioned a few days ago by a *Morning Post* representative in regard to the dispute which has arisen between the women chainmakers and their employers, pointed out that there are four qualities of chain made at Cradley. On two of these the wages paid are not very bad, but on the other two qualities, known as "common" and "export," the wages are often terrible. The new rates fixed by the Trades Board are only 3½d. an hour, and out of that the worker must find tools and the fuel for the forge at which she works. Yet these wages are an increase of from 50 per cent. to 150 per cent. on those that have previously been paid.

IN MEMORY OF SENOR FERRER.

A large marble slab, with an inscription, let into the pavement at the foot of the steps of the historic Maison du Roi in Brussels, was unveiled last Monday. The ceremony was held in connection with the International Freethought Congress and the commemoration of the execution of Francisco Ferrer, and representatives of about 60 Belgian Freethought societies were present.

RAILWAY EMPLOYEES AND TOTAL ABSTINENCE.

The Dutch journal, *Het Veilig Spoor*, gives some interesting facts as to the total abstinence movement amongst the railway and tramway employees. The English Society is credited with 43,000 members, that of Sweden with 4,500, of France with 3,200, of Finland with 550, of Switzerland with 550, of Denmark with 500, of Holland with 460, of Norway with 450, and of Austro-Hungary with 125 members. In Holland partially, and in Norway entirely, it is forbidden to have alcohol whilst on duty. In some of the countries the abstainers can obtain non-alcoholic drinks at a cheap rate, and in Finland tea is supplied gratis for the night service, and at half-price in the daytime. It would certainly be to the advantage of the railway service if abstinence were more generally encouraged by those who have its management. There is no doubt that of two men of equal natural ability and education, the one who is "alcohol-free" is the more valuable servant of the company.

A NEW USE FOR BURLINGTON HOUSE.

An Exhibition will be held at Burlington House in October by the Royal Institute of British Architects, which has organised an international conference on the architectural aspect of town-planning. Mr. John Burns will deliver the opening address.

"SALARY-RAISING" EDUCATION.

A practical answer to the problem which is uppermost in the minds of "The Inquirer" readers and British public generally.

Recent articles in the press dealing with the problem of unskilled labour and how it is obviated in Germany by compulsory technical training of the boy has had a fitting answer. This answer has consisted of reported experiences of men, not only of the labouring and mechanic class, but of that great army of middle-class workers who suffer no less through lack of training—experiences showing how easy it is for men to raise themselves to good and valued positions through the aid of that influential institution, the International Correspondence Schools.

Voluntary versus Compulsory.

Some day, perhaps, we may have compulsory secondary education in this country. Meantime, it is well to note the splendid work being done by the I.C.S., as the "schools" are familiarly termed, because their system of training at some obviates all difficulties of distance or fixed hours of attendance.

The authorities of the ordinary technical schools are themselves the first to admit the enormous advantages possessed by the I.C.S. home tuition. For instance, Professor Boyd-Dawkins, D.Sc., of Victoria University, Manchester, recently stated:—

There is no organisation I know of anywhere in the world that brings the worker face to face with the need of technical education in the same way as this Institution does—an organisation which brings to bear the personal influence. I feel that this new method of instruction is of the highest value. I, as a member of the older system of education, welcome you as fellow-workers, doing a great work."

Opportunities for all Men.

Let us emphasise the fact that the teaching so eminently advocated here is available to all men of all ranks, ages, localities, and means. All the embarrassments and restrictions of ordinary class teaching are swept away. A man or boy can qualify equally for higher positions in his present vocation or for some entirely different, more congenial calling. For the I.C.S. courses (with their free equipments), are so thoroughly practical, understandable, and concise, and the pupils so carefully corrected and guided by practical experts through the post, and then finally assisted to actual better positions, that a little ambition in addition to ability to read and write, is all that is necessary for success.

Some Actual Successes.

Among the 120 odd different I.C.S. courses—all distinguished by the same practicableness and economical availability—are Civil Service, Illustrating, Applied Arts, Architecture, Civil Engineering, Analytical Chemistry, Book-keeping and Business Training, Publicity Work, and Foreign Languages; in all of which men have achieved successes as remarkable for their value as for rapidity of their achievement.

I.C.S. tuition or technical training is untrammelled by any sectarian or political surroundings—it is an absolutely independent business concern neither following nor directing any Party or Sect.

£25,000 were spent at London Headquarters during the past twelve months in keeping I.C.S. Text-Books up to date, and over 4,000 I.C.S. students have voluntarily reported promotion or advanced wages in one year. All the resources of the I.C.S. Students' Aid Department are placed at the disposal of students, which means that at the present moment less than 1 in 400 students are unemployed; this distinctly emphasises a well-known Educationist's recent remark that "The Way to Better Things is the I.C.S. Way." Space does not here permit of reports of these successes, but any reader of THE INQUIRER interested, in his own behalf or that of his sons or friends or employees, can obtain actual

Reference to these Students

by merely writing and stating the subjects or vocation concerned. They will also receive specific details of the whole possibilities of success in that particular subject as well as a book reporting the world-wide success and influence of the I.C.S. Please mention THE INQUIRER, and address the International Correspondence Schools at their Headquarters, Dept. 352/B45, International Buildings, Kingsway, London, W.C.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliff Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff—Apply Mrs. POCOCC.

BOURNEMOUTH.—The Midland Boarding House, Lansdowne-road, is most central. Lofty rooms; good catering. An ideal home. 25s. weekly.—STAMP, Proprietress.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

LANGLEY HOUSE, DAWLISH, A HOLIDAY AND HEALTH RESORT for Ladies. Advantages for girls visiting alone. Through trains from Midlands and the North.—Prospectus from Miss JONES.

ST. LEONARDS-ON-SEA.—"Crabstock," 59, Warrior-square. First-class BOARD AND RESIDENCE AND FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LOW GREEN HOUSE, THORALBY, LAYSGARTH, S.O., YORKS.—Paying Guests received. Fine moors, waterfalls, and interesting ruins.—Particulars from Miss SMITH.

WANTED, for the winter or permanently, by Lady living in Midland town, a COMPANION-BOARDER, one willing to take a friendly interest and give some light help in the house and pay actual cost of maintenance. Two ladies not objected to if friends willing to share room. Town has facility for study. References and full particulars exchanged.—TRINA, INQUIRER Office, 3, Essex-street, Strand, W.C.

READ JOHN PAGE HOPPS' MONTHLY, THE COMING DAY.

PRICE THREEPENCE.

Contents for AUGUST.

- A Memory and an Incentive.
- Kemble's "Christian Year."
- The Horse and the Dog and the Man.
- A Bit of Sensible Gossip.
- The Truth about King Edward VII.
- A Negro Child's Funeral.
- Notes by the Way.
- Almonds and Raisins.

LONDON: A. C. FIFIELD, 13, Clifford's-inn, Fleet-street.

May be had from all Newsagents, or direct from the Editor, The Roserie, Shepperton-on-Thames.

STAMMERING

and all Defects in Speech effectually CURED by "The Mason Natural System of 1876," either by correspondence or by personal tuition. The "Practical Guide" is lent to inquirers, post free.

N. H. MASON, 30, Fleet Street, LONDON, E.C.

THE BUSINESS

THE WORKERS' BOOKSHOP,

For the Sale of

PUBLICATIONS Educational, Technical, Philanthropic, Social,

A List of which may be obtained free.

IS NOW TRANSFERRED.

5, Princes Street, Cavendish Square

(the new premises of the Central Bureau for the Employment of Women).

Miscellaneous.

DECORATE YOUR HOME



The "Ideal" Embroidery Machine will enable you to do most handsome Embroideries with ease. Covers, Cushions, Slippers, etc., can be richly embroidered.

We have secured 20,000 "Ideal" Embroidery Machines, and are offering them to readers of THE INQUIRER for 3/6 only. Order at once to secure prompt delivery. Money returned if sold out.

The Embroidery Work Box, containing Ideal Apparatus, Frame, Patterns, Wool, Scissors, etc., for 6/6.

THE BELL PATENT SUPPLY CO., LTD.
147, Holborn Bars, London, E.C.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL. Miss ORME.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

ASK YOUR GROCER FOR

TABLOS

THE PUREST, SALTEST, AND MOST PERFECT CONDITIONED TABLE SALT

AND FIRMLY REFUSE ANY SUBSTITUTE.

IN ARTISTIC TINS CONTAINING ABOUT 1½-LBS. NETT. PRICE 5D.

Send Postcard for Sample to:—

TABLOS LTD.
17, Temple Chambers, London, E.C.

CHARMING CUSHION COVERS.—

Genuine Irish Linen, embroidered with green, white, sky, or red Shamrocks, and Frilled for use. 22½ by 23½ inches, 1/- each. Postage 3d.—HUTTON'S, 5, Larne, Ireland.

ABSOLUTELY FREE.—Write to-day for box of over 300 Patterns of "Flaxzella," the genuine Irish Linen Blouse and Costume Fabric. All this season's shades and designs.—HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH.

We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.

WOOLFALL & CO., SOUTHPORT.

"THE UNITARIAN MONTHLY."—

Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

FREE BOOK

Tells how to cure Catarrh and Nose-Breathing Difficulty.

It is the hearty desire of the discoverers of the new cure that all who suffer from the above complaints should write (or call) for a gratis copy of the book they have just published under the title of "Respiratory Re-Education: The 'Rhycol' Cure for Catarrh, Adenoids, Nose-Breathing Difficulties, and Chest and Lung Weakness."

The book advocates in a most plain-spoken manner a truly common-sense method of cure of a class of complaint which has hitherto defied all other forms of treatment.

The cure is remarkable, inasmuch as it calls for no sprays or injections—no powders to be snuffed—no operations—and no painful cauterising (burning) of the inflamed mucous membrane.

The new cure is further remarkable, as it cures automatically during sleep. Every reader afflicted with Catarrh knows how this hitherto incurable complaint prevents proper breathing. The nose is unable to do its duty of filtering, moistening, and warming the air, and the mouth is called upon to do the work as well as it can.

As a result of this extra duty of the mouth, the breathing becomes inefficient and shallow, and frequent head and chest colds are "caught" because of the improper reception of the cold air. Asthma, Bronchitis, and Consumption may also set in. The nasal air-passages—by disuse—become more and more obstructed, causing adenoids and polypi, which in the past have generally had to be operated upon by the surgeon.

100,000 FREE BOOKS.

The senses of smell and taste become seriously impaired.

Even the mouth breathing is handicapped by the accumulation of catarrhal matter in the bronchial tubes and lungs.

This catarrhal matter affords a fine culture, or breeding-ground, for germ diseases of all kinds. Catarrh invites them. The catarrh-free and those who breathe properly through their noses do not invite and cultivate germ-life.

Immediately the method of cure described by the book is applied there is striking evidence of its curative powers. It is, as one man put it, like coming into the fresh air out of a stiflingly close atmosphere.

In one night the nose, ears, tongue, and throat give every evidence of the good work of the cure.

In one week the nose and mouth both cease to discharge catarrhal matter. The nose, brain, eyes, ears, and lungs feel clear, the mouth and throat clean and sweet, and taste and smell become as keen as ever.

An edition of 100,000 copies of the book has been published for free distribution, and all who wish to quickly cure catarrh, adenoids, polypi, or other nose-breathing trouble, as also catarrhal deafness, ringing and roaring noises in the head, tonsil troubles, weak husky voice, weak chest and lungs, and asthmatic and consumptive tendencies should send (or call) for a copy. A penny stamp should be sent to defray postage. The address from which the free copies of the book may be obtained is—The Rhycol Publishers, 149 Rhycol-buildings, 130, Fleet-street, London, E.C.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3558.
NEW SERIES, No. 662.]

LONDON, SATURDAY, SEPTEMBER 3, 1910.

[ONE PENNY.]

Schools.

PENMAENMAWR.—HIGH-CLASS BOARDING SCHOOL FOR GIRLS.

Principal: MISS HOWARD.
Recommended by the Rev. R. J. Campbell, M.A., who takes a personal interest in it.
Thorough English education on modern lines. Preparation for Oxford Locals and London University Examinations. Delightful climate, combining sea and mountain air. Games, Cycling, Sea Bathing.
Visitors received during vacations. Terms moderate.

LETCHWORTH SCHOOL, HERTS.
—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad.
Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.
In the country, four miles from Crewe. Preparatory Department recently added. Boys admitted on the Foundation at half fees.
For particulars apply to the HEAD MASTER, or to the Clerk to the Governors, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. *Head Mistress:* Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

LANDUDNO.—TAN-Y-BRYN.
Preparatory School for Boys, established 1893; on hillside overlooking centre of the Bay. Sound education under best conditions of health. Inspection cordially invited.
L. H. EDMINSON, M.A. (Oxon).
C. J. MONTGOMERY, M.A. (Oxon).

WAVERLEY SCHOOL, SHERWOOD RISE, NOTTINGHAM. *Head Master:* Mr. H. T. FACON, B.A. Boarders. Home influence. Private field opposite school. Telephone. New Term, Monday, September 19.

SUNNYBRAE SCHOOL (established 10 years), for Girls and little Boys.—Education thorough. Modern house and sanitation, very healthy locality. Moderate inclusive terms.
Principal, Miss CHAPLIN, Balcombe, Sussex.

SCHOOLS in ENGLAND or ABROAD for Boys and Girls.

Messrs. J. and J. PATON, having an intimate knowledge of the best Schools and Tutors in this country and on the Continent, will be pleased to aid parents in their selection by sending (free of charge) prospectuses and full particulars of reliable and highly recommended establishments. When writing, please state the age of pupil, the district preferred, and give some idea of the fees to be paid.—J. and J. PATON, Educational Agents, 143, Cannon Street, London, E.C. Telephone, 5053 Central.

"NEW THEOLOGY" BOOKS.

Cr. 8vo, 140 pp., 2s. net; by post, 2s. 3d.
THE JEWISH RELIGION IN THE TIME OF JESUS.

By Dr. G. HOLLMANN, of Halle.

Cr. 8vo, 164 pp., 2s. net; by post, 2s. 3d.
THE SOURCES OF OUR KNOWLEDGE OF THE LIFE OF JESUS.

By Prof. PAUL WERNLE, D.Theol.

Cr. 8vo, 184 pp., 2s. net; by post, 2s. 3d.
PAUL: A Study of His Life and Thought.

By Prof. Dr. W. WREDE.

Preface by Dr. J. ESTLIN CARPENTER.

Cr. 8vo, 144 pp., 2s. net; by post, 2s. 3d.
THE APOSTOLIC AGE.

By E. VON DOBSCHUTZ, of Strassburg.

Cr. 8vo, 76 pp., 1s. 6d. net; by post, 1s. 8d.
WHOSE SON IS CHRIST?

Two Lectures on Progress in Religion.

By Prof. FREDERICH DELITZSCH.

BOOK ROOM, Essex Hall, Essex-street Strand, W.C.
Postage saved by ordering through Bookseller.

MANCHESTER COLLEGE, OXFORD

Principal:

Rev. J. ESTLIN CARPENTER, M.A., D.Litt., D.D.

For particulars as to Lectures, and Bursaries for Students for the Ministry, apply to the PRINCIPAL or to one of the undersigned,

A. H. WORTHINGTON, B.A.,
1, St. James'-square, Manchester.

Rev. HENRY GOW, B.A.,
3, John-street, Hampstead,
London, N.W.

BAD WRITING

Changed, here or by Post. Also Shorthand, Book-keeping, in 26 easy lessons. Write for new Prospectus.

SMITH & SMART (Estab. 1840), Private Tutors,
59, Bishopsgate Street Within, E.C.

TUITION BY CORRESPONDENCE.

For Matriculation, B.A., Professional Examinations, and Independent Study.

Tuition in any Subject:—Latin, Greek, French, German, Italian, Logic, Mathematics, Mechanics, Physics, Chemistry, Psychology, Political Economy, Book Keeping, etc.
The Staff includes Graduates of Oxford, Cambridge, London, and Royal Universities.

Address—Mr. J. CHARLESTON, B.A., Burlington Correspondence College, Birkbeck Bank Chambers, London.

The STEWART ACADEMY,

104, HIGH HOLBORN, LONDON, W.C.

**SHORTHAND (Pitman's)
120 WORDS A MINUTE IN SIX WEEKS**
guaranteed under Hubert Stewart's Simplified Method of Teaching.

Clergymen, Authors, and all Professional men find their work lightened and an immense amount of valuable time saved by a knowledge of Shorthand.

Secretaries to Churches, Institutions, &c., by adding a knowledge of Shorthand to their other acquirements, greatly increase the value of their services and widen their sphere of usefulness.

POSTAL LESSONS FOR COUNTRY STUDENTS.

HUBERT STEWART'S System of Teaching Pitman's Shorthand is eminently adapted to POSTAL INSTRUCTION. With Two Lessons a Week, and application of about an hour daily, pupils of ordinary capacity invariably attain to the speed of 80 words a minute in three months.

POSTAL LESSONS.
One Lesson per Week (thorough mastery in three months) £1 1 0 the quarter.
Two Lessons per Week (thorough mastery in six weeks) £2 2 0 the quarter.

SECRETARIAL TRAINING.

Mr. STEWART makes a specialty of preparing pupils for all kinds of Secretarial posts. The course, in addition to Shorthand and Typing, includes Correspondence, Article Writing, English Literature, Book-keeping, Modern Time Saving Methods, and all General Office Routine. Each course arranged to suit the future requirements of the pupil.

The PRINCIPAL will be pleased to answer all inquiries and supply further particulars to anyone calling upon him at 104, High Holborn, or by post.

"SHORTHAND (Pitman's) FOR RAPID LEARNING,"

By HUBERT STEWART,
Being the Complete Principles of
Pitman's Shorthand SIMPLIFIED,
With Exercises and Key. The method whereby pupils have attained to the High Speed of 200 words a minute, and

120 WORDS A MINUTE IN SIX WEEKS.
Learners, Writers, and Teachers of Shorthand should all secure a Copy of this NEW and UNIQUE WORK, which dispenses entirely with all other Text-Books.

Obtainable at Price 3s. net.
The Stewart Shorthand & Business Academy,
104, High Holborn, LONDON, W.C.

STEWART'S SHORT STORY SERIES (in Pitman's Shorthand). Each number contains a Complete Original Story. 3d. each.

"UNGODLY MAN,"

By HUBERT STEWART.
A Novel of Life on the West Australian Goldfields, vividly portraying the Fearful Hardships and Exciting Perils endured by the Pioneers of the Golden West.
Price 4s. 6d.

Obtainable at
THE STEWART SHORTHAND & BUSINESS ACADEMY
104 High Holborn, LONDON, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

SUNDAY, September 4.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. A. ALLAN.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. T. E. M. EDWARDS.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. R. K. DAVIS, B.A.
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Rev. E. W. LUMMS.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. RUDOLF DAVIS.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. J. F. PARMITER.
 Ilford, High-road, 11, Mr. E. R. FYSON; 7, Rev. S. CAETER.
 Islington, Unity Church, Upper-street, 11 and 7, "The Life and Work of Professor William James," Rev. DR. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., no Morning Service; 7, Mr. A. SAVAGE COOPER.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. DR. CHAS. GARNETT.
 Richmond, Free Church, Ormond-road, 11.15 only, Dr. F. W. S. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Mr. WALTER RUSSELL.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. WOODING, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Mr. A. STEPHEN NOEL.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON. Memorial Services for the late Dr. Mummery.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.
 ABBEYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 AMELESIDE, The Old Chapel (near The Knoll), Rydal-road, 11, Rev. P. M. HIGGINSON, M.A.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. J. W. AUSTIN, M.A.
 BLACKBURN, King William-street, near Sudell Cross, 10.45 and 6.30.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SHORT.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. M. ROWE, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Mr. H. G. CHANCELLOR, M.P.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CHATHAM, Unitarian Christian Church, Hammond-hill 11 and 6.30, Rev. J. M. WHITEMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Mr. E. GLYN EVANS, U.H.M.C.
 CLIFTON, Oakfield-road Church, 11 and 6.30.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GORTON, Brookfield Church, 10.45 and 6.30.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEO. WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.15, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. H. McLAUGHLIN, M.A., B.D.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. W. H. BURGESS, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHAS. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. DR. CRESSEY.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Mr. JESSE HAWKES.
 MORETONHAMSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. E. S. LANG BUCKLAND.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. DR. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAYERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. ALEXANDER FARQUHARSON.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 SOUTHAMPTON, Church of the Saviour, London-road. Service 6.30 only, in the Kell Hall during August.
 TORQUAY, "Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service (only), 11, Rev. GEORGE STALLWORTHY.
 WAREHAM, South Street, 6.30, Mr. H. MAGUIRE, B.Sc.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, Eagles Hall, Government-street, 7.30, Rev. H. G. KELLINGTON, M.A.

PULPIT SUPPLY. — Rev. HENRY CROSS, 34, Ruthven View, Harehills Lane, Leeds.

"THE UNITARIAN MONTHLY." — Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

BIRTH.

ODGERS.—On August 25, at Madras, the wife of Charles E. Odgers, barrister-at-law, of a son.

DEATHS.

HEYWOOD.—On August 16, at his residence, The Pike, Bolton, John Heywood, M.A., J.P., elder son of the late Robert Heywood, in his 61st year.

MILLS.—On August 28, at the residence of her sister, Mrs. W. Grundy, 9, The Beeches, West Didsbury, Manchester, Lucy, widow of the late H. F. Mills, and daughter of the late Richard Aspdon, of Manchester, aged 70 years.

Situations

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOC LIMITED have VACANCIES in their Commercial Department for a few **YOUNG GENTLEMEN** of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

TYPEWRITING.—Sermons, Articles, and MS. of every description accurately and intelligently typed. 1s. per 1,000 words. Also duplicating undertaken. Terms moderate.—E. P., 14, Buckley-road, Kilburn, N.W.

WIDOW, 49, seeks situation as **HOUSEKEEPER**, where little help would be given if needed. Must be comfortable home.—Box, INQUIRER Office, 3, Essex-street, Strand, W.C.

GENTLEWOMAN, good address, aged 28, very reduced circumstances, seeks occasional employment. Expert graphologist and physiognomist.—Write, RAY, 7, South-olm-street, Battersea, S.W.

WANTED, LADY-NURSE, companion to three children, ages 8 to 13; young and active. Good needlewoman.—Apply by letter to Mrs. R. JOLLY, Southwood, Ampton-road, Edgbaston.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken. Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	s.	d.
PER PAGE	6	0
HALF PAGE	3	0
PER COLUMN	2	0
INCH IN COLUMN	0	3
FRONT PAGE—INCH IN COLUMN	0	4

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	567
THE LIBERAL CHRISTIAN PULPIT :—	
Days of Judgment.—I.	568
LIFE, RELIGION AND AFFAIRS :—	
A World Citizenship and the Brotherhood of Man	569
A Universal Races Congress	571
A Visit to Hungary.—I.	571
Ideal Summers	572

A German Industrial Town	573
BOOKS AND REVIEWS :—	
Ancient Etruria	574
The Nature of the Elements	575
The Quest for Peace	575
National Home Reading Union	575
The Expansion of Christendom	576
Literary Notes	576
Publications Received	576

FOR THE CHILDREN :—	
The Gospel of the Wheat	577
MEETINGS AND SOCIETIES :—	
American Unitarian Association	577
Memento of Berlin	578
The Social Movement	578
NEWS OF THE CHURCHES	578
NOTES AND JOTTINGS	579

* * All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.

NOTES OF THE WEEK.

By the death of Professor William James America has lost her most original genius, and the world of thought one of its most stimulating and suggestive teachers. His "Principles of Psychology" and subsequent works on the same theme gave a fresh orientation to that study, while his "Varieties of Religious Experience" opened a new and surer way of approach to the study of religious phenomena. Even those who are not prepared to accept the pragmatic philosophy to the exposition of which his latest, and perhaps best, years were devoted must admit that as a ferment and a stimulant his thought was of the utmost value. Moreover, he understood and sympathised with the average man, whom philosophers (in the technical sense) have often despised, but who nevertheless does most of the drudgery of life; and wrote so lucidly that the wayfarer though not over-wise could understand and learn from him. Manchester College, Oxford, never did itself greater honour than in inviting him to become Hibbert Lecturer.*

* * *

THE Hebdomadal Council of the University of Oxford, following up Lord Curzon's memorandum of April, 1909, have issued their report on "Principles and Methods of University Reform." The changes suggested, though far short of what the times demand, represent a distinct move in the right direction. Convocation, which consists of all M.A.'s who have kept their

* An appreciation of Prof. James' work and influence will appear in our next issue.

names on the books of their colleges, and which has often used its power to veto the proposals of Congregation, that is to say, of those actually engaged in the teaching work of the University, is, the report suggests, to have its power of veto limited, and even the ark of the Covenant is to be profaned by the abolition of compulsory Greek. We are glad that the Council "does not think that either a Working Men's College or a College for poor men, as such, is desirable," though we cannot hope to carry them with us in our belief that character and ability should be the only tests of entrance to a University, and that all students should meet on the same footing, without perpetuating the old vicious class and society distinctions. At present in many instances, the very men whom Oxford most needs are debarred from entrance by inability to pay the prohibitive cost of living at one of her colleges. We regret also that the Hebdomadal Council is so little prepared to give women the degrees they have earned as to ignore the whole question in their report. We greatly fear that their efforts after "Reform from within" must be stimulated by a Royal Commission.

* * *

THE historical associations of Königsberg apparently have inspired the Kaiser to break the spell of two years' restraint in a speech which has provoked the liveliest comment throughout the length and breadth of Germany. Even those journals which have usually been loyal supporters of absolutism seem unable to accept in its entirety the latest proclamation of the Divine Right of kings, which one might have supposed Europe had outgrown. Most discouraging at a time when the best men in all civilised countries are striving for peace is the Kaiser's dictum, "upon our armour alone does our peace depend." The men of the Fatherland must cultivate

all the martial virtues and the women stay placidly at home and not attend meetings or join organisations. Meantime, even about the precincts of Potsdam, Social Democracy in Germany goes on from strength to strength, and the number of women who read books, attend meetings, attach themselves to societies, and even make speeches increases month by month.

* * *

OF course, since the Königsberg fulmination, the Chancellor, with a skill outrivalling Bülow, has explained what his Imperial master really meant, and the Kaiser himself has made another speech, which, some of the papers say, supplies the authentic interpretation of his former utterance. Nevertheless, many of us will continue to hope and pray that the idealist Germany which we learned to love will be enabled to shake off the burden of materialism which the iron hand of Bismarck laid upon her, and which has so depressed her spiritual life.

* * *

IN this year of International Congresses not the least interesting is that of the Inter-Parliamentary Union, opened at Brussels on Aug. 30. "The objects of the Union," writes Sir Thomas Barclay, "are to bring about the acceptance in their respective countries, by votes in Parliament and by means of arbitration treaties, of the principle that difference between nations should be submitted to arbitration, and to consider other questions of international importance." The British group consists of 165 members of Parliament, eight lords, and one bishop, the bishop of Durham. The meeting this year has been attended by 42 members and seven ex-members of the House of Commons, and one member of the House of Lords, Lord Weardale, while eighteen other Parliaments, including that of Turkey, are taking part. Among other subjects discussed was the abolition of the right of capture.

THE LIBERAL CHRISTIAN PULPIT

DAYS OF JUDGMENT.

By REV. STOFFORD A. BROOKE.

I.

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them."—REV. xx. 11.

WHETHER we believe in God or not, it is plain that there are days of judgment, when nations and men are sifted, wheat from chaff, folly from wisdom, weakness from strength; days in which warning is given, or punishment exacted, destruction administered or salvation gained. At any rate, there is an order in the affairs of man. They are blind who can read history and not see that there runs through it as clear a chain of moral law, as there runs through the physical history of the globe a chain of physical law. And, again and again, in both histories, times of crisis come, days, as we may call them, of judgment, when the chain is knotted, when the long series of antecedents and sequences produces an eruption, when the river of human life takes a new channel, when the old ideas of society are judged, braised in a mortar, and new ideas are formed and established.

A crisis comes, a judgment, as a prophet would say. The moral order of the world, violated, exacts its penalties; or, obeyed, brings its reward. Nations and men (for what I have said is as true in our individual life as it is for nations) are judged. They reap what they have sown, in progress or in overthrow, in peaceful or bloody revolution, in the revelation, clear as the sun, of what is wrong or right, true or false. And men, looking at these days of judgment, as, for example, on the French Revolution, or the American war, say to themselves—"Verily, there is a God who judgeth the earth"; or looking into themselves, when in the inner life a crisis comes, say also to themselves, "Verily, there is a God who judgeth me."

Slowly crawls, like a tiger, judgment upon evil. Slowly ripens on the tree the fruit which is the lawful result of the seed of good. And both are sure to reach their goal. The eternal law is in them both; and when their sentence declares itself to a man, or a nation, it is a Day of the Lord. Then for us, in our little lives, and for peoples, in their lives of centuries, is the great White Throne set, and the books opened, and on the throne One, from whose face earth and heaven flee away, and there is no place for them.

The writer of this book seems to believe in the actuality of what he painted here. He drew his imagery from the Roman tribunals, where he was accustomed to see judgment administered. The white marble throne, the accusers on one side, the defenders on the other, the open books, the judge, the attendants, were in his experience; and he transferred them to that last judgment of the whole world in which he believed, when Christ should come with the host of angels, and the dead should rise; when Time should be no more, and the Eternal Doom be given.

Now all this material business is symbolism, not reality. But when, leaving

aside the writer's belief in these material things, if he had it, we look at the ideas which underlaid his words, at the thoughts out of which this symbolic picture grew, we touch, not material things, but spiritual realities; truths which were not his alone, but which all the prophets and poets of the soul have felt; which have been told in a thousand myths, clothed in a thousand legends, painted in a thousand pictures; sung in a thousand poems, and found in every high religion, pagan, Christian, or theistic; truths which are rooted in human nature, and in God.

We do not believe in a visible coming of God to judgment, with all this pomp and circumstance of terror and of love; nor in any fixed date, nor in any vast assemblage of the risen dead for a final division into good and evil; but we do believe in the spiritual realities out of which grew into form this symbolic image of a last day. We believe in wrong being overthrown, and right established, and that there is One who does this work. We believe that there are days of the Lord, judgment days, when whole nations, and we ourselves, are summoned before God and Humanity to answer for our deeds. We have seen them in history; we feel them in our lives. The approaches to them may take years to accomplish. The results of them may take as many years to fulfil themselves. For two centuries, at least, the ideas which made the French Revolution were growing into Europe. Its results have been working in European history for more than a century, and we have not come as yet to their conclusion. But in the midst was the outburst into terrible shape of the ideas, a Day of Judgment, when the white throne was set, and the sun was darkened, and the moon became as blood, and the stars fell from heaven, and He was there in judgment before whose face earth and heaven fled away. In the midst of the long years, there is a turning point in which all the judgment is given, and all its results are contained.

Take another example. For many years in the eighteenth century, England had grown more and more immoral; her Government and her public men more and more corrupt; her Parliament servile, degraded by placemen; her upper class profligate, thoughtless, selfish; her poor enslaved, neglected, sunk in misery; her middle class tolerably decent and working hard, but wholly unrepresented; her king the obstinate enemy of the roots of English liberty. And then she tried to force her tyranny, and a fiscal slavery, on her greatest colony.

Then came a day of judgment, and our country was brought to the bar of God and of humanity. And the great Doom fell, and we were overthrown, and justly overthrown; and a mighty nation was born out of our overthrow.

The results of that Day of the Lord, when the white throne of justice was set up, took years to fulfil. Out of it was born, for us, reform in public life, in public morality, in public men, in political representation, in the true conception of monarchy, and in a steady development of civic freedom. Nor, thank God, have we ever lost the lessons that great judgment pressed into the national soul.

I take distant instances, but in our own

memory we have seen judgments. What of the Civil War in the States, when the vast iniquity of slave-breeding was overthrown for the whole world's instruction? What of the destruction of the Second Empire in France, when that which was founded on murder, developed by corruption, rotten to the core, was devoured by the vultures? What of the vast humiliation the abomination of Russia's government suffered at the hands of a nation they despised? These are national judgments when the earth and heaven of wicked governments flee away before the face of the Judge of all the world.

It is the same in our personal lives. No eye, even of our dearest friend, is aware of the times when, at a crisis of our life, in the lonely city of the soul, God sets up His throne, and we appear before Him, and the books are opened, the books of our life, of our deeds and character, of our consciousness of what He knows of us, and we know of ourselves, and on them shines the inevitable light of holiness, and we are judged.

Day by day these silent judgments take place all around us. We know nothing of what is moving in the men and women whom we meet in our home, in business, in society. Nothing in them seems different from their usual life, save perhaps a touch of bitterness in speech, an unaccustomed restlessness in act. Could we lift the veil, we should see all Heaven and Hell in contention there within, accusing, pleading, defending; the sun darkened, the stars fallen in the skies of the soul, heaven and earth fled away, and time departed; the day of the Judge come at last, and death or life in His decision.

Who is so righteous in this congregation who has not had his day of judgment, small or great? Oh, it is well that God does not leave us to ourselves; that, at His time, our lives confront us with their evil, and He judges us, and we judge ourselves. Else, we love our own will so much, we might be lost in wrong. This is no dream, no symbol is this day of judgment. It is a deep reality.

That which happens then to us, and to nations, is here expressed in symbolism. The form may be partly mistaken, and is impermanent, but the idea lives independent of any transiency in the form. It is easy to separate from the idea any part of the form which the intellectual atmosphere in which the writer lived has given to it; and to isolate clearly the idea itself which has ruled and created its imaginative clothing.

Whiteness is the symbol of righteousness. The throne is the symbol of the kingship of righteousness. And that which men feel most clearly in the days when a nation meets a great crisis is the absolute authority of righteousness and justice. "Right is being done," men cry, "and it is absolutely right it should be done. Wrong is being overthrown, and it is absolutely right to destroy it. We agree, the whole universe agrees. All political subterfuges, excuses, casuistry, diplomatic expediences have been extinguished in the white blaze of righteousness. The world in which they acted has fled away before the face of justice. There is no place for them. We thank God for the judgment in which at last we see clearly what is just

and good, for ourselves, for our people, for all mankind."

We see as clearly in our own hour of judgment. Then we know that there is but one authority to whom we owe obedience, before whose dazzling throne all that is dark in us stands forth dark, in whose light our inmost self is laid bare, no gloss, no subterfuge, no excuse, no subtle colouring possible. Our lies are seen as lies, our selfishness as selfishness, our death as death. It is a terrible hour. "Look at your life," cries the great Voice which, thundering night and day within, is heard by none but our own soul; "look, and tell me what you are." And, stricken with dread and shame, we see and know ourselves in the white light of the Righteousness of God.

There are those who hate that revelation, and who cry, "Depart from me, terrible goodness! I know that thou art king, but where thou art is pain, and I wish to keep my pleasure. Take from me the light of thy throne; give me back the darkness in which I did not know how wrong I was; I *will* have my will, were it as black as tenfold night, but I cannot have it while thou art there. Depart, that I may be satisfied with my sin." This is the cry of many, but even in the degradation of it, they know the sovereignty of holiness; they know they must give it way at last.

But there are others, blest in their misery, who, seeing their darkness, are yet more moved by the revelation of God's righteousness than by the sight of their sin. Repelled from themselves, they are irresistibly drawn by the beauty of holiness. "This is the true king," they cry, "this the throne which shall for ever glow and shine in me. Lighten my darkness, Oh, Lord; disclose my evil; make me see the blackness and hatred of it; glow and burn in every chamber of my heart, purge it through and through with fire. I deny, abandon all the past, and live and die now only in the white fire of Thy righteousness. And if I suffer, pain shall be gladness if it consume my sin. Oh, God, in this thy judgment day, what wilt thou have me to do? Speak, Lord, Thy servant heareth."

Then the pain lasts till the guilt is burned away, for punishment is not remitted, but with the punishment is heard the voice of our Father. "Thy sins are forgiven, sin no more. Do the good which is opposed to the evil thou hast done; and I, within thee, throned on holiness, shall be no more a terror of judgment, but a constant Peace of Love."

What else? What is the next symbol? "From whose face the earth and heaven fled away, and there was found no place for them." The writer meant that actually. But the idea mastered the material image; and his words express to us who reject his materialism the spiritual thought that all things without disappear to the soul when it is face to face with God. And this is true. In the midst of this material life of ours; in spite of the masterful demands of the body, of the work of the world, of society and business, when in the soul there is a day of the Lord, made by sorrow, by some dread call of duty, by some deep strife in the spirit, by overwhelming destiny; when the inner life

meets revolution, oh, then, nothing of earth or heaven is left for us in that hour of sifting and decision. When God comes home, all things else disappear. The soul is alone with Him in an empty world. There is no place for earth's doings and passions, for business ambition, even for love beyond all measure deep. The daily work we have done for years, our social life, our home and all its ties, are for the moment all devoured. The earth and heaven have fled away.

Nature says no more to us. The loveliest landscape in the world, the dearest place thrilled with associations that are like songs, are dead to us. The awful hour has burned them up! Even time itself is no more. The ordered succession of hours and days is gone. We are in eternity, when one day is a thousand years, and a thousand years one day; alone with illimitable Deity. It may be terror that we feel, or reverent awe, dreadful sorrow or solemn peace; but whatever it be, there is nothing present but the infinity of God. From His face our earth and heaven have fled away, and there is no place for them.

Out of these days of judgment we come with new knowledge. We have seen ourselves as we shall see ourselves at death, stripped clean of the transient and the outward, of all that hides our real self; apart even from the purest and most blessed things of daily life. We know what we are, and we know that there is One to whom we belong, and who will claim our personality for Himself, more vitally hereafter than even He has claimed it now. Even though we resist that knowledge and cry out upon its claim, we are, nevertheless, changed men. These days have done their work. Never again will this outward world, nor time, nor anything material, have their old power upon us. They are not the realities we thought them. Nor ever again will the ambitions of the earth, or passionate desires, or fame, or wealth, or social place, or love, or home, be what they have been, our very all in all. We have seen the moment when they fled away before the presence of God. We have felt the eternity in which they are the stuff of dreams. This is the revelation, and if we understand it, we know what it means. It means "Set aside for ever all motives, desires, thoughts in your life, which cannot enter into the presence of righteousness, truth and love, which are not capable of eternal expansion; and bring all your work into union with the character of God. Do your work in the world to the full, but let His righteousness and His love be its master, its motive, and its end. Bind up into His character all that in your life you wish to keep. So, when He is alone with you, you may see these things of yours in Him, and find them yours for ever."

Then, when the final hour comes, and death is with you, and you gather your soul into courage and faith to meet the inevitable hour; when alone, in your love and His, with God, you see earth and heaven flee away, and time dying, pulse by pulse, like the light of sunset; and the darkness grows, and all the world's love, life and business disappear; you will have no fear or sorrow in that deep solitude with your Father, in that judgment day. You are accustomed to solitude with Him,

and it is not solitude. The words and joy of Jesus Christ are yours. "I am not alone. The Father is with me."

LIFE, RELIGION & AFFAIRS.

A WORLD CITIZENSHIP AND THE BROTHERHOOD OF MAN.

THOUGHTFUL observers of international political developments will agree that one of the danger-points of the future is a possible conflict between East and West. To the European races we can make our appeals for the preservation and promotion of peace on the ground of a common Christianity and a common civilisation. But we have no such ground of appeal in regard to the races of the East. Even with races allied in thought and religion we know to what extremes of passion men may be driven when the war spirit is let loose. But with races differing in religion, civilisation, customs and colour, it is difficult to conceive the horrors that would ensue were such races to come into conflict. Ignorance and racial prejudice are so deep and widespread that I am afraid the conflict will come. People will not be taught save by the most bitter experience. But this is no reason why we should not set ourselves to dispel the ignorance and the prejudice. The time is opportune. Already, the International Union of Ethical Societies is arranging a Universal Races Congress, to be held in July, 1911.

The treatment of the coloured races in the Southern States of America and in certain parts of South Africa, and the attempted exclusion of Asiatics from the United States, Canada, Australia, and the Transvaal, raise very serious problems. Christians, and social and political reformers generally, have hitherto proceeded on the assumption that "the earth is the Lord's" and that "the fulness thereof" is for the benefit of all His children. It is true we have interpreted this in the somewhat Pharisaic sense that "the fulness thereof" is for the benefit, first and foremost, of the Lord's white children, for while some of the Western Powers have carved out immense spheres of influence and control in the East, the moment the brown and yellow races come to partake of our good things we cry "Hands off," and receive them with the most bitter jealousy and racial prejudice. Yet, as Dr. Edward Caird points out, Christianity, the religion of the West, represents a principle "that binds all men to each other, and makes them members one of another. It breaks down all the walls of division that have hitherto separated individuals, families, and nations from each other; it casts aside and utterly repudiates all the prejudice of rank and caste, of race and custom, and bids men, simply as men, recognise each other as brethren." What a commentary this is on our social, political, and international relationships!

But the Americans, Canadians, Australians and South Africans have something to say for their point of view. In setting forth that point of view it must not be thought that I believe the difficulties involved to be insuperable, but rather, that

they must be recognised and fully discussed before we can hope to realise anything in the nature of a world-citizenship. The brotherhood of man is a great and wide principle, and, like all great principles, it involves a thousand points of social, industrial, and political conduct and policy, which have to be settled one by one ere we can realise the ideal in all its depth and fulness.

The usual Colonial objections to a common citizenship and the intermixture of races may be grouped under three heads:—(1) Economic, (2) hygienic, (3) moral and political.

(1) If a large influx of Eastern labourers is allowed in Eastern countries, say the American and Colonial artisans, such an influx will lower the standard of life. "We cannot live on 5 cents' worth of rice a day; neither should we care to see our wives and children sleeping in places that are little better than kennels. Our houses at present are small enough, and our tenement districts are overcrowded." Certainly, this is a strong argument. The workers of Great Britain and other European countries would appreciate its force if, during any labour troubles, the employing classes succeeded in introducing fifty or a hundred thousand Japanese or Chinese labourers to compete with the European labourer. The Socialist reply to the argument would probably be that in a properly organised State everyone would receive a fixed and approximately just reward for his labour, a reward which would enable him to live his life to the full; that there is room and food enough for all; and that economy of living, so far from being a disadvantage, is a positive advantage, inasmuch as it would leave more time and energy for the cultivation of the higher sides of life. To this the artisan would retort that the properly organised State has not yet come, that it may be many generations before it does come, and that meanwhile he must try to make the conditions of the struggle for existence conform to his present requirements. In new countries like South Africa it is easy to see how unrestricted immigration would lead to the orientalising of the whole country. The Asiatic trader and artisan, being willing to accept a lower standard of life, and to work for a much smaller rate of profit and remuneration than the European, savings and capital would tend to accumulate and concentrate in Asiatic hands; an increasing flow of population from the East would come to share in the good things, and the balance of voting power and consequent legislative and Governmental influence would pass from European to Asiatic hands. Already there is a larger Hindoo population in Natal than European, and certain trades, I understand, are almost entirely in Hindoo hands.

(2) Equally strong is the American and Colonial objection to Asiatic immigration on hygienic grounds. The East is the home of the plague and the beri-beri and other frightful diseases. Whatever may be the cause of these diseases there can be no doubt that their growth and prevalence is encouraged by the insanitary condition under which Eastern peoples frequently live. Imagine the suburban districts of European towns subject to the incursions of Asiatics, whose modes of living are wholly

different from those of Europeans! Educated Asiatics are doubtless quite as clean in habits as educated Europeans, but when discussing questions of immigration and the intermixture of peoples one has to consider peoples in the mass. I quote the following from the report of the Medical Officer of Health of one of the Cape Peninsula municipalities:—

"There are 64 licensed general dealers in the municipality who trade in groceries and foodstuffs, of whom 42 are Asiatics, who require continual attention, as most of the offences committed against the regulations framed for the protection of public health are committed by them; such as the sale of unwholesome foodstuffs, the use as bed-rooms or sanitary conveniences of rooms where food is kept for sale; and their general filthy habits make them a real danger to the health of the municipality."

It is just the insanitary and overcrowded populations of the large towns of the East which tend to migrate. The claims of brotherhood undoubtedly urge us to aid our brethren in disease and distress, and to teach them truer and purer ways of life, but they can hardly be said to command us to endanger the health of our respective national households carelessly or unnecessarily by unrestricted immigration.

(3) The citizens of the United States and the British Colonies are equally strong in their objections to the intermixture of East and West from the point of view of morals. I need not enter into the vexed question as to which is the more vicious or immoral—the East or the West. Perhaps there is not much to choose between the two. I need only mention the obvious fact that the vices of the two are different in many ways, and that to bring them together would increase the range of vice. The unwisdom of that must be apparent where the standard of morality is not very high. We do not wish to add, for example, opium-eating to spirit-drinking. But the whole question of racial morality and racial fusion is one on which we require more information from the biologist and the ethnologist. If, as some maintain, racial fusion between Europeans and Asiatics would mean either racial degeneracy or the predominance of the Asiatic type, European colonists may well be chary of entering upon such an experiment.

In view of these objections, then, shall we say that the brotherhood of man and a common world citizenship are impossible ideals? I do not think so. Great principles require generations of slow development and application ere they can be fully realised. The brotherhood of man is one of these. We have hardly yet begun to realise its full implications. Free Trade, forms and methods of local and national government, arbitration and international courts, marriage customs, sex relationships, religious toleration, the repression of harmful or cruel superstitions, education, the relation of work to life—all have to be dealt with in the light of this great principle. We are still in the leading-strings of nation-hood, a slight advance on tribal morality, and to attempt to leap at once into full brotherhood and a common world-citizenship by the indiscriminate mixture of races would only defeat the aim we have in view,

would produce frightful racial animosities, and prolong the reign of militarism and despotism. A common citizenship means certain common interests, common sympathies, and common ideals. To attempt to create these by throwing the members of different races into close competitive conflict with each other would only deliver us into the hands of those who sneer at the brotherhood of man. That would be a return to the old, chaotic, unseeing way—

"The good old rule, the simple plan,
That they should take who have the power,
And they should keep who can."

What, then, is the true way? It is surely that of international conferences like the one which the International Union of Ethical Societies is at present organising: representative conferences on racial, commercial, industrial, political, scientific, and religious questions, leading up to an international Parliament and a World-State, what Tennyson called "the Parliament of Man, the Federation of the World." Only in this way can racial, political, religious, and colour prejudices be broken down and a safe and sure step taken towards the realisation of a common citizenship. The brotherhood of man is far nearer realisation to-day than it was a hundred years ago. Nations and races have been brought much nearer to each other. The West has learnt much from the East, and the East much from the West, and each may learn much more. But unreasonable antipathies and prejudices must first be broken down. The present relations of the various races of mankind may be likened to those of a household in which the children, having grown to maturity, find that owing to a certain incompatibility of disposition and temper, of tastes and ideals, it is better that they should live in separate households, and so avoid the friction and unpleasantness engendered by different modes of life and government. Yet they still regard each other as brethren, and if misfortune or calamity befall any one of them, or injustice be done to any, each would fly to defend, rescue, or assist the other. So it is in our international life. Calamity or injustice in any one nation calls forth the sympathy and help of the others. That is brotherhood. But now we wish to take a further step. The world, owing to the advance of science and the increasing rapidity of means of communication, is becoming comparatively smaller, and we wish to make the life and thought of each race and nation more helpful to that of the others. That can only be done in a clear-sighted way by international co-operation, not by blind impulse and unregulated competition. Under proper safeguards, there would be mutual intercourse and such migration of peoples and settlement of new countries as collective foresight would deem to be to the advantage of all; this rule, I think, being necessary—that an immigrant or settler in any new country should not only be required to abide by the laws of that country, but should be urged to perform all those duties of citizenship which his new environment may require of him. Democracy means citizenship. Here the West has something to teach to the East, to break down

despotic methods of government, and substitute methods of democratic citizenship, for it is only by the exercise of citizenship that character can find its full development, in a society in which all are "members one of another." The lessons of citizenship and government cannot be learnt in a day—another reason why collective foresight should take the place of blind impulse. Only in this way can racial prejudices be overcome and the next step taken towards the realisation of a deeper and wider brotherhood, a common citizenship, and a world-state.

R. BALMFORTH.

Cape Town.

P.S.—I should like to say here that the treatment of Indians in the Transvaal seems to me to be in absolute conflict with the principle of the brotherhood of man, and to be deserving of severe condemnation. That treatment is all the more regrettable in that, when permitted by the late Transvaal Government, it was put forward as one of the excuses for war. But the treatment of British Indians in the Transvaal has been far worse under the Imperial régime than it was under the Krüger Government. Mr. Ghandi, a man of high character, has conducted a great struggle in a noble and heroic way, a struggle which, one may hope, will soon be brought to a successful issue. It goes without saying that whatever treatment is meted out to Eastern settlers in Western countries will, in the long run, have its effect on the treatment of European settlers in Eastern countries.—R. B.

A UNIVERSAL RACES CONGRESS.

PRELIMINARY notices of the "First Universal Races Congress" (to which reference has been made several times by Mr. Balmforth in the course of his article) to be held in London during July, 1911, have recently come to hand. The aim of the Congress, which is pledged to no political party and to no particular scheme of reforms, "will be to discuss the larger racial issues in the light of modern knowledge and the modern conscience, with a view to encouraging a good understanding, friendly feelings, and hearty co-operation between Occidental and Oriental peoples." A very large number of influential and distinguished persons from over 50 countries have extended their support to the Congress, including 25 Presidents of Parliaments, the majority of the members of the Permanent Court of Arbitration and of the Delegates to the Second Hague Conference, ten British Governors and eight British Premiers, over thirty Colonial Bishops, some hundred and thirty Professors of International Law, many leading anthropologists and sociologists, the officers and the majority of the Council of the Inter-Parliamentary Union, and a host of others. Amongst many names that will be familiar to readers of this journal we have noticed those of Professor Rudolf Eucken, Principal J. E. Carpenter, Prof. J. H. Muirhead, Mr. J. A. Hobson, Dr. Frank Granger, Rev. W. Copeland Bowie, and Rev. Ramsden Balmforth.

A VISIT TO HUNGARY.

I.

THOSE who have taken part in the visit of the English and American delegates and friends to Hungary cannot fail to be impressed by the originality of the conception which gave birth to it, and the skill shown in determining the order of events which rendered it practicable. On the one hand, the local celebrations arranged to perpetuate the memory of Francis David, the originator of Hungarian Unitarianism, were given the character of an international Conference through the attendance at them of 62 American and 35 English visitors; on the other, modifications were introduced into the normal international and local arrangements to render it possible that the interest felt in the Berlin Conference should be maintained, and even within a narrower range intensified by the acts of commemoration of the great Transylvanian, Francis David, and the great American, Theodore Parker.

The attitude of the visitors as determined by the situation in which they found themselves were accordingly a double aspect. They were present in order to convey to their Hungarian co-religionists expressions of joy and sympathy at the honour paid to one whose life marked an era in the history of the nation as well as of religion in Hungary. It was also their desire and hope to draw closer the bonds of fellowship existing between the nations and churches represented at the Conference, and to base this union upon the more enduring elements of thought and feeling which are the vital principles of progressive religious life.

In the endeavour to achieve these purposes they were inevitably hampered by their ignorance of the language in which the greater part of the proceedings were conducted; but no pains were spared by their Hungarian friends to remedy this loss as far as possible. English translations of many of the papers and addresses were supplied by the untiring energy of those friends, and much information was gained through conversation with the English-speaking natives of the country, whose willingness to give assistance must be gratefully acknowledged. We are indebted in the first place to the aged Bishop Ferencz, who, though he has not visited England for fifty years, retains a purity of enunciation in speaking our language which astonished us in the address of welcome which he delivered to us on our arrival at Kolozsvár.

At Berlin we had already made the acquaintance of Professor G. Boros, D.D., Dean of the Theological Faculty, and of Rev. N. Józán, minister of the Buda-Pesth congregation, and as either in turn undertook the superintendence of our party and made arrangements for our convenience and for enabling us to employ to the best advantage the short time at our disposal, we learnt to be profoundly grateful for their constant solicitude on our behalf, and to hold in admiration and reverence their great intellectual and spiritual gifts. Great also was our indebtedness to other friends, such as Professor Csífo, secretary to the Bishop, who possesses a profound knowledge of the history of Unitarianism in his own country, Professor Gálfi, Mlle. Vank, hon. secretary of the Francis David

Association, and other ladies who from their residence at Channing House School, Highgate, and in other ways, had acquired a knowledge of our language. All these friends were in attendance upon our party throughout the celebrations held at Kolozsvár and at Déva, and to them we are indebted for our knowledge of the part played by the Hungarian members of the Conference.

The body whose proceedings occupied the greater portion of the Conference at Kolozsvár was the Unitarian Church Synod, which meets as a rule once in four years, but whose recent meeting was held this instead of next year in order that the opportunity afforded by the 400th anniversary of the birth of Francis David might be taken advantage of. The Synod (or Consistory as it is called when its meetings have to do with lay instead of religious matters) is a body of over 300 members, including the chief ecclesiastical and secular officers of the Church, which is one of the seven churches recognised by law in Hungary, a large number of laymen and ministers nominated by the Consistory in the proportion of about three laymen to one minister, and a much smaller number of laymen and ministers appointed as representatives by the individual congregations. The Bishop, who is chosen by the Consistory, acts with its authority in many matters, including the appointment of ministers. When a vacancy in the post of minister occurs the congregation is required to submit to the Bishop the names of three candidates for the post, of whose fitness they judge, not from services conducted by them before the congregation, but by inquiries addressed to other congregations and to the authorities of the Theological College in Kolozsvár. Of the candidates thus proposed for the appointment the Bishop selects one, or the selection is exercised by him when (as is sometimes the case) it is waived by the congregation in his favour. It is held that this procedure obviates the dangers of partizanship, and is likely to secure the fittest man for the post. All ministers who have been appointed for the first time during one of the four years preceding each meeting of the Synod are ordained at each meeting of that body. This ceremony of ordination formed part of the service held in the church at Kolozsvár on the morning of Sunday, August 21. The church building is an impressive structure, well adapted in every respect, except its acoustic properties, to meet the needs of a congregation based upon the principles of Christian brotherhood and of equal association of the laity with the clergy. There is no altar, but its place is taken by a table placed nearly in the middle of the church. There are two greater apses on two sides, surrounded by graceful galleries resting on arches. In the centre of the arches on one side is the principal entrance, above which is the organ with the choir.

The larger apses are flanked by two lesser apses, in one of which are placed benches for the ministers and the principal church officers, while the pulpit is on a pillar adjoining. On the morning of the service fourteen young ministers who were candidates for ordination were seated adjoining the ministerial benches; other benches facing the latter were occupied by part of

the congregation, including several rows occupied by visitors from the country wearing picturesque and brilliant native costumes. The foreign visitors occupied the pews in one of the larger apses facing the entrance and the choir. The perfect whiteness of the whole dome and arches, the purity of taste shown in the graceful lines of the building, the glorious ancient chants, which were beautifully sung by the choir, and joined in with full voice accord by the large congregation, produced an effect of rare distinction and beauty. This scene was the setting of the solemn service and ritual of the ceremony of ordination and of the Holy Communion which followed it.

The young ministers were first addressed by the Bishop, a man whose presence was in every way well fitted to excite in them a sense of the importance and dignity of their profession. His age is 75, and for the past 30 years he has presided over the diocese. With features of a strongly intellectual stamp he unites a manner of quiet dignity and refinement, which towards the visitors was marked by great urbaneness and courtesy; and we had become acquainted with him at the reception held at his house on the evening of our arrival. In him we saw a personality of rare interest, because, coming to the tenure of the post which he has so long happily occupied, soon after the removal of the restrictions which had fettered the expression of liberal religious views in Hungary, he has thrown his influence throughout on the side of progress. He has thus followed in the footsteps of his great predecessor, Francis David, whose life-work he has himself recalled to public memory by his preaching, and whom from the first he did not hesitate to acclaim as the author and founder of true religion in his country. And he called others to practise what he has practised. Truth of thought as founded upon truth of character, and as reacting upon character, was the keynote of his discourse. He warned his hearers against the fatal self-confidence which allows the key of knowledge acquired in their training to rust from disuse; they must, on the contrary, be continually learning from the book of nature and that of history, from the book of life and that of human nature. They must not only read, they must create by fresh interpretation of the needs of the life of man, which are continually changing in obedience to the law of progress. They too must advance; they must be continually holding aloft the lamp of Truth that it may burn the brighter; they must fight only with this weapon. Truth is strong enough to produce conviction, and from conviction power over the hearts of men is to be attained.

The ritual of ordination was concluded by the laying on of hands, which was performed upon the candidates by an equal number of senior ministers acting together on the Bishop's behalf. The service was concluded by the Holy Communion, which was taken standing by large numbers of the congregation, who stood around the table that bore the beautiful ancient vessels used in that ceremony.

The proceedings which had special reference to the life and work of Francis David took place on Saturday morning in the church, when memoirs of his life

were read at some length by Herr Kozma Ecclesiastical Councillor; and on the afternoon of the same day, at the meeting, of the Francis David Association, a body which with its local branches carries out a good deal of the work of social organisation and helps and strengthens the weaker congregations. Finally, at Déva, on Tuesday, August 23, the ruins of the fortress which once crowned the conical hill that rises steeply above that town were visited, and a wreath was placed upon the memorial tablet that has recently been placed in an upright position facing the entrance of the cell in which the martyr is believed to have died in the first year of his captivity, in 1579. An account has been given in a previous number of *THE INQUIRER* of the life of this remarkable man. The limits of space now forbid a treatment of this subject, but three points stand out clearly in his history. The first was the fact that after having imbibed the principles of the Lutheran Reformation from Melancthon, in 1545-8, and having been chosen as a bishop of the Lutheran Church in his native land in 1555, he became dissatisfied as to the truth of the doctrine held by that Church about the nature of the ceremony of the Holy Communion. Accepting the opinion of the Calvinists upon this point, he sacrificed his high ecclesiastical position for truth of conscience. In the second place, having been raised to a second bishopric by the Calvinist community, he quitted that body in turn in order to found a church of his own, based upon the rejection of the dogma of the Holy Trinity and on the worship of One God only. But daring and revolutionary as was this development, there was found in the personality of Francis David a force sufficient to compel a measure of success which it is difficult for us in these days to understand or to realise. The new faith spread rapidly; there were soon in existence 350 separate congregations; John Sigismund, the reigning Prince, himself became a convert, appointed David his Court chaplain, and, with remarkable sublimity of mind, at the Parliament of Torda, in 1568, proclaimed absolute religious liberty. The early death of this enlightened Prince and the Roman Catholic reaction under his successor, brought adversity upon the Unitarian Church, though it could not extirpate it. Even among those who had embraced David's principles, some, including Socinus' companion Blandrata, were unwilling to accept their full logical consequences. Advantage was taken of this disunion to present to David the alternative of imprisonment or acceptance of the worship of Jesus Christ. The third and final era in his career is marked by his refusal to submit to compromise on this matter. He was taken to the cell in the fortress of Déva, where he was confined, and where, after some months' captivity, he died.

B. G. USSHER.

IDEAL SUMMERS.

THE ideals of a perfect summer are very varied. Perhaps no two persons have precisely the same. The mere idler, the angler, the naturalist, the gardener, the landscape-painter, the business man, the invalid, the tourist, each and all of

them have their own ideas of what a really satisfactory summer should be. It ought to be reckoned among the special and peculiar merits of our climate, that while none of these representative people are ever quite satisfied for very long together, all of them may continually find reason to hope for what they want, and all of them may now and again really get it. Our weather, indeed, seems designed, more than almost any other on the face of the earth to meet all requirements, even the most antagonistic, and, as a consequence—like all trimming, compromising half-and-half institutions—our English climate gets abused on all hands. It is rarely right for anybody long together, and everybody therefore feels justified in vilifying and disparaging it. On the other hand he must indeed be singular in his requirements, who does not occasionally, at least, find an English summer pretty close up to his ideal of what the season should be.

Taking the year all round, the business man's requirements of it are perhaps the most reasonable. For business generally, and upon a broad average, the ideal for any season is that which most nearly approximates to the normal. Anything very much out of the usual way may be advantageous to certain trades, but is always very dislocating and disturbing to others, and, upon a broad balance of things, that is always the best season for trade as a whole which comes just about up to the normal and expected. A good cold winter and a good hot summer with a spring and an autumn very much as successive generations of poets have depicted them for us, constitute the ideal for the generality of businesses.

Most conceptions of a perfect summer are perhaps more or less limited to certain phases of it; but it may be affirmed with some confidence that the more cultivated and the more varied are any person's tastes the more comprehensive will his ideal become. To a keen sensibility and a well-practised eye there is nothing characteristic of each successive season, which does not enter into his ideal of it, and that which to less catholic minds would be a detriment and a drawback, will, to the cultivated observer, often afford the most unqualified delight. To most minds, for instance, the summer is a time for blue skies and sunshine, and the season is a failure in so far as skies are cloudy and days are rainy and damp. The desire of the generality of tourists is that there shall be not a drop of rain. But the landscape-painter, or the close observer and lover of nature, even though he does not paint, must have a certain amount of rain for his ideal summer trip, and the more enthusiastic his love of landscape beauty the more delighted will he be when a thunderous condition of the atmosphere rolls up dense masses of gorgeously-coloured clouds, and copious downpours drape hill and vale in delicate shrouds of mist. Ruskin has emphatically expressed his appreciation of the vivid intensity of colouring which a shower will impart to the foreground of a landscape, thus compensating in some measure for the absence of sunshine, and, of course, greatly intensifying the brilliancy of colouring when sunbeams break out upon the scene,

Millais, again, has recorded his peculiar delight in Scotland on the very ground of its being so subject to downpours of rain. Just as a wet pebble will, he says, be more beautiful by a hundred shining tints than a dry one with its cold and lifeless colour, so the landscapes of Scotland are more brilliant and vivid in their tints than in lands in which tourists may travel for weeks without "a drop of rain." That is unquestionably, one of the great charms of the English Lake District, though, by the way, its reputation for raininess is a good deal exaggerated. As a matter of actual measurement the Lake District gets more water from the clouds in the course of the year than any other part of England; but to a large extent at least that is because when it does rain, it does it in good hearty North-country style, and runs up a great score in a very short time. The downfalls are heavier if not more frequent than in other parts of the country, and the consequence is that the mountain-slopes and peaks, the woods and valleys of that charming locality are almost always bright, and fresh, and verdant.

Even a dry summer, however, has its special and peculiar charm for the artist, and indeed a generation or two ago it seemed as though the landscape-painter took all his ideas from Nature in a state of drought. But that probably was not the reason why it was so fashionable to paint pictures in browns and reds and low-toned warm greys. There can be little doubt that that ignorant and foolish conventionality took its rise in the discolouration which time had effected in the pigments of many old masters in the craft. It had the effect of developing a craze for everything that was brown in nature—brown soil, brown stones, brown garments, brown trees and herbage—a craze which was mistaken for the highest development of good taste and which for a long time absolutely forbade any painter who wished to sell his pictures to depict tree and herbage in Nature's favourite summer hues. To a large extent our artists have at length shaken themselves free from this absurdity, and, as we have seen, the best judges now find something exquisitely beautiful in woods and fields furbished up to their brightest colouring by a downfall of summer rain.

But there are numberless minor characteristics of summer which elude the painter's skill, but which the poets have noted, and have woven into their songs. The effects of the summer breeze are not altogether wanting in the works of some of our best artists; but it is only certain of the more obvious of these effects that can be depicted on canvas and that enter into any of our ideals as borrowed from the painters. We must go to the poets for most of them if we cannot find them for ourselves. See how wonderfully the American poet Bryant depicts the summer wind rustling over the landscape:—

"He comes!

So, where the grassy meadow runs in waves!

The deep distressful silence of the scene
Breaks up with mingling of unnumbered sounds

And universal motion. He is come,

Shaking a shower of blossoms from the shrubs,
And bearing on their fragrance; and he brings
Music of birds, and rustling of young boughs
And sound of swaying branches, and the voice

Of distant waterfalls. All the green herbs
Are stirring on his breath; and thousand flowers

By the roadside and borders of the brook,
Nod gaily to each other; glassy leaves
Are twinkling in the sun, as if the dew
Were on them yet, and silver waters break
Into small waves, and sparkle as he comes."

To the poets we must go for our ideals of summer (for it is they for the most part who have framed our ideals for us. They have taught us, second only to Nature herself, to think of this period of the year in association with all that is sweet and pleasant, bright and bounteous. As a matter of fact, nature is often somewhat niggardly of her bounty, and is often by no means so sweet and pleasant as could be wished. But the healthy mind rarely looks either back or forward to summer, except with its association with all that is charming in sunbeams and fruit and flowers, blue skies, songs of birds, and rippling waters. Perhaps there are some who are more commonly impressed by the memory or the anticipation of the chilly days and blustering winds, and bleak, sunless skies of the more unpropitious of our summer seasons, and there are, of course, those to whom such seasons bring cares and difficulties, losses and anxieties which may well impress them. They are exceptional, however, and are to be compassionated. Most minds, perhaps all minds normally healthy and at ease, are apt to take the poet's and the painter's view of summer, and it is highly desirable that they should.

A GERMAN INDUSTRIAL TOWN.

ANYONE who goes to Offenbach-am-Main with his memory full of the aspects of the industrial towns in the North of England, will have a great and pleasant surprise. For Offenbach is not overhung by clouds of smoke. There are fish in the river, which does not resemble a stream of black poison. The streets are broad and clean. There are promenades with double rows of trees. There are green boulevards in some of the business streets. There are some warehouses with gardens, and there are even manufactories where it has not been thought necessary to destroy the trees. It is a town where flowers will blossom, where trees will grow, where the sunshine gleams brightly, and is not intercepted by a dull mantle of black smoke. That is the first impression of Offenbach. The town has grown rapidly, and some of the older parts are still in process of transformation, and some of the narrow streets in the centre may, perhaps, never be changed. But the stranger sees a clean, well-planned, handsome town, where Man has not thought it to be an essential part of his duty to root up trees and flowers after the fashion of the English jerry-

builder, when he seizes upon a pretty bit of woodland wherein to erect his ugly and flimsy structures.

Offenbach has a fine park of its own, and has also the good fortune to be close to the Frankfurter Wald. By a short walk from the centre of Offenbach, we can reach this fine wood which belongs to the adjacent city of Frankfurt. There was a time when every English manor had its forest in which every burgess had certain rights. For the most part these waste lands have been stolen from the communities to which they rightly belong by the unscrupulous cupidity of the rich. The sin and wickedness of enclosures were denounced by Hugh Latimer at the time of the Reformation, but the greedy courtiers heeded him not, and grabbed the church lands from the prodigal hands of Henry VIII., and then stole the poor man's share of the commons. Many of the German towns have kept their forests. The Wald of Frankfort is a notable expanse of greenwood—a source both of health and of pleasure to the dwellers in that busy world-city.

Although it is only in the last generation that Offenbach has progressed with such rapidity, it is a place of some antiquity, and is named in a charter of the year 977. From the fifteenth to the nineteenth century, it belonged to the Courts of Isenburg, whose castle, now turned to municipal uses, stands by the river Main. In 1655, it was a village of six streets and 60 houses. Its development began with the folly of Louis XIV., when, by persecution, he drove his Protestant subjects from his realm. Some of these Huguenot artisans found refuge in Offenbach, and were protected by the Count of Isenburg. There were silk weavers, wig makers, hat-makers, clock makers, and other craftsmen among them, and Offenbach ceased to depend entirely upon its fields and its river. In the eighteenth century its industries increased greatly. Two young bookbinders of the town, in the course of their *Wanderjahre* went to Vienna to complete their technical education and to learn something of the leather trade. On returning to Offenbach, Georg Klein desired to start business for himself in the manufacture of portfolios and similar leather articles, but met with many difficulties from the servants of the Court. Thereupon he appealed to the Count himself, who gave him two months in which to prove his ability as a craftsman in leather wares. So Klein hammered and cut and shaped many pretty and useful things to the great satisfaction of the ruler of Offenbach. At the Christmas of 1812 the Count of Isenburg gave many of these as presents, and those sent to Offenbach had a ticket on them stating that they came from the manufactory of Isenburg, Klein & Co. This was the Count's jocular fashion of intimating to all and sundry that no more difficulties were to be placed in the way of Georg Klein, whose firm flourishes to-day.

Offenbach now produces leather wares of every kind, saddles, portmanteaux, book-binding, card-cases, pocket-books, photographic albums, &c., &c. It has also a notable shoe industry. There are about 300 business houses in the leather trade at Offenbach. It is also a seat of machine-

making and of the metal wares industry. Aniline dyes are produced here, and there are other chemical industries. The timber and stone trades are represented and various industries relating to paper, printing, engraving and photography. It is not my intention to describe the manufactures of Offenbach, but only to show that they are varied in nature and considerable in extent.

The town has literary associations, as one may learn from Goethe's autobiography. Some of the scenes of "Faust" were written here when the young poet was visiting the town. Here, too, was the theatre of his love episode with Lili Schönemann. Other famous visitors may be named, Mozart, Lavater, Jean Paul, and Father Jahn, who founded the athletic clubs that have done so much for the development of German physique.

Offenbach's old castle now belongs to the town and its public library is lodged therein. Pictures and objects relating to its past history are there preserved. Amongst these is a ghastly relic—the skull of the self-styled "Duke of Jerusalem," who died at Offenbach in 1791. His real name is believed to have been Jankew Lejbowicz, a Polish Jew, who declared himself to be the Messiah, and lived in great state with his daughter. He received large sums of money from Russia. He was twice baptized, and was at one time a Mahometan! After the death of Baron Frank, as he was also called, his daughter the Baroness Eva Frank, lost her money. A tradition still subsists that she was in reality the daughter of a princely house in Russia, and that, for family reasons, the "Duke of Jerusalem" was paid handsomely to keep her out of the way. A generation later Offenbach had another Messiah in Bernhard Müller. But the police looked with an unfriendly eye on his Eden dress and his proposals for a Heavenly Kingdom, and he departed to America, where he died. But there are still Christian Israelites in Moldavia, Turkey, and Poland who follow the doctrines of the Offenbacher Messiah.

This is not a history of Offenbach, or much more would have to be said; nor is it an inquiry into the life of the people, or the cost of living, or the comparative merits—and demerits—of English and German taxation for State and Municipal purposes. It is only a plain statement of the impression made on a casual visitor by a manufacturing town of 72,000 people, where there is a clear sky, a clean river, fine villas, handsome public buildings, broad streets, boulevards, park, promenades, and forest. Best of all—a place where one need not be long without seeing a green tree.

BOOKS AND REVIEWS.

ANCIENT ETRURIA.

For the ordinary traveller Tuscany means little more than Florence and Pisa, with a side glance at Siena, Perugia, and Orvieto. The whole of ancient Etruria is but so much space that divides the south-going pilgrim from Rome. Even Lake Trasimennus, seen under the moon with its tragic silver spreading eastwards from

the railway, brings to mind a Roman disaster rather than the great Etruscan people in whose land the lake lies. Vague indeed are the pictures which we can form to ourselves of the ancient Etruscans. Their history is rather guessed than known. They nourished no poets to sing of their exploits, no historians to give them continued existence. We look at them through Roman history as through a veil.

Yet though they themselves have passed away, their buildings and tombs remain, and still keep the secret of their makers. A sense of the undiscovered haunts the passer-by who glances at the Etruscan cases in the museums, or the traveller who leaves the well-worn tracks and searches the marshes of the Maremma for Etruscan ramparts and cemeteries.

One must think of the Etruscans as highly civilised when Rome was at her beginning. They knew better how to choose the site of a city than the founders of Rome. Not on the hilltops, nor yet below in the plain, is the perfect city built, but stretching up the southern slope of some rising ground, with a fort perhaps to crown the height, the city walls guarding the approaches from beneath. The hilltop, reserved as it is for a castle or acropolis, speaks too clearly of uneasy times and bands of marauders. Yet the city that is built in the plains often loses the purity of the upper air and spends itself in traffic along the canals and level roads. Only the neighbouring sea can compensate the man who is exiled from the hills.

Hence, when we are visiting a city, it is well if on leaving the railway station we must crawl painfully up the road to the town. To enter a city from above is a misfortune. The beauty of Durham is spoilt by the approach from the railway which, as if on equal terms, looks across the valley of the Wear to the cathedral. Still less ought we anywhere to be reconciled to a railway overhead such as that which sweeps above New York. Only the gods can look down upon human life and remain wise. When Virgil brought his hero to Rome, Aeneas and his men rowed up the Tiber. Nowadays the tourist comes by train to the summit of the eastern hills of Rome, and loses the right feeling because he must go down to the Forum and the Vatican.

Perhaps we are in Italy, and climbing towards the typical Etruscan city of Volterra. Mr. Seymour* may very well be our guide. For he has travelled elsewhere and especially—so it appears on the title-page—has sauntered in Spain. I like him best when he leaves the speculations, hitherto futile, of successive historians of Etruria, and talks about Italian carriages and barbers and guides and Custom House officers and innkeepers. For if it had not been for the long and uphill drive from the railway station to the city of Volterra, he would not have made us understand how important it is to choose the site of a city with great care. Unfortunately he sets a bad example to the traveller when he passes under the famous Gate of the Arch, and allows anti-

quarian second thoughts to disturb the strange influence which the famous gateway exercises upon him. Volterra has altered her ancient gates and walls from time to time to suit her convenience, and there is no real cause for regret. We must submit ourselves to the spirit of the place. To be sure Volterra is more gloomy than Bolsena. Perhaps that is because life is more of a burden at Volterra. The sacristan of the church of Santa Crispina, at Bolsena, informed the author of the work before us that there were but two diversions in that little town: "Going to church and drinking our famous good wine." One can picture the sleepy little place. And yet Volterra may well be happy. Provisions are quite as cheap as elsewhere, and there is little unemployment owing to the trade in the local alabaster. To handle stone of some sort seems native to the place. Outside the city there is still enough of the old walls, with their huge square blocks of stone, to show how the Etruscans could build. They taught the Romans and the Romans added their wonderful mortar to the uncemented walls of their teachers. From Etruria to Rome, from Rome to Hadrian's wall, from Hadrian's wall to the Saxon crypt at Hexham; such is the origin of the square stones which mark the Roman buildings in Britain, and the Saxon work which has been helped out with Roman materials.

But in the treatment of their dead, the Romans did not follow their northern neighbours. Outside Rome and the cities under her influence, there stretched along the roads outside the gates lines of tombs of which the occupants had first been committed to the funeral pyres, and their ashes had been gathered for the urn. Etruria, however, had the secret of preserving the dead in the form and colour of life. Carlo Avolta, of Corneto, discovered in a tomb an Etruscan monarch, with his crown and panoply. He saw him crowned with gold, clothed in armour, with a shield, spear and arrows by his side, and extended on his stone bier. But a change soon came over the figure, it trembled and crumbled and vanished away, and by the time an entrance was effected, all that remained was the gold crown and a handful of dust with some fragments of arms. Such is the impressive story which the author quotes from Mrs. Gray's "Tour to the Sepulchres of Etruria." It should be noted that Mrs. Gray's book moved George Dennis to write upon the "Cities and Cemeteries of Etruria," a work which can now be had in a cheap edition. But life is short, and much reading is wearisome, and very few people are interested enough in Etruria to go far beyond these few lines. Yet if the past were left to the people who are not carried away by notions it would fare badly. Excavations are viewed by the world as a search for hidden treasure. For the antiquary does sometimes come across treasures as, when early in 1828, some oxen were ploughing the land near the castle of Vulci—another Etruscan city—and the ground fell in, disclosing to the neighbourhood and Prince Lucien Bonaparte, a tomb with two broken vases. Such was the beginning of the famous discoveries which enriched the museums and collec-

* Up Hill and Down Dale in Ancient Etruria. By Frederick Seymour. Unwin, London: 1910. 10s. 6d. net.

tions of Europe with the loveliest specimens of Greek pottery. Yet the treasure hunters who were thus put on the scent were disappointed of the gold and silver which alone meant treasure to them, and in their ignorance smashed to pieces whatever promised no immediate gain. Against this sordid measurement of things, the true antiquarian makes a protest. A trifle, meaningless to others, is for him a clue to the past: once more the dead come to life and in a dim pageant move across his view. Mr. Seymour's book is written in this spirit.

F. GRANGER.

THE NATURE OF THE ELEMENTS.*

ALTHOUGH Herbert Spencer laid down in somewhat dogmatic fashion that "Matter, in its ultimate nature, is as absolutely incomprehensible as Space and Time," yet modern researches have gone far towards arriving at a clearer understanding of the conception of matter than the great philosopher could have deemed possible. Among other things, the discovery of radium and the investigations of electrical discharges in vacuum-tubes have in particular thrown a flood of light upon the subject, altogether revolutionising the old ideas. The influence of the new views on the constitution of matter cannot be overrated in their bearing upon modern thought. The clear and concise exposition of such views by leading authorities in this admirable series of small volumes dealing with vital problems of the day will greatly tend to render them readily intelligible and accessible to the lay mind, although the virtue of conciseness is sometimes carried to an extreme.

The present volume on the nature and evolution of the elements will probably appeal more strongly to the thoughtful student of chemistry than to the general public, but the subject could not have received a more lucid exposition than by the distinguished deliverer of the memorial lecture on Mendeléeff, the true discoverer of the periodic law.

A considerable part of the volume is devoted to speculations on the evolution and genetic relationships of the elements, and this section will certainly prove to be the most attractive and suggestive to the general reader, although new discoveries must inevitably modify or controvert many of the various views and theories. It is of some interest to find that the question of the differentiation of the elements from a primordial essence or "protyle" is beset with similar difficulties to that of the evolution of the organic world from a primordial protoplasm; for in both cases it is impossible to conceive how the original substance was formed. All that can be done is to trace out, with more or less probability, the successive lines of development and the successive operations of a genetic process. In some respects more progress can be attained in the study of the evolution of the elements and of the corpuscular constitution of matter than in tracing out the laws of

descent of animals and plants, for in the former case the aid of astronomy can be invoked, and the successive steps in the differentiation of elements may be observed by means of the spectroscope in nebulae, which are to be found in all stages of development. Hence this method is able to corroborate and substantiate many speculations which might otherwise remain infertile. For example, it has been demonstrated experimentally that when a mixture of gases is rotated with excessive rapidity, a separation takes place centrifugally, and the denser gases become concentrated in the periphery according as the radius of rotation is increased. Now the ring-nebula in the constellation of Lyra is shown by the spectroscope to consist of four concentric layers of gases of which the two middle can be definitely identified with hydrogen on the inside and the denser helium on the outside, thus confirming in a remarkable manner the result arrived at by experiment. There is no doubt that similar researches will in course of time support many of the speculations on the constitution of matter which have been so concisely and clearly set forth by the author.

It is a matter for regret that such misprints as "lavorotatory" for "lævotatory" (p. 14) and "akaluminium" for "eka-aluminium" (p. 48) should have been allowed to escape notice.

THE QUEST FOR PEACE.*

"ONE'S own mind," says Marcus Aurelius, "is a place the most free from crowd and noise in the world, if a man's thoughts are such as to ensure him perfect tranquillity within, and this tranquillity consists in the good ordering of the mind." These words might well be placed at the beginning of Mr. James Allen's little book, "Above Life's Turmoil," which is probably like the "Meditations" a confession springing primarily from a sense of imperfection, rather than a sense of mastery. A man writes a book of this kind because his own sufferings have filled him with compassion for the sufferings of others, and in giving expression to those ideals towards which he is ever struggling, he gains control over himself, and is enabled to prophesy victory for those whom his words may reach. Mr. Allen has nothing that is strikingly new to say, but it needs saying all the same, and in such a way as to attract readers who have not yet gone to the great world-teachers for wisdom and encouragement.

The note of this book is individualistic in the best sense, that is to say, it insists on self-realisation and self-discipline as the secret of a peace which the world cannot give. We are brought back to Emerson's strenuous gospel, but with it is linked the law of love and renunciation so beautifully expounded in the eighth book of "The Light of Asia," which is frequently quoted. In life everything depends on the hidden belief of the heart,

"that which a man loves and clings to and fosters" in the silence of his own thoughts. This it is—whatever he may outwardly profess—that stamps his actions and determines his attitude towards the world, for the law of cause and effect is inescapable, "and every thought that is harboured in the mind must, by virtue of the impelling force which is inherent in the universe, at last blossom out into act, good or bad, according to its nature." It is therefore vain for a man to talk of peace when he is secretly yearning for strife, to apprehend the beautiful if he only looks for ugliness, to win love and sympathy where he sows hatred and contempt, to insist on gentleness in others while he cannot even control his own temper, to demand power and respect when his will has been rendered impotent through the distraction of uncontrolled passions. We can only attract to ourselves, after all, that which is in harmony with our own desires. "You will always come to the place where your love (your most abiding and intense thought) can receive its measure of gratification," says the writer of this book. "If your love is base, you will come to a base place; if it be beautiful, you will come to a beautiful place." This is the working out of the eternal law, which except a man believe he cannot be saved.

Mr. Allen, owing to the fact that he has less scope to develop his ideas in the smaller book, is more convincing in "Above Life's Turmoil" than in another little volume, "From Passion to Peace," which deals briefly with the same fundamental truths. Miss Dawson's contribution to the same subject, under the title of "Concerning the Life of Christianity in Being," is somewhat inadequate and fragmentary. Her style is prosaic, and she relies too much upon the method of vague generalisation to convey her ideas with force. She wisely points out, however, that a good deal of the indifference to "the things of the spirit" so common among civilised people to-day, is the result of that preoccupation with merely physical well-being to which the child is accustomed from its earliest days. "The needs of the body are made all-important," says Miss Dawson, "and it is small wonder that to most children the body is the dominant factor in life." If some parents only realised more fully that man does not live by bread alone, and that in preparing their children for the great experiences of life they are not doing all that is necessary if they only concern themselves with their physical fitness, important as this is, there would be, undoubtedly, less misery and suffering in the world.

NATIONAL HOME READING UNION.

WE have received from the National Home Reading Union two interesting publications in connection with the celebration of the twenty-first anniversary of the foundation of that society. These are "Our Inheritance" (C. Linklater Thomson), and "The Faculty of Reading," by Mr. George Radford. The former is a brief, illustrated account of the English authors and poets whose names are best known to fame, from Caedmon and Cynewulf to Tennyson and Browning

* The Elements: Speculations as to their Nature and Origin. By Sir William A. Tilden. (Harper's Library of Living Thought.) Harper & Brothers, London and New York. 1910. Price 2s. 6d. net. Pp. xi.—139.

* Above Life's Turmoil. By James Allen. London: G. P. Putnam's Sons. 3s. 6d. net.
From Passion to Peace. By James Allen. London: William Rider & Son. 1s. net.
Living the Life of Christianity in Being. By Grace Dawson. London: William Rider & Son. Cloth, 1s. 6d. net; paper, 1s. net.

The latter is a record of the widespread movement for which the N.H.R.U. has stood for the past 22 years. Mr. Radford quotes from many interesting speeches made at its yearly meetings and assemblies, and adds some cogent remarks of his own on the "Imperial ideal" which should, and undoubtedly does, inspire its members in their efforts to stimulate and guide the love of reading in the United Kingdom. An interesting account is given of the founding of the society by Dr. Paton, who conceived the idea after meeting with two American ministers at Geneva, and hearing from them about the Chautauqua Assembly, "and about the reading courses . . . which were being widely used by people of every class in America." The Union will always be indebted to Dr. Paton, not only for its establishment, but for the devotion and enthusiasm which he has thrown into the enterprise from the beginning, and this little book is a splendid testimony to his judgment and public spirit. Mr. Radford points out that the N.H.R.U. does not aim at the creation of book-readers merely, but "at the multiplication of the genuine book-lover in the old and concrete sense. The delight which accompanies the very appearance and touch of a good book on good paper and in a pleasant cover is," he maintains, "a legitimate and even laudable sensation," and in these days of cheap and well-printed editions "it does not require a fortune to secure enough books to live with happily and well." Mr. Radford has the real feeling for literature without which a general knowledge of authors, their dates, and their works is practically worthless, for it is the vital sense of communion with great minds that is needed, especially in an age not specially characterised by lofty idealism or imaginative thinking. It is the object of the N.H.R.U. to create this spirit, and we cordially wish it success in the endeavour to incorporate itself in the national life, and carry on a humanising and educative work throughout the country.

THE EXPANSION OF CHRISTENDOM. By Mrs. Ashley Carus-Wilson, B.A. Hodder & Stoughton. 6s.

In three parts, named respectively "The Case for Missions," "The Course of Missions," and "The Crisis of Missions," the entire missionary movement of Christianity is here reviewed from the beginning until the present day. Incidentally, the great religions of the world are examined in turn, both as to their nature and their influence. Of six motives for the extension of Christendom, three are declared to be "not, without qualification, irresistible." These are the philanthropic or pity for the suffering heathen, the eschatological, or pity for the perishing heathen, and the theological, or pity for the deluded heathen. The remaining three which cannot be gainsaid spring from the evangelical conception of the nature and work of Christ. "If Christ is the Son of God, and the Saviour of all men, the Gospel must be taken by the whole church to the whole world." On the other hand, we are told that the Christianity which does not make St. Thomas's full

confession, "My Lord and my God," "can never be permanent or aggressive." It is unfortunate that the illustration given in support of this contention, viz., "the utter futility of the Unitarian mission in Tokio," is not above suspicion. The latest reports show that the work there is full of promise. Permanency, moreover, is beyond the writer's point of view, and aggression is not the only method by which a religious movement may advance. Even before Constantine's conversion, Christianity had gained much by syncretism. The very religion, writes Harnack in "The Expansion of Christianity," which erstwhile in its strictly spiritual temper had prohibited and resisted any tendency towards materialism, now took material shape in every one of its relationships. "But the reasons for the triumph of Christianity in that age are no guarantee for the permanence of that triumph throughout the history of mankind. Such a triumph rather depends upon the simple elements of the religion, on the preaching of the living God as the Father of men, and on the likeness of Jesus Christ. For that very reason it depends also on the capacity of Christianity to strip off once more any collective syncretism and unite itself to fresh co-efficients." It may be that hereafter educated Moslems, Buddhists, and Japanese will be drawn most strongly to a liberal Christianity which is not so much aggressive as persuasive. In an exceedingly interesting narrative, our authoress has included a number of excellent stories from the mission fields, and traced in some detail the work of the various societies. It is plain that the opening up of the East to Western ideas is not without its perils. "The fear of their well-wishers," says Sir Robert Hart, "is that Western science will simply supply strength without principle, and bring in materialism without higher teaching, higher aims, higher guidance." This is a motive for missionary effort which Christians of every school can appreciate.

LITERARY NOTES.

A NUMBER of letters, written by Mr. and Mrs. Carlyle to Mr. Henry Larkin, who at one time acted as Carlyle's literary assistant, and afterwards emigrated to New Zealand, have now come upon the market. They are on sale in New York, and it is quite likely that they will eventually form the material for another volume on the Carlyles. The collection comprises, in addition to sixty-eight letters by Carlyle and thirteen by his wife, fourteen other letters by Ruskin.

MR. FIFIELD announces the early publication of "A Modern Humanist; the Miscellaneous Papers of B. Kirkman Gray," with a biographical introduction by Mr. H. B. Binns, and an appreciation of Mr. Kirkman Gray's work by Miss Clementina Black.

A FURTHER collection of eighteenth-century essays by Mr. Austin Dobson, entitled "Old Kensington Palace, and Other Papers," will be published shortly by Messrs. Chatto & Windus. The contents of the book are described as short

studies, rather than vignettes, with an admixture of literary criticism.

WE have received three booklets from the office of *The Quest*, in a new series entitled "The Porch," which includes re-prints from the writings of the famous mystics and original articles on mysticism. The volumes to hand are "On the Good, or the One," by Plotinus; "A True Christian," by Jacob Böhme; and "The Over-Soul," by Emerson. They are published in a convenient form, price 3d.

COMMANDER PEARY'S book on his discovery of the North Pole will be published in October by Messrs. Hodder & Stoughton, with an introduction by Mr. Roosevelt. The title will be simply "The North Pole," and there will be over 100 illustrations from photographs.

MESSRS. WILLIAMS & NORCATE announce a new book by Professor Rudolf Eucken, "The Truth of Religion," which is addressed to all who "like myself," to quote Eucken's own words, "feel that they cannot endure any longer the shallows in which the vitality of man's spirit is being lost at present, and who are determined, in spite of all that is superficial in contemporary life, to share the quest for deepening and revival." The volume will be translated by Dr. James Moffatt.

AMONG other books which this firm will publish in the autumn are, "The Constitution and Law of the Church in the First Two Centuries," by Dr. Adolf Harnack, Vol. III. of the late Professor Pfeleiderer's monumental work on "Primitive Christianity," and a new volume from the pen of Dr. John Hunter, entitled "God and Life." They will also issue shortly a popular edition of "First Principles," containing the final amendments, both of matter and of form, made by Herbert Spencer not long before his death. It will be in two volumes of 240 pages each, bound in cloth, and issued at one shilling net per volume. The price of "The Epitome of the Synthetic Philosophy of Herbert Spencer," by F. Howard Collins, now in its fifth English edition, will also be reduced to five shillings after October 1.

SIGNOR FOGAZZARO has completed the manuscript of his long-awaited sequel to "The Saint," and we understand that it will be issued this winter simultaneously in Italy, England, and America, under the title "Leila."

PUBLICATIONS RECEIVED.

CAMBRIDGE UNIVERSITY PRESS:—Cambridge History of English Literature. Vols. V. and VI. 9s. net.

CONSTABLE & Co.:—Political Development of Japan, 1867-1909: Geo. Etsujiro Uyehara, D.Sc. 8s. 6d. net.

FISHER UNWIN:—Life of St. Clare. Translated and edited from the earliest MSS. by Fr. Paschal Robinson. 5s. net. South Africa and Other Poems: A. Vine Hall. 3s. 6d. net. History of Ancient Civilisation: Chas. Seignobos, 2s. 6d. net. Spain from Within: Rafael Shaw. 7s. 6d. net.

MISCELLANEOUS.

Harvard Theological Review, July; Cornhill, September; Nineteenth Century, September; Contemporary Review, September; Coming Day, September.

FOR THE CHILDREN.

THE GOSPEL OF THE WHEAT.

IF you ever have the opportunity of doing so, you must read the first essay (if it really can be called an essay) in a book entitled "The Open Air," by Richard Jefferies, who spent the best part of his life in roaming about the fields and lanes and woods, studying the ways of the wild creatures to be found there, and examining the trees and flowers and grasses with all the patience and delight of one who loves nature, and sees God in every created thing. The essay or story to which I refer is called "St. Guido," but it has nothing to do with any holy person of the Middle Ages whom you may see pictured with a halo round his head. It is, indeed, all about a little English boy, to whom the name Guido was given by those who loved him, because they thought it sounded "dreamy," and "as if it belonged to one who was full of faith." After all—I had nearly forgotten this!—he *had* a halo, but it was made of golden, shining hair that curled about his head, and looked like a Nimbus or circle of glory. "So they called him St. Guido," says Jefferies, "and a very, very wild saint he was."

The story of St. Guido is simply the story of a long, hot summer's day spent by this little boy in the fields, and if I were to begin to tell you all about it, you would never get the book. So I shall content myself with quoting a passage in which the Wheat talks to Guido as he sits by the little stream which divides the field from the copse. I shall not even tell you all the Wheat said, because I have not time, and it was very talkative. But I wish that everybody in England, old and young, would read it for themselves when they go away for their holidays this summer—when they see the sun shining on the golden corn, and the wind rippling through it in waves like the waves of the sea. I have read it many times myself, and now I always think of it when I pass through a wheatfield. Last year I was in Cornwall, and I often used to sit on the edge of the great cliffs that make the Lizard coast so frowning and dangerous. There the cornfields crest the line of steep rocks against which the foam is endlessly breaking, and as you lie on the grassy edge you seem to be cut off from all the world. You are alone with the ocean, which is like a great sapphire, and with the sky, which is like a beautiful turquoise. But the wheat reminds one always of the human beings whom it feeds, and, as I looked at the full, pliant ears at the time I am speaking of, the story of St. Guido came back to me, and I knew that I should never again be *quite* happy while the things which the Wheat talked about to the little English boy were true. Then I made up my mind that I would never again let the sight of a cornfield be a reproach to me, if I could help it—that is to say, I decided that I would do what lay in my power, however little that might be, to preach the Gospel of the Wheat as it has been written down by Richard Jefferies to as many people as would hear it, and that I would forward to the best of my ability those causes which, we are

hoping, will one day put an end to all the suffering that is caused by poverty, at least, in what ought still to be "merry England."

And now here is a little extract from the earnest speech which was made by the Wheat on that hot summer's day, just as Guido was growing tired and sleepy.

"I do not feel very happy, although the sunshine is so warm, because I have been thinking; for we have been in one or other of these fields of your papa's a thousand years this very year. . . . It is a long, long time, and then I think, after I am dead, and there is no more wheat in my place, the blackbirds will go on whistling for another thousand years after me. For, of course, I did not hear them all that time ago myself, dear, but the wheat which was before me heard them and told me. They told me, too, and I know it is true, that the cuckoo came and called all day till the moon shone at night, and began again in the morning before the dew had sparkled in the sunrise. The dew dries very soon on wheat, Guido dear, because wheat is so dry. First the sunrise makes the tips of the wheat ever so faintly rosy, then it grows yellow, then, as the heat increases, it becomes white at noon, and golden in the afternoon, and white again under the moonlight. Besides which wide shadows come over from the clouds, and a wind always follows the shadow and waves us, and every time we sway to and fro that alters our colour. . . . We have thought so much more, and felt so much more, since your people took us, and ploughed for us, and sowed us, and reaped us. We are not like the same wheat we used to be before your people touched us, when we grew wild, and there were huge great things in the woods and marshes which I will not tell you about lest you should be frightened. Since we have felt your hands, and you have touched us, we have felt so much more. Perhaps that was why I was not very happy until you came, for I was thinking quite as much about your people as about us. . . . and why I want you and your people, dear, to be happy now, and to agree so as not to be so anxious and careworn, but to come out with us, or sit by us, and listen to the blackbirds, and hear the wind rustle by us. Oh, I wish I could make them happy, and do away with all their care and anxiety, and give you all heaps and heaps of flowers! . . . You silly, foolish people, to let all the flowers wither for a thousand years while you keep each other at a distance, instead of agreeing and sharing them! Is there something in you—as there is poison in the nightshade, you know it, dear, for your papa told you not to touch it—is there a sort of poison in your people that works them up into a hatred of each other? Why, then, do you not agree, and have all things, all the great earth can give you, just as we have the sunshine and the rain? . . ."

We think the reason you do not all have plenty, and why you do not do only just a little work, and why you die of hunger if you leave off, and why so many of you are unhappy in body and mind, and all the misery is because you have not got a spirit like the wheat, like us. You will not agree, and you will not share, and you will hate each other, and you will be so

avaricious, and you will *not* touch the flowers, or go into the sunshine (you would rather half of you died among the hard stones first) and you will teach your children, hum, hum, to follow in some foolish course that has caused you all this unhappiness a thousand years, and you will *not* have a spirit like us, and feel like us. Till you have a spirit like us, and feel like us, you will never, never be happy."

Do you not see that there was a great deal of wisdom in what the Wheat said? And does it not remind you of what Jesus must have been thinking when he talked about the lilies of the field "that toil not, neither do they spin"; and when he showed men how impossible it was to understand what the Kingdom of Heaven meant until they had begun to love each other, and treat all human beings as their brothers and sisters who had as much right to happiness as themselves?

L. G. A.

MEETINGS AND SOCIETIES.

AMERICAN UNITARIAN ASSOCIATION.

THEODORE PARKER CENTENARY.

THE one hundredth anniversary of the birth of Theodore Parker has been celebrated at many public gatherings, by books and sermons, and by uprisings of popular sentiment. The most distinctive memorial of Theodore Parker's life and work, which this anniversary has occasioned, is the publication by the American Unitarian Association of a new and complete edition of Theodore Parker's Works.

The undertaking was made possible by a gift of the late John C. Haynes, who desired that this edition should be published as an expression of the admiration and gratitude he felt for the inspirer of his early manhood. The work has been under the charge of an able Editorial Committee, with Samuel A. Eliot as chairman and Charles W. Wendte as secretary.

The first volume of the edition contains the "Discourse of Matters pertaining to Religion," and is the most famous of Parker's books. It passed through four editions in Parker's lifetime, and has approved itself as a permanent contribution to theological literature. It has been edited for this edition, with a preface, by Col. Thomas Wentworth Higginson. In the second volume, "Theism and Atheism," are set forth the sermons in which Parker dealt with the great problems of theology and ethics. Dr. Wendte's preface is a most illuminating description of Parker's characteristics and influence. The "Sermons of Religion," which constitute the third volume, bring together Parker's sermons about the religious life. They are sermons for all time, and are not dependent upon the locality or the period of their utterance. Volume four, edited by Mr. Cooke, takes the title "The Transient and Permanent in Christianity," the subject of the South Boston sermon which first brought Parker into prominence as the expounder of a new theology. This volume also contains the earliest of Parker's sermons, which have never been reprinted from the pages of the magazine in which they first appeared. Volume five, "The Lessons from the World of Matter and of Man," is a reprint of Mr. Leighton's famous collection of the notable utterances at the Music Hall services. Mr. Leighton personally reported Parker's sermons, and in this book brought together excerpts and passages which preserve many expressions of piety and morality which have won immortal fame. "The World of Matter

and the Spirit of Man" contains six sermons that have never before appeared in print and others that have appeared only in scattered reports or pamphlets. The six new sermons were among the last which Parker wrote. He regarded them as the most important he had ever given to his congregation and the most satisfactory statement of his later opinions. Volume seven contains the famous lectures on the "Historic Americans," together with the sermons on John Quincy Adams and Daniel Webster. The object of these lectures was not only to portray the characters of the great men delineated, but also to instruct the people in the principles upon which the American republic is founded. The eighth volume, under the title "The American Scholar," collects Parker's critical and scholarly essays. A number of these are gathered and reprinted from the reviews in which they first appeared. They illustrate Parker's keen critical insight, his enormous reading, and his profound scholarship. Under the title "The Sins and Safeguards of Society," Mr. Stewart has collected the sermons which are concerned with certain phases of public morals and public education, and in the succeeding volume on "Social Classes in a Republic" are gathered the sermons and essays dealing with the application of Parker's religious principles to the practical problems of social organisation. The next two volumes, one edited by Mr. Hosmer and the other by Mr. Sanborn, collect under the titles "The Slave Power," and "The Rights of Man in America," the most important of Parker's anti-slavery papers and addresses. The thirteenth volume is of a more personal character, and contains Parker's incomplete autobiography, his last letter to his Boston congregation, his prayers and poems; and, finally, in the concluding volume, Mr. Wendte has gathered up a number of Parker's writings which for various reasons found no appropriate place in the previous volumes, and he has added a complete bibliography and an index for the entire set.

It is to be hoped that this complete and attractive edition of Theodore Parker's writings will create renewed interest in the utterance of this great preacher of personal religion and social reform, causing his word to go forth with undiminished, inspiring and formative power to this and succeeding generations.

(Dr. SAMUEL A. ELIOT in *The Christian Register*.)

MEMENTO OF BERLIN.

A PLEASANT memento of the International Congress of Free Christianity at Berlin is furnished by the large photograph taken at the final meeting of the Congress in the courtyard of the Wartburg at Eisenach, Aug. 12. The noble building makes a fine background for such a group. In the crowd of close upon 300 people—Teutons, Americans, Frenchmen, and Britons happily mingled together—not all the portraits are equally clear, but some are admirable. Among the best are St. John of Philadelphia, Maxwell Savage, who spoke on behalf of America (not Minot Simons, as reported), F. W. Perkins, whose preaching in Liverpool will not soon be forgotten, and Prof. Rauschenbusch, of Rochester, N.Y. In the foreground is Herr Lamprecht, whose unwearied care for the guests in Berlin is gratefully remembered. Prof. Baumgarten, of Kiel, Dr. Max Fischer, of Berlin, and a number of familiar English faces are easily recognisable. In the group of speakers at the head of the flight of steps leading to the Ritter-saal, the face of the President, Herr Schrader, is unhappily blurred, and the Bürgermeister of Eisenach and Mr. H. G. Chancellor are not very clear; but the rest, M. Bertrand, who spoke for France, Enfield Dowson, Prof. Meyboom, Prof. Otto Schmiedel, who gave a delightful address in English on the historical

associations of the Wartburg, are capital. The photograph is to be had from Georg Heine-mann, Hof-Photograph, 13, Frauenberg, Eisenach, price, 3s. 2d. by post.

THE SOCIAL MOVEMENT.

INTERESTING EXPERIMENTS.

AN interesting experiment is being carried out by the Leeds Labour Exchange in connection with a shortage of women weavers in several of the West Riding woollen towns. An effort is being made to transfer widows with families from other parts of the country. The manufacturers undertake to teach the women and girls how to use the looms, and to pay adults nine shillings a week and girls a proportionate sum during the period of instruction. When proficiency has been reached, the imported workers will receive the standard wages. No charge of bringing cheap labour into a district can be urged in these circumstances. Already about a dozen families from the Liverpool district have been settled. In nearly all cases the women and their children were engaged in home work at small wages, and by the change they have been enabled to increase their income very considerably. The experiment is being watched with great interest.

* * *

IN a lecture upon "Co-operative House-keeping" in ideal homes, Mrs. Melvin, of Finchley, some time ago outlined a scheme which appeared utterly Utopian in its simplicity and idealism. As a matter of fact the lecture has been almost immediately followed by action. A large house and estate in the neighbourhood has been secured by the members of the "Brent Garden Village, Ltd." The family mansion is to become the centre of the village. Here meals will be prepared, either served in the common hall or taken to members in their private homes. Domestic service, boot cleaning, washing, and the general drudgery of the home will, it is proposed, be done by a staff housed at the central hall, which will be in telephonic communication with the fifty houses on the estate. Children may be left here also, when parents have to be out for long or short periods. Electric light and hot water will be supplied from the same source. In case any family feel inclined to "gang their ain gait," there is no compulsion to accept service from the central establishment.

Houses of the yearly value of from £34 to £60 are being erected, sufficient capital having been already subscribed to justify this outlay. More applications for these have been received than can be dealt with.

* * *

A good deal of interest has been aroused amongst manufacturers in the Nottingham district by a proposal of the Mayor (Mr. Albert Ball) that the Corporation should build municipal lace factories. For several years the lace-making industry has been leaving the city for outlying villages, where land is cheaper, and where huge modern factories have been built. Trade unions have been blamed for driving manufacturers into non-union districts, but the Mayor declares that neither labour conditions nor wages have anything to do with the matter, but that manufacturers find it absolutely impossible to get factories in the city to accommodate big modern curtain frames.

In an interview with a press representative the Mayor stated that he had received requests from many big lace manufacturers to find them standings for new big machines, but he could not. The city as a consequence was losing valuable trade, and hundreds of houses were empty through workmen having to go out to factories at Beeston, Long Eaton, and

Draycott. The Corporation, he pointed out, possess many plots of suitable land. His proposal was to start with a factory on the most modern lines to accommodate fifty of the largest machines. The cost would be £6,000, which the Corporation could borrow at 3½ per cent. Standings would be let at a low rent, but he estimated that the increased rateable value of standings and of workmen's houses would bring the Corporation a handsome profit.

Several manufacturers interviewed hailed the proposal with satisfaction. One declared that he would bring back to the city ten of the biggest machines made if standings could be found for them. The matter will probably come before the City Council at an early date.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

We regret that just as we were going to press we received news of the death of the Rev. Dr. Mummery, the veteran minister of Wood Green, who passed peacefully away, after a brief illness, on August 31.

Ashton-under-Lyne.—Mrs. Belfield, the wife of Mr. W. Belfield, the esteemed treasurer of Richmond-hill church, died very suddenly on the afternoon of August 24. She was apparently in good health, and Mr. Belfield had only left her for two minutes when, on his return, he found her lying on the floor dead. Mrs. Belfield was 73 years of age. The church has lost in her another of its most devoted members.

Islington: Unity Church.—The centenary of Theodore Parker's birth was commemorated last Sunday by a memorial service. The hymn sheets and beautiful prayer, selected by the Rev. C. J. Street from Parker's works, and given by the British and Foreign Unitarian Association, were used. The Rev. Dr. Tudor Jones delivered sermons on Theodore Parker's life and work, and there were good congregations, especially in the evening. During September Dr. Tudor Jones will give a series of four addresses; in the mornings on "The Gospel of Jesus in the Light of the Day," and in the evenings on "The Problem of Man."

Lydgate.—A small sale of work was held on Saturday, Aug. 27, for the funds of the new school. The goods sold were made by Miss Biltcliffe, who had in the first place made sweets, which she had sold week by week, accumulating the profits so as to be able to purchase linen and calico. Making this up into aprons, &c., she was able to sell her articles on Saturday so as to raise the sum of £10. On Sunday Theodore Parker celebrations were held. At the morning service, which was conducted by the Rev. L. Tavener, Parker's hymns were sung. At evening service the service of song, "Faithful and True," was rendered by the choir, Mrs. Tavener giving the readings.

Newington Green.—Dr. J. Lionel Tayler, M.R.C.S., L.R.C.P., who was recently unanimously elected to the ministry of the little "Meeting House" at Newington Green (Green Lanes, Stoke Newington, N.), recommences his ministry there on Sunday morning next at 11.15 a.m., his subject being "The Human Problem in Ourselves." Dr. Tayler, who is widely known as a medical lecturer, and in scientific research circles, and whose book, "Aspects of Social Evolution," is regarded as a serious contribution to a complex

subject, has now settled again in Highbury Park to be near the sphere of his Sunday ministry. Newington Green and Richmond (where Dr. Tayler's father is a member, and Dr. Foat, the late minister of Newington Green, the minister) possess the common factor, that both pulpits are filled by non-professional ministers, men in the closest and most intimate touch with the work-a-day world during the week; and the ministry of such men appeals to certain minds very forcibly, and justifies itself by gathering in men and women usually untouched by the Churches.

Saffron Walden: General Baptist Chapel.—The 199th anniversary of this chapel was commemorated on the 21st inst., when the services were conducted and sermons preached by the pastor, the subject in the evening being "Aggressive Christianity."

Scarborough: Westborough Church.—The Rev. E. H. Reeman, pastor of Salem Congregational Church, Hull, preached in the Westborough Church on Sunday, August 21. Mr. Reeman is well known as an enthusiastic social reformer, and his address on "Riches and Poverty" at the evening service attracted a large congregation, many being members of other churches. The anniversary services were held on Sunday, Aug. 28, two eloquent sermons being delivered by the Rev. Alexander Farquharson, of Maidstone, to good congregations.

Sheffield: Upper Chapel.—The Theodore Parker Centenary was celebrated on Sunday, Aug. 28, at all the services at Upper Chapel, Uppertorpe, and Attercliffe, the British and Foreign Unitarian Association collection of Parker's hymns, &c., being used. The preachers were, respectively, Revs. C. J. Street, A. H. Dolphin, and J. W. Cock. At the morning service at Upper Chapel, Mr. Street spoke also of the centenary of James Freeman Clarke.

The South Wales Unitarian Advisory Committee.—At a meeting held at the Unitarian Church, Swansea, on August 24, it was resolved that the application of Mr. J. Apwylm Carrara Davies for recognition as a Unitarian minister be acceded to on the understanding that he takes the course of reading recommended by the National Conference Committee on the Supply of Ministers, and that he should submit himself for examination in October of each year.

NOTES AND JOTTINGS.

MR. BOOKER WASHINGTON AND THE FUTURE OF THE NEGRO.

The famous Founder and Principal of the Tuskegee Normal and Industrial Institute for negro students in the State of Alabama has been visiting London. He left on Wednesday for Scotland, where he intended to pay a visit to Mr. Carnegie before starting on a short tour of investigation into the conditions of the working people on the Continent. He has the greatest confidence in the future of the negro, whose progress, however, he has always realised, can only be advanced by means of education and individual effort. There is practically no friction, in business matters at least, he says, between the negroes and the white races in America, although politically and socially there is a barrier raised, and the racial feeling in America is not nearly so strong as many persons imagine. Mr. Booker Washington returns to London early in October, when he will speak at the National Liberal Club on "The Economic Value of the Negro."

WOMEN LAWYERS.

Mrs. Judith Foster, the well-known American woman lawyer and Republican campaign orator, was admitted to the Iowa Bar as long ago as 1872. Mrs. Myra Bradwell, who was

refused admission to the Bar in Illinois before the law was passed making women eligible, founded a Law newspaper, and was in partnership with her husband. Their daughter is now chairman of the Legal News Publishing Company. Among the official positions held at the present time by women lawyers in America are Assistant Attorney-General of the Philippine Islands, Examiner in Chancery to the United States Supreme Court, and assistant counsel to the Corporation of Chicago. New Zealand was the first of our colonies to admit women to practise law, and Canada followed. Miss Greta Greig was the first woman barrister admitted at the law courts at Melbourne. In India, Miss Cornelia Sorabji, who holds an English law degree and the Kaiser-i-Hind Medal, furnishes legal assistance to Indian wards and widows in the management of their estates through the Bengal Court of Wards.

PISA AND ITS LITERARY ASSOCIATIONS.

The entire rebuilding of the famous leaning Tower of Pisa, to the perilous condition of which we recently referred, has been recommended by the Commission appointed to inquire into its safety. A correspondent in the *Morning Post*, alluding regretfully to the proposal, recalls some of the memorable associations which cluster round the tower. "From its summit Galileo (who was born at 19, Via Fortezza, in the city) conducted his experiments on the velocity of falling bodies. Apart from memories of Dante and Galileo (and they are truly European), Pisa, after Florence, Rome, and Venice, has more peculiarly intimate connections with English literature and art than any other city in Italy. At the Palazzo Chiesi Shelley lived in 1822. Byron occupied the Palazzo Lanfranchi (now Toscanelli), and here received 'Leigh Hunt and his brats.' From Pisa the *Liberal* was launched, and 'Adonais' was first printed and published there, while the Brownings lived in a house near the Hospital of Santa Chiara in 1846."

BEFRIENDING THE BLIND.

The Committee of the Metropolitan and Adjacent Counties Union of Institutions, Societies and Agencies for the Blind, have called our attention to a scheme by which it is hoped to befriend every blind person in England and Wales. The chief objects of this scheme are (a) to systematise the ways and means of helping the blind, and (b) to prevent overlapping. For this purpose England and Wales have been divided up into seven districts, in each of which a Union has been formed to co-ordinate the different Societies. Each Union has agreed (a) to compile a list of the blind residing in its area; (b) to promote such intercourse among individuals interested in the welfare of the blind as may lead to the organisation, co-ordination and extension of work on their behalf; (c) to visit and care for the sick, aged and helpless in their homes or elsewhere; (d) to employ home teachers—preferably blind—to visit and instruct the local blind in reading and writing; (e) to promote employment; (f) to encourage the "after-care" of pupils leaving institutions.

* * *

The Unions seek to carry out these objects by forming local committees, and the names of those willing to co-operate in any town, village, or district within the Union, and assist in forming these local committees, will be thankfully received by the hon. secretary of the Metropolitan Union (Denison House, 296, Vauxhall Bridge-road, London, S.W.), which comprises the counties of Berks, Essex, Hants, Herts, Kent, London, Middlesex, Surrey and Sussex, and a population of some 7,000 blind people. In this country every 1,285 people who can see have a blind comrade. Is it too much to ask that some out of this

"SALARY-RAISING" EDUCATION.

A practical answer to the problem which is uppermost in the minds of "The Inquirer" readers and British public generally.

Recent articles in the press dealing with the problem of unskilled labour and how it is obviated in Germany by compulsory technical training of the boy has had a fitting answer. This answer has consisted of reported experiences of men, not only of the labouring and mechanic class, but of that great army of middle-class workers who suffer no less through lack of training—experiences showing how easy it is for men to raise themselves to good and valued positions through the aid of that influential institution, the International Correspondence Schools.

Voluntary versus Compulsory.

Some day, perhaps, we may have compulsory secondary education in this country. Meantime, it is well to note the splendid work being done by the I.C.S., as the "schools" are familiarly termed, because their system of training at some obviates all difficulties of distance or fixed hours of attendance.

The authorities of the ordinary technical schools are themselves the first to admit the enormous advantages possessed by the I.C.S. home tuition. For instance, Professor Boyd-Dawkins, D.Sc., of Victoria University, Manchester, recently stated:—

There is no organisation I know of anywhere in the world that brings the worker face to face with the need of technical education in the same way as this Institution does—an organisation which brings to bear the personal influence. I feel that this new method of instruction is of the highest value. I, as a member of the older system of education, welcome you as fellow-workers, doing a great work."

Opportunities for all Men.

Let us emphasise the fact that the teaching so eminently advocated here is available to all men of all ranks, ages, localities, and means. All the embarrassments and restrictions of ordinary class teaching are swept away. A man or boy can qualify equally for higher positions in his present vocation or for some entirely different, more congenial calling. For the I.C.S. courses (with their free equipments), are so thoroughly practical, understandable, and concise, and the pupils so carefully corrected and guided by practical experts through the post, and then finally assisted to actual better positions, that a little ambition in addition to ability to read and write, is all that is necessary for success.

Some Actual Successes.

Among the 120 odd different I.C.S. courses—all distinguished by the same practicableness and economical availability—are Civil Service, Illustrating, Applied Arts, Architecture, Civil Engineering, Analytical Chemistry, Book-keeping and Business Training, Publicity Work, and Foreign Languages; in all of which men have achieved successes as remarkable for their value as for rapidity of their achievement.

I.C.S. tuition or technical training is untrammelled by any sectarian or political surroundings—it is an absolutely independent business concern neither following nor directing any Party or Sect.

£25,000 were spent at London Headquarters during the past twelve months in keeping I.C.S. Text-Books up to date, and over 4,000 I.C.S. students have voluntarily reported promotion or advanced wages in one year. All the resources of the I.C.S. Students' Aid Department are placed at the disposal of students, which means that at the present moment less than 1 in 400 students are unemployed; this distinctly emphasises a well-known Educationist's recent remark that "The Way to Better Things is the I.C.S. Way." Space does not here permit of reports of these successes, but any reader of THE INQUIRER interested, in his own behalf or that of his sons or friends or employees, can obtain actual

Reference to these Students

by merely writing and stating the subjects or vocation concerned. They will also receive specific details of the whole possibilities of success in that particular subject as well as a book reporting the world-wide success and influence of the I.C.S. Please mention THE INQUIRER, and address the International Correspondence Schools at their Headquarters, Dept. 352/B45, International Buildings, Kingsway, London, W.C.

more fortunate majority will come forward and assist in making the lives of the blind happier?

THE LATE GEORGE MEREDITH.

George Meredith's grave in Dorking Cemetery has been enclosed with a simple marble border. At the head of the grave is a representation in marble of an open book; one page records the obituary particulars, and on the other is a quotation from "Vittoria": "Life is but a little holding, Lent to do a mighty labour."

SAVAGES OF THE STONE AGE.

Dr. H. A. Lorentz, the Dutch explorer, who is the first white man to have penetrated into the mysterious central snow range of New Guinea, describes a savage tribe which he discovered, to his great amazement, in a secluded valley, after fourteen days of hard climbing through dense forests. "The people lived in little huts," he says, "all of which were raised about ten feet from the ground, access being obtained by a notched pole. These little huts we found to be divided into two, one half being used for domestic animals, mostly pigs, who presumably also climbed the rough ladder, and the other half by the people themselves."

* * *

The savages, who were all armed with bows and arrows and stone axes, ran out from the jungle, but instead of attempting to defend themselves they approached the intruders with hands outstretched, and offered them sweet potatoes as a sign of friendship. A curious ceremony followed for the purpose of making Dr. Lorentz and his party "blood brothers."

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliff Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply Mrs. POCOCK.

BOURNEMOUTH.—The Midland Boarding House, Lansdowne-road, is most central. Lofty rooms; good catering. An ideal home. 25s. weekly.—STAMP, Proprietress.

GRANGE-OVER-SANDS, LANCS.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

LANGLEY HOUSE, DAWLISH. A HOLIDAY AND HEALTH RESORT for Ladies. Advantages for girls visiting alone. Through trains from Midlands and the North.—Prospectus from Miss JONES.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LOW GREEN HOUSE, THORALBY, AYSGARTH, S.O., YORKS.—Paying Guests received. Fine moors, waterfalls, and interesting ruins.—Particulars from Miss SMITH.

WANTED, for the winter or permanently, by Lady living in Midland town, a COMPANION-BOARDER, one willing to take a friendly interest and give some light help in the house and pay actual cost of maintenance. Two ladies not objected to if friends willing to share room. Town has facility for study. References and full particulars exchanged.—TRINA, INQUIRER Office, 3, Essex-street, Strand, W.C.

Something New in Collars.

LATEST INVENTION.

THE Everclean "LINON" Collar



is the Ideal Collar—always smart, always white—cannot be distinguished from linen. Others limp and fray, others need be washed. Everclean "Linon," when soiled, can be wiped white as new with a damp cloth. No Rubber. Cannot be distinguished from ordinary Linen Collars. Others wear out, but four Everclean Collars will last a year.

GREAT SAVING OF LAUNDRY BILLS.
GREAT COMFORT IN WEAR.

SPECIAL TRIAL OFFER.

2 Sample Everclean "Linon" Collars for 2/6.
6 Everclean "Linon" Collars for 6/-.
Sample set of Collar, Front, and pair of Cuffs with Gold Cased Links for 5/-.
ORDER AT ONCE.

The Bell Patent Supply Co., Ltd.
147, HOLBORN BARS, LONDON, E.C.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.
Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.
LESLIE T. BURNETT. Miss CECIL GRADWELL.
Miss ORME.

A SAFE AND SOUND INVESTMENT
FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

THE BUSINESS

THE WORKERS' BOOKSHOP,

For the Sale of

PUBLICATIONS Educational, Technical,
Philanthropic, Social,

A List of which may be obtained free,

IS NOW TRANSFERRED.

5, Princes Street, Cavendish Square
(the new premises of the Central Bureau for the
Employment of Women).

THE LATEST FOUNTAIN PEN, 1909 MODEL.

One of the leading manufacturers of Gold Fountain Pens challenges to demonstrate that their Pens are the very best, and have the largest sale, that no better article can be produced.

They offer to give away 100,000 10/6 Diamond Star Fountain Pens, 1909 Model, for 2/6 each

This Pen is fitted with 14-carat Solid Gold Nib, iridium pointed, making it practically everlasting, smooth, soft and easy writing and a pleasure to use. Twin Feed and Spiral to regulate the flow of ink, and all the latest improvements.

One of the letters we daily receive:—"It is by far the best of the kind I have ever used."



THE SELF-FILLING AND SELF-CLEANING PERFECTION FOUNTAIN PEN is a marvel of Simplicity: it deserves to be popular. It is non-leakable, fills itself in an instant, cleans itself in a moment—a press, a fill—and every part is guaranteed for two years. The Massive 14-carat Gold Nib is iridium-pointed, and will last for years, and improves in use. Fine, Medium, Broad, or J points can be had.

This Marvellous Self-Filling Pen, worth 15/- is offered as an advertisement for 5/6 each

It is certain to be the Pen of the Future. Every Pen is guaranteed, and money will be returned if not fully satisfied. Any of our readers desiring a really genuine article cannot do better than write to the Makers.
THE RED LION MANUFACTURING CO., LTD., 71, HIGH HOLBORN, LONDON,
and acquire this bargain. (Agents wanted.)

READ JOHN PAGE HOPPS' MONTHLY,

THE COMING DAY.

PRICE THREEPENCE.

Contents for SEPTEMBER.

The Ideal Church of the Future.
The Sin against the Holy Ghost.
The Call of God to the Excited.
Evolution and a Future Life.
Is Theology Blasphemy?
What is "Sedition" in India.
Notes by the Way.
Almonds and Raisins.

LONDON: A. C. FIFIELD, 13, Clifford's-inn, Fleet-street.

May be had from all Newsagents, or direct from the Editor
The Roserie, Shepperton-on-Thames.

Miscellaneous.

CHARMING BLOUSES.—"Flaxzella" genuine Irish Linen Blouse, Skirt, and Costume Fabric. All this season's shades and designs. Washes well. Over 300 Patterns absolutely free. Write to-day.—HUTTON'S, 5, Larne, Ireland.

CUSHION COVERS.—Genuine Irish Linen. Size 19½ in. by 20½ in. Handsomely embroidered with green, sky, white, or red Shamrock design. Filled for use. 1/- each. Postage 3d.—HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH.

We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.

WOOLFALL & CO., SOUTHPORT.

STAMMERING

and all Defects in Speech effectually CURED by "The Mason Natural System of 1876," either by correspondence or by personal tuition. The "Practical Guide" is lent to inquirers, post free.

N. H. MASON, 30, Fleet Street, LONDON, E.C.

ASK YOUR GROCER FOR

TABLOS

THE PUREST, SALTEST, AND
MOST PERFECT CONDITIONED TABLE SALT

AND FIRMLY REFUSE ANY SUBSTITUTE.

IN ARTISTIC TINS CONTAINING
ABOUT 1½-LBS. NETT. PRICE 5D.
Send Postcard for Sample to:—

TABLOS LTD.
17, Temple Chambers, London, E.C.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3559.
NEW SERIES, No. 663.]

LONDON, SATURDAY, SEPTEMBER 10, 1910.

[ONE PENNY.]

Schools.

PENMAENMAWR.—HIGH-CLASS BOARDING SCHOOL FOR GIRLS.
Principal: MISS HOWARD.

Recommended by the Rev. E. J. Campbell, M.A., who takes a personal interest in it.

Thorough English education on modern lines. Preparation for Oxford Locals and London University Examinations. Delightful climate, combining sea and mountain air. Games, Cycling, Sea Bathing.

Visitors received during vacations. Terms moderate.

LETCHWORTH SCHOOL, HERTS.
—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon). Head of Junior School: Mrs. N. STEPHENSON.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

In the country, four miles from Crewe. Preparatory Department recently added. Boys admitted on the Foundation at half fees.

For particulars apply to the HEAD MASTER, or to the Clerk to the Governors, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL, AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. *Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond.* Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board of Musicians. Healthy situation. Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

LANDUDNO.—TAN-Y-BRYN. Preparatory School for Boys, established 1893; on hillside overlooking centre of the Bay. Sound education under best conditions of health. Inspection cordially invited.
*L. H. EDMINSON, M.A. (Oxon).
C. J. MONTGOMERY, M.A. (Oxon).*

WAVERLEY SCHOOL, SHERWOOD RISE, NOTTINGHAM. *Head Master: Mr. H. T. FACON, B.A.* Boarders. Home influence. Private field opposite school. Telephone. New Term, Monday, September 19.

SUNNYBRAE SCHOOL (established 10 years), for Girls and little Boys.—Education thorough. Modern house and sanitation, very healthy locality. Moderate inclusive terms.
Principal, Miss CHAPLIN, Balcombe, Sussex.

ST. GEORGE'S WOOD, HASLEMERE, SURREY.

COUNTRY SCHOOL FOR GIRLS. Sandy soil. 600 feet above sea level. Thorough education on modern lines. Usual Curriculum, also Citizenship Course, Extension Lectures, &c. Preparation when required for University and other Careers.

Healthy outdoor life; good riding and games. Systematic training given in Carpentry, Gardening, Nature Study and Poultry-keeping, as well as in Domestic work.

Principal, Miss KEMP.

CIVIL SERVICE EXAMINATIONS SPECIAL EXPERT TUITION

BY

JOHN GIBSON, M.A.

(First Class, Camb., Educational Silver Medallist at Four International Exhibitions; Author of "Modern Education" &c.) and a

Large Staff of Experienced Tutors.

CORRESPONDENCE, CLASS AND PRIVATE TUITION.

Resident Pupils received at Upper Norwood.

RECENT SUCCESSES.

India Civil Service.—August, 1908: E. C. Snow (First Trial).

India Police.—June, 1907: A. S. Holland, 18th; F. Trotter, 23rd; J. C. Curry, 25th; O. N. James, 26th; P. H. Butterfield, 40th; H. S. Henson (First Trial) June, 1908-9: EIGHT passed, including THIRD Place, ALL but one at FIRST TRIAL.

Consular Service.—June, 1907: N. King took FIRST Place at FIRST TRIAL. July, 1908: Mr. F. G. Rule was FIRST (First Trial). DIRECT from Chancery L. July, 1909: E. Hamblock, FIRST; G. A. Fisher SECOND; G. D. Maclean, THIRD; i.e., THREE of the FOUR Posts awarded.

Student Interpreterships (China Japan and Siam).—September, 1907: FIVE of the SEVEN Posts taken, including the FIRST THREE, all but one at First Trial; July, 1909: J. W. Davidson SECOND, and A. R. Owens, FOURTH (i.e., TWO of the FIVE Posts given), both at FIRST TRIAL and March, 1908 (Levant); L. H. Hurst, FIRST (First Trial); C. de B. MacLaren, FOURTH (First Trial).

Supreme Court of Judicature.—S. Geary (First Trial).

Intermediate Examinations.—FOURTEEN Recent Successes, including the FIRST. Nearly all at FIRST Trial.

N.B.—FIVE times running in 1907-9, the FIRST Place has been taken in the CONSULAR SERVICES.

JOHN GIBSON, M.A.,

24, CHANCERY LANE, W.C.

27, Queensborough Terrace, Hyde Park, W. (West End Branch), and

14-22, Victoria Road, Upper Norwood, S.E. (Resident Branch).

SCHOOLS in ENGLAND or ABROAD for BOYS and GIRLS.

Messrs. J. and J. PATON, having an intimate knowledge of the best Schools and Tutors in this country and on the Continent, will be pleased to aid parents in their selection by sending (free of charge) prospectuses and full particulars of reliable and highly recommended establishments. When writing, please state the age of pupil, the district preferred, and give some idea of the fees to be paid.—J. and J. PATON, Educational Agents, 143, Cannon Street, London, E.C. Telephone, 5053 Central.

BAD WRITING

Changed, here or by Post. Also Shorthand, Book-keeping, in 26 easy lessons. Write for new Prospectus.

SMITH & SMART (Established 1840), Private Tutors, 59, Bishopsgate Street Within, E.C.

WILL THE FRIENDS of the late Rev. THOMAS LEYLAND note that his furniture, pictures and effects will be sold at Blackpool, on Monday, September 19, at 1.30? Communications may be made to Rev. C. J. STREET, 125, Rustlings-road, Sheffield.

The STEWART ACADEMY,

104, HIGH HOLBORN, LONDON, W.C.

**SHORTHAND (Pitman's)
120 WORDS A MINUTE IN SIX WEEKS**
guaranteed under Hubert Stewart's Simplified Method of Teaching.

Clergymen, Authors, and all Professional men find their work lightened and an immense amount of valuable time saved by a knowledge of Shorthand.

Secretaries to Churches, Institutions, &c., by adding a knowledge of Shorthand to their other acquirements, greatly increase the value of their services and widen their sphere of usefulness.

POSTAL LESSONS FOR COUNTRY STUDENTS.

HUBERT STEWART'S System of Teaching Pitman's Shorthand is eminently adapted to POSTAL INSTRUCTION. With Two Lessons a Week, and application of about an hour daily, pupils of ordinary capacity invariably attain to the speed of 80 words a minute in three months.

POSTAL LESSONS.

One Lesson per Week (thorough mastery in three months) £1 1 0 the quarter.
Two Lessons per Week (thorough mastery in six weeks) £2 2 0 the quarter.

SECRETARIAL TRAINING.

Mr. STEWART makes a specialty of preparing pupils for all kinds of Secretarial posts. The course, in addition to Shorthand and Typing, includes Correspondence, Article Writing, English Literature, Book-keeping, Modern Time Saving Methods, and all General Office Routine. Each course arranged to suit the future requirements of the pupil.

The PRINCIPAL will be pleased to answer all inquiries and supply further particulars to anyone calling upon him at 104, High Holborn, or by post.

"SHORTHAND (Pitman's) FOR RAPID LEARNING,"

By HUBERT STEWART,

Being the Complete Principles of

Pitman's Shorthand SIMPLIFIED, With Exercises and Key. The method whereby pupils have attained to the High Speed of 200 words a minute, and

120 WORDS A MINUTE IN SIX WEEKS. Learners, Writers, and Teachers of Shorthand should all secure a Copy of this NEW and UNIQUE WORK, which dispenses entirely with all other Text-Books.

Obtainable at. Price 3s. net.

The Stewart Shorthand & Business Academy, 104, High Holborn, LONDON, W.C.

STEWART'S SHORT STORY SERIES (in Pitman's Shorthand). Each number contains a Complete Original Story. 3d. each.

"UNGODLY MAN,"

By HUBERT STEWART.

A Novel of Life on the West Australian Goldfields, vividly portraying the Fearful Hardships and Exciting Perils endured by the Pioneers of the Golden West.

Price 4s. 6d.

Obtainable at
THE STEWART SHORTHAND & BUSINESS ACADEMY
104 High Holborn, LONDON, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

SUNDAY, September 11.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Rev. J. A. PEARSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; 7, Rev. GEO. CRITCHLEY, B.A.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. R. K. DAVIS, B.A.
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Rev. E. W. LUMMIS.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. A. J. ALLAN.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15, Professor J. L. VASWANI, M.A., of the Karachi College, India; 6.30, Rev. W. H. DRUMMOND.
 Highgate-hill Unitarian Christian Church, 11 and 7, Mr. S. P. PENWARDEN.
 Ilford, High-road, 11, Mr. C. F. HINTON; 7, Rev. J. F. PARMITER.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANNSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 only, Dr. F. W. S. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15 and 7, Rev. Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. E. W. LUMMIS, M.A.; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Mr. S. FIELD.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 AMBLESIDE, The Old Chapel (near The Knoll), Rydal-road, 11, Rev. E. T. FRIPP, B.A., of Leicester.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. J. W. AUSTIN, M.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SHORT.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLACHLAN, M.A., B.D.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET. Anniversary Services. Generous offerings requested.

CHATHAM, Unitarian Christian Church, Hammond-hill 11 and 6.30, Rev. J. M. WHITEMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLETON, Oakfield-road Church, 11 and 6.30, Rev. WALTER H. BURGESS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GORTON, Brookfield Church, 10.45 and 6.30.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEO. WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. T. E. M. EDWARDS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.15, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. S. LANG BUCKLAND, M.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHAS. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. W. T. DAVIES.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. E. STANLEY RUSSELL, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMSTEAD, Devon, Cross Chapel, 11 and 6.30, Rev. A. LANCASTER.
 NEW BRIGTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. O. B. HAWES.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 SOUTHAMPTON, Church of the Saviour, London-road. Service 11 and 6.30.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service (only), 11, Rev. GEORGE STALLWORTHY.
 WAREHAM, South Street, 6.30, Mr. FRANK COLEMAN.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, Eagles Hall, Government-street, 7.30, Rev. H. G. KELLINGTON, M.A.

PULPIT SUPPLY. — Rev. HENRY CROSS, 34, Ruthven View, Harehills Lane, Leeds.

"THE UNITARIAN MONTHLY." — Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

DEATHS.

HUDSON.—On September 5, in her 57th year, Madeline Hudson, of 17, Belmont-street, Southport, daughter of the late Charles and Mary Hudson.

ODGERS.—On September 3, at Madras, the infant son of Mr. and Mrs. Charles E. Odgers.

Situations

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOC LIMITED have **VACANCIES** in their Commercial Department for a few **YOUNG GENTLEMEN** of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

TYPEWRITING.—Sermons, Articles, and MS. of every description accurately and intelligently typed. 1s. per 1,000 words. Also duplicating undertaken. Terms moderate.—E. P., 14, Buckley-road, Kilburn, N.W.

WIDOW, 49, seeks situation as **HOUSEKEEPER**, where little help would be given if needed. Must be comfortable home.—Box, INQUIRER Office, 3, Essex-street, Strand, W.C.

GENTLEWOMAN, good address, aged 28, very reduced circumstances, seeks occasional employment. Expert graphologist and physiognomist.—Write, RAAV, 7, South-olm-street, Battersea, S.W.

WANTED, LADY-NURSE, companion to three children, ages 8 to 13; young and active. Good needlewoman.—Apply by letter to Mrs. R. JOLLY, Southwood, Ampton-road, Edgbaston.

MIDDLE-AGED LADY, Companion, Nurse or Housekeeper. Seven years' reference.—Miss TAYLOR, 31, Byron-road, Small Heath, Birmingham.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken. Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	583	CORRESPONDENCE :—		Publications Received	593
THE LIBERAL CHRISTIAN PULPIT :—		Young Britons' Empire League	590	FOR THE CHILDREN :—	
Days of Judgment.—II.	584	The Nottingham Lace Trade and Muni- pal Factories	590	Gojira	593
LIFE, RELIGION AND AFFAIRS :—		BOOKS AND REVIEWS :—		Three Kinds of People	593
William James, of Harvard	585	East and West	590	MEMORIAL NOTICES :—	
France and the Vatican	586	Social Problems in America	591	Rev. J. S. Mummery, Ph.D.	594
A Visit to Hungary.—II.	587	The Eternal Feminine	592	Dr. Joseph Nelson	594
The Wisdom of the Apocrypha	588	The A.B.C. of Social Economy.	592	NEWS OF THE CHURCHES	595
The House Opposite	589	Short Notices	592	NOTES AND JOTTINGS	595

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.*

NOTES OF THE WEEK.

LAST Sunday notable addresses were delivered in Sheffield by the Archbishop of York and Sir Oliver Lodge, in connection with the meeting of the British Association. Both dealt in conciliatory terms with the old conflict between religion and science. With the spirit of the Archbishop's sermon we are in cordial sympathy, but he fails to draw the very necessary distinction between religion as such and the official theology of the church. It is the latter which has been responsible for many of the difficulties of the past and the alienation of the scientific mind from religious thinking. The difficulty will, we fear, persist, though no doubt in a modified form, until there is a frank recognition of the fact that science is quite within its rights in refusing to have anything to do with the mediæval theories of the universe, which are embedded in the traditional teaching and language of the Church.

SIR OLIVER LODGE dealt specially with the Old Testament and its interpretation. He presented it as the record of the development of the soul of the human race. The early parts of the Bible were, he thought, better adapted to children than to adults. Whatever was suited to the childhood of the world might be appropriate to individual childhood at a certain stage of development. Truth, he contended, had many aspects. There was a truth of science, and there was a truth of literature, and if there was anything to choose between them from the point of view of perennial acceptance, the advantage lay with literature and poetry. Human feelings were more ancient

than any knowledge. William Blake described the sun-rise in the following words : " What, when the sun rises, do you see ? The round disc of fire, something like a guinea ? Oh no, no, I see an innumerable company, a heavenly host, crying ' Holy, holy, holy is the Lord God Almighty.' " It was in that spirit that the Old Testament had to be interpreted and understood.

SIR OLIVER LODGE concluded his address with a prophetic dream of the finer, healthier and happier humanity of the future. We are still, he said, in the morning of the times. But the future of the race will not arrive automatically. It must be worked for. Having risen thus far we may hope to rise further and to overcome in the course of a few more generations some of the avoidable, the man-made, the terrible evils which now exist, the slums, destitution, workhouses, prisons, unnatural squalor. All these should gradually cease their tormenting hold on us.

Mr. Holman Hunt, who died on Wednesday in his 84th year, had outlived all his close friends and fellow-workers. He was the last survivor of the pre-Raphaelite group of painters, the friend of Rossetti, Millais, Ruskin and Tennyson. As a painter he was known chiefly to the public through " The Light of the World," which was completed in 1854. In spite of its elaborate symbolism, the priestly robes, the jewels and crown, which excited Carlyle's indignation, it grew rapidly in popular favour. A replica of this picture, made by the artist himself, now hangs in St. Paul's Cathedral.

" FOR the last year," says a writer in the *Manchester Guardian*, " London has seen little of the great artist. I remember one afternoon soon after his ' Light of the

World ' was hung in St. Paul's, how his tall, bent figure, heavily muffled, came very slowly down the Cathedral steps, half-supported by his wife and a friend. His sight was then far gone. Some time before he paid a visit to the Whitechapel Art Gallery, and as he sat there without his hat, his long thick grey hair, and his beard, his powerful face, not without querulousness, with its large shadows and the signs of pain, and his eyes that had worn themselves out peering into the facts and lessons of things, gave him the look of a broken prophet—of a great fire that burnt fitfully in its embers. In his youth he had to face real poverty and insult ; in his middle age separation and estrangement from his old associates ; in his old age he fought for his sight, and the picture which he seemed most to care for had to receive its finishing touches from another hand."

THERE was in Mr. Holman Hunt's art an element of personal austerity. In spite of flashes of colour, like the jewelled light of a thirteenth century window, in some of his pictures, they contain little of the love of beauty for its own sake. It was not human life in its passion and loveliness which fascinated him, but its background of judgment and the mystery of its pain. With this was combined the extraordinary faithfulness in detail which took him to the shores of the Dead Sea in order to paint " The Scape-goat." These were the qualities which appealed to the English temperament, on the whole so cold to the more southern genius and the warmer imagination of Rossetti. He was one of the great ascetics of art.

A RUMOUR has been current in Berlin to the effect that the German Emperor sent a special letter to the Pope during the meeting of the International Congress of Free Christianity, in order to express his

disapproval of its proceedings. In this letter, according to the Central News, the Kaiser assured his Holiness that neither he nor the German people were in agreement with the attacks which had been made at the Congress upon the belief in the Divinity of Christ. He reminded the Pope that his grandfather, William I., had said that without that belief Protestantism would be without a basis. The letter, it is stated, concludes with the expression of the hope that the glorious Pontificate of Pius X. may be long continued. This rumour has been met by a semi-official denial, and the precise amount of truth which it contains can only be a matter of speculation. We mention it here simply as one among many signs of the deep impression which the success of the Congress has made in quarters which have been inclined hitherto to treat the growing influence of Liberal Christianity with indifference.

* * *

THE municipal lodging-house for women, which was opened in Manchester last week, and appropriately named after Miss Margaret Ashton, is, we believe, the first building of the kind in the country. Accommodation is provided for 220 women, each one in a cubicle with separate window and door, at prices varying from 4d. to 6d. a night. Below the dormitories there are kitchens, dining-rooms, recreation rooms, and a generous equipment of bath-rooms. At the opening ceremony Miss Ashton pointed out that the woman with fourpence in her pocket would be able to use it as her hotel; others, she hoped, would live there day after day and year after year and make it their home. Social reformers will watch the progress of this admirable experiment in cheap housing with keen interest, in the hope that other municipalities will not be slow to follow the enlightened policy of the Manchester City Council.

* * *

AN interesting career came to an end on Monday in the death at Tunbridge Wells of Sir Thomas Fuller, late Agent-General for Cape Colony. From 1864 to 1872 he was editor of the *Cape Argus*, and in 1878 he was elected to the Cape House of Assembly. Previous to that he had acted under the Cape Government as Emigration Commissioner. Sir Thomas sat in the House of Assembly until 1902, when he retired to take up the appointment of Agent-General for Cape Colony in London. He was appointed a C.M.G. in 1903, and created a K.C.M.G. in 1904. Since his return to England Sir Thomas Fuller had resided in Brighton, where he was an active member of the Free Christian Church, being deeply interested in the progress of Liberal Christianity and the application of its principles to the problems of modern life.

THE LIBERAL CHRISTIAN PULPIT

DAYS OF JUDGMENT.

By REV. STOPFORD A. BROOKE.

II.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."—REV. xx. 12.

"THE books were opened, and the dead were judged out of the things written in the books." That is imaged from the Roman courts. The accused, brought before the judge, had his record examined. There his past life was written down, and this, with the fresh accusation, were the materials of judgment.

It was once believed that on the day of the great assize this would be the case; and Art has so carried out the symbol, and the practice also of European courts, that this is by many still believed.

Books written! Accounts of our lives registered by recording angels! We smile at this scenery of a judgment by the spirit of all spirits. Yet there are books, not material, but spiritual, as spiritual as the judgment, where all our thoughts and acts are written; and some of these we write ourselves. Nor is it only when we are dead that these mighty registers are opened. At every moral and spiritual crisis of our lives, while we are yet on earth, the soul reads what these books say, or hears their awful record.

One of them is written in the infinite knowledge of God. In His spirit we are floating while we live; and as waters receive in vibrations the record of every changeable movement of those who dwell in them, so God feels in Himself the jar of every evil thought and act of ours, or the musical harmony of every righteous and loving thing we do. In that immeasurable sensitiveness to good and evil, all our lives are written down.

If we could but realise that overwhelming thought, "that all our wrong or right is written, as in a book, in the consciousness of God," how many careless wrongs we do to men and to our own soul we should avoid with awe, with hatred of their evil. Oh, watch, lest ye enter into temptation. Watch, that you may enter into good. For, as sure as death, in the deciding hours of life, in this world or the next, the book of God, the knowledge of your whole life will be opened, and its record will be your judgment according to your deeds. And it may be that He will pronounce no sentence, but leave you to sentence yourself.

His spirit will touch His intimate knowledge of all you have thought and done, of things remembered and things long forgotten, into your consciousness, and you will yourself read the book of God's knowledge of your life. And out of that great silence which always lies at the back of our soul, a voice, in that day, will come with a cry—"There is yourself, judge yourself," and, oh, I trust that God may be more merciful to us than we shall then be to ourselves.

There is another book. It is that which Nature has written by her impressions on our souls. It used to be said (fancifully, I think) that as every action and word, even every thought, caused a ripple of vibration in the ethical element that permeates all cohering matter or in which its atoms float, so it might be possible that we might hereafter read all that we had done and thought preserved for ever in these indestructible vibrations. It seems a fanciful speculation, too fanciful for any practical conviction.

But Nature, so closely knit to us, speaks to our soul, and in the varied impressions she makes on us at different times we have a record of our changes, our moods, the state of our soul from year to year. We walk by the sea alone, and its murmur reminds us of our childhood. Oh, how different is it now with us. We see the stars in their infinite, as we walk home, some clear night when we are old. They are not the stars we knew when in youth we dedicated ourselves to Him who set them in the heaven for our aspiration. They leave us cold. We come back to the village among the whispering elms, and to the stream we loved, and see, far off, the golden dream of the hills where our deepest love was felt, our deepest sorrow borne; where Nature brought us sympathy with our joy, and comfort in our pain. We remember all we felt. Could we feel it now? Is the beauty now as soft and piercing as of old? No, the impression it makes is different, infinitely different.

We visit, after many years, a place we loved, where a great happiness was ours, where, it may be, our life was crowned, where every scene in the landscape was enchanted, and now we hate the place; our past happiness seems a root of misery, and wood and stream and hill—as beautiful in themselves as they were of old—shoot into our eyes and heart arrows of pain and grief. Nature has kept our past and pours it into us. But when we read her book, we read also, awakened by her, the record of the long results that have followed from the joy, the crowning of life, the enchanted scenery which were ours of old; and the record is hateful.

In these, in a thousand, thousand impressions of this kind, compared with other impressions, Nature writes her record on our soul of what we were, what we are, and what we may become. It is a book which, in our days of judgment, is opened and laid before our spirit.

More solemn, and more clear in our experience, is another book. It is the book we have written at home, in society, in our business life, on the hearts of men and women. We print our thoughts, our doings, on those we live with, on thousands whom we shall never see, but whom our work has influenced. We die, but this writing of our does not die with us. Its power for good or evil still continues. Its book still speaks to bless or curse. Even on the whole race, so closely are we bound together, something of us is written. Our book is there, in prose or poetry, in song or tale, our unconscious literature, fraught with joy or pain to men, with good or ill. Oh, all that we have openly said or done lies written on the souls of men. The deed you did yesterday, good or bad,

where is it now? What is it doing now? It has gone into twenty lives already; it may be working in two thousand ten years hence. It is irreparable, its results are inevitable. It follows you for ever from soul to soul. The word you spoke yesterday, harsh or loving, true or false, where is it now? In how many is its message written? It cannot be recalled. From clime to clime it flies, and a hundred years hence it may be found in a distant land doing its evil or its good, in the lives of man or woman. And who can tell whether even a thought itself, once shaped, may not take form, and fly from our silent grasp of it into reality, and shape itself in the thought of others, and live and work in them? You may call this speculative. It is not, but leave it by, and think of what clearly lies at hand. Ask what are you writing on the souls you touch in daily life? What have you imprinted on your children, your friends, your companions in business or work, your employed or your employers? What have you written there this year? A beautiful, loving, truthful book, or a record you will shrink from reading when judgment descends on your life? For that book will be opened to the eyes of your soul, and to the eyes of man, and out of it God will judge. Nay, more, man will judge. Humanity keeps that record of your life; and God will say to you in the awful silence of your spirit—"Look and read, and judge yourself." Does that fact make no appeal? It is true that what you have already written on men cannot be recalled; but life is not over yet; and you may swear to God and your own soul to make all your writing for the future noble, loving, true and fair.

There is yet another book. It is our own character. Daily and hourly we are writing ourselves down. We bear about with us, in the character we have made, the whole volume of the past. In everything we do and think in the present, in the way we meet every circumstance of life, we go on forming that character. Our book is there, and it will be opened in the hour of judgment.

Into contact with that character, to exalt or lower it, to expand or narrow it, we are bringing other characters. It is a drama, then, that we are writing. What scenes and acts are there! What slow approaches, what swift conclusions! What hurrying passions, what sudden calms, what sins and sacrifices, what unforeseen developments; what a swift interchange of acts and thoughts, what a strange mingling of Fate and Freewill!

With the Power that moulds us beyond ourselves we cannot interfere. We can only trust, and we *do* trust, that He is love. But we have room enough to will that the drama we write shall be loving, and noble in act and thought, and the conduct and end of it worthy of a child of God our Father. The end may be tragic; we may perish in earthly sorrow, but so did our Master Jesus. But, happy or tragic, we can leave on the spectators of our drama a deep impression of goodness and pity and love, for the salvation and inspiration of mankind.

Oh, write lovingly the drama of your life, the history of your character in touch with other characters. If half its acts have

been written, and it be ignoble and uninspired as yet, let it be wrought out, for the rest of it, into solemn, tender, and beautiful form. For that book will be opened at our Judgment Day, and God will say, "Read the drama of your character, and judge yourself therefrom."

These then are the books of judgment, to be opened whenever in life, or in death, the day of proof arrives, and the white throne is set, and God lays judgment to the line and righteousness to the plummet, and earth and heaven flee away, and we are alone with Him. Then, may our Father grant that we be found true to His righteousness, crowned with His love, settled into His truth; our spirit, like Christ's on the cross, fit to be commended into a Father's hand; and the books we have written on the knowledge of God, on the vision of Nature in our soul, on humanity, and in our character, be worth reading by the eternal eyes of perfect love; and we ourselves, not smitten with grief and pain when God vindicates Himself before us, but satisfied with His infinite truth, unafraid in union with His love, and enraptured with the vision of His justice.

LIFE, RELIGION & AFFAIRS.

WILLIAM JAMES, OF HARVARD.

THE death of William James marks the break-up of one of the most brilliant philosophic companies that ever took part in the tutorial activities of a great university. Only those who have lived somewhat in the atmosphere which James created, or have studied, either under him or under the men whom he trained and influenced, can adequately appreciate the significance of his going—and even they can only feel, and never fully express it.

Harvard men spoke always of James with a reverential affection which was altogether moving and impressive. He was the well-loved teacher, the quiet inspirer of many lonely, thoughtful lives, the quiet helper of many an insignificant youth toiling up the heights of divine philosophy; and he was, too, at the same time, the great scholar, the man who knew, the philosophic foeman with whom only the greatest of his generation were worthy to cross swords. In the attitude of Josiah Royce towards James these two elements were combined, and Royce was a typical case. He was proud to fight his philosophic battles—often very fierce ones—with James, and he was proud also to hail him as "master" and to love him as friend. And no one of any perception or sympathy could be in the company of James for half an hour without realising just why that was. People used to say that he was a thoroughly lovable man; so, indeed, he was, because he was a thoroughly good man, simple and sincere, and always himself, *ὁ μεγάλων αὐτὸν ἔτιον ἄξιος ὢν*. He never demanded agreement, only honesty and loyalty of conviction. He held his philosophical opinions not because it was his business to teach philosophy, nor because the intricacies of

the subject exercised his intellect to fascination; nor, again, because he loved argument and subtlety for their own sake, but because the things he thought, as philosopher, were part of him, the direct product of a rich and warm experience, the results of temperament and character, the outward formal expressions of the innermost man. Philosophy to him, as to those whom he influenced, was a desperately human matter, something that belonged to and affected the very core of life. I remember Mrs. Royce telling me that, on one occasion, somewhere away in the magnificent scenery of the White Mountains, she and Mrs. James found their respective husbands almost at the point of blows over the question of the existence, or otherwise, of "the Absolute," James expletively denouncing that creature and all its works. That was the philosopher and the man all through. Of course, it was to him a vital matter whether the Universe was the ideally complete whole which Royce and all idealists, as understood by James, declared it to be; or whether it was the fluid, moving, progressing, incomplete, *free* concern he himself would have it. His very life was involved in the issue; it meant everything to him. So he was always in deadly earnest, eager to persuade, zealous to convince, burning to convey to other men the treasure which he felt he had himself, at least partially, acquired. Partially, one says, because there was that in his temperament which made him at times a little uncertain even of himself, and, incidentally, gave his philosophic opponents the few openings for attack which they could safely use. "I feel," he said once to me, "I feel like a man who has got hold of something by the tail, and can't get hold of any more of it." That remark shows, I think, that he was really, in the end, without the great constructive genius, the true synoptic vision, of the world's best philosophic thinkers. Quick, variable, eager, in many ways feminine, he never saw life quite steadily and consistently through one medium and one alone, and in that he fell short of being a great philosopher. The direct and immediate influence which he exercised in Harvard was that of a man, rather than that of a thinker. His personality entranced even those who were, intellectually, poles asunder from him, and felt that his philosophic ideas were often incomplete and inadequate. It is there that the wrench of parting will be felt, and there that the memories of him will gather.

William James came to philosophy by the way of psychology. It is, perhaps, not the best way of approach, though, largely under his influence, it has attained considerable favour and prominence in America if not elsewhere. Undoubtedly, James's most enduring contributions to the world of learning were made in the domain of psychology, and there his two monumental volumes, composed in a style not to be equalled elsewhere in the whole range of such work, will stand the test of the future. They are distinguished, as indeed, all his work was, not only by great learning and extraordinary delicacy of perception and intuitive power, but also by an elegance of diction, phrasing, and imagery which would have given him a high place in the ranks of purely literary men. It has been said that, if the fates had only arranged things

properly, William James would have been the novelist, and Henry, his distinguished brother, would have taught psychology. In the domain of philosophy proper, where the energy of his later years was mainly expended, it is not easy to estimate truly the value and significance of his work. He used to complain that his opponents did not understand him, and it is certainly doubtful whether he wholly succeeded in making himself clear in the end. Unfortunately he was forced, early on, into what was really for him a false position. What he himself posited as a "method" was turned by others into a theory of truth, and what he himself had suggested as a way of getting at truth was made to serve as a definition of truth itself. Of course, James himself later accepted this, but probably with reluctance, for what he was assuredly most profoundly interested in was not the nature of truth at all, but the nature of reality. "Pragmatism," if one must use the word, has never been a metaphysic, whereas James himself was in the end, or, at least, desired to be, pre-eminently a metaphysician. The question he asked himself was the thoroughly metaphysical one, What can be the nature of the universe which supports *my* experience? In answering that question he found himself at once in conflict with every absolutistic system, and more especially with those systems of absolutism which to him seemed purely intellectual and logical. The absolute logical idea provided him with no solution of the mystery of the universe and of himself; rather, it seemed to him literally to destroy his freedom and his individuality, and to make the fundamentally important aspect of his life, the strenuous moral aspect, wholly meaningless. He could not tolerate the "block universe" which, it seemed to him, monism offered. "You do not, and you cannot," he said, "get reality by means of any construction of ideas whatsoever; ideal constructions only take you further and further away. If you want reality, you must fling yourself into the whirl of life, struggle on with the whole throbbing, pulsating mass, *work* out your solutions, not *think* them out; feel your way, not see it; evaluate your desires and impulses by their results in actual experience, not by their formulated logical meaning." Other strains, of course, entered into his thinking; but this was always the dominating one, this refusal to bend before the shrine of the logical reason, this continued insistence on the fundamental importance of the free, active, emotional and volitional life, which he was content to see might mean an incomplete universe, and possibly even an irrational one. Life, in the end, is more than philosophy; reality is revealed in deeds rather than in words, in spiritual adventures in a world where there is always something unfixed, something free, something "absolutely original and novel." "There is no conclusion. What has concluded, that we might conclude in regard to it? There are no fortunes to be told, and there is no advice to be given. Farewell."

It is, of course, not possible here to enter on any sort of estimate of the full value of James's philosophic work. He certainly compelled Idealism to reconsider and reformulate some of its main positions, and to try to make adequate allowance for ele-

ments of our nature which there was a tendency to overlook. In wider spheres, James's philosophy, being so much a replica of the man himself, has acted, and will continue to act, as a spur to the strenuous life of will and moral endeavour. His message runs: "There is risk and uncertainty in the universe; there is always that inexplicable residuum which your intellectual powers cannot conquer; you must be up and doing, following your will to good, adventuring yourself, loyally and perhaps heroically, in the ways which to you seem best, plunging into the full ocean of life, urged by the chosen thought, by 'the will to believe' that for you, at least, it is a great matter, a noble thing to persevere and go on." It was a valuable message, valuable for every aspect of life, and one which mankind needs again and again. Coming from William James it was all the more valuable because the man himself lived out his message: the philosophy and the philosopher were one.

STANLEY A. MELLOR.

FRANCE AND THE VATICAN.

THE month of August, as has often been the case during the present pontificate, has been chosen for two papal pronouncements likely to have a momentous effect on the fortunes of the Roman Catholic Church. The first was concerned with a point of religious practice affecting the whole Church, the second with a political question affecting directly France alone, but involving principles which make the Pope's decision of practical importance in every country. Both are calculated to hasten the disintegration of French Catholicism and to weaken still further the hold of the Roman Church on France.

The first pronouncement ordains that throughout the Roman Catholic Church, children shall in future make their first communion at the age of seven, and recommends that they shall be encouraged from that age to communicate daily. At present it is the custom in France and in many other countries for the first communion to be made at the age of eleven, and the usual rule afterwards is monthly communion. First communion is preceded in France by a period of theological instruction lasting two years and known as the Catechism. The reasons given by the Pope for the change are that it was the custom in the Primitive Church for children to communicate at an early age, and that the postponement of first communion and the practice of communicating at fairly long intervals are the results of the Jansenist heresy. The latter statement is hardly historical, since it is probable that, in the Middle Ages, when Jansenism was unknown the majority of persons communicated only once a year. To be strictly logical the Pope should have ordered the sacrament to be administered to infants in arms immediately after their baptism, as is done in the Oriental churches; perhaps he would have done so, did not a canon of the Council of Trent forbid the administration of the communion to a child who has not attained "years of discretion."

In the opinion, however, of the majority of French Catholics, the papal decision already represents a triumph of logic over considerations of practical utility. It is not too much to say that they are aghast at this bolt from the blue; the Pope's decision was as unexpected as it was gratuitous, and, as usual, it seems to have been arrived at without any consultation of the bishops in the various countries. It shows entire ignorance, at any rate, of the religious conditions of France. The two years' preparation for the first communion is one of the few remaining holds of the Catholic clergy on the youth of France. Thanks to it, the majority of French children still pass through the hands of the clergy at an age when they are capable of receiving some theological instruction. With the change in the age of first communion, that hold must be lost and the clergy left without any means of supplying the deficiencies (from the Catholic point of view) of the secular schools. For it is obviously impossible to give theological instruction to children between the ages of five and seven; they will have to make their first communion uninstructed, and most of them will remain uninstructed in Catholic theology for the rest of their lives. It is true that the instruction is not very effective, judged by its results; a large number of those who make a first communion never make another, and the vast majority of the boys, at any rate, do not remain practising Catholics. But no instruction at all will hardly improve the situation.

The Pope seems to think that this is a matter of small importance. All that is necessary, he says, is that children should know the difference between the consecrated wafer and ordinary bread. The *curé* of St. Vincent de Paul, Paris, who has been moved to publish in the *Temps* his grave objections to the change (a strong step on the part of a priest in the existing reign of terror) does not take the matter so lightly. In his opinion, the Pope is sacrificing the interests of religion to a "blind logic"; as to the difference in question, he fears that all that a child of seven is likely to recognise is that the wafer differs in colour, form and substance from ordinary bread. He fears also that the child will grow up without any sense of the seriousness of the sacrament as well as without any religious instruction.

It is, indeed, evident that communion administered to children of seven will tend to become a mere magical rite, without any moral or spiritual significance. The magical conception of the sacraments underlies the Pope's instructions. The doctrine of grace conferred by the sacraments *ex opere operato* has been stretched in the Roman Church to such lengths that the necessity of some co-operation on the part of the recipient in order to secure the grace, though still formally recognised in theory, is lost sight of in practice. The Pope's recommendation that children of seven should communicate daily is intelligible only on the hypothesis that, in his view, mere reception is in itself efficacious, apart from the dispositions of the recipient. It is, of course, most improbable that this recommendation will have any effect; its only importance is as

a revelation of the degradation of the sacramental idea. But the alteration of the age of first communion is to be effectively enforced, and the French bishops are already considering measures with the object of averting its disastrous results.

It is improbable that any such measures will be successful. It has been proposed, for instance, that confirmation, now usually given immediately after the first communion, should continue to be postponed until the age of ten or eleven and the preparation now intended for first communion transformed into a preparation for confirmation. One bishop has made the fantastic proposal that the first communion at the age of seven should be private, and that there should be a solemn "first communion," which would not be the first, at the age of eleven, preceded by the two years' preparation. It is not likely that the proposal will be adopted. Moreover, it is certain that the great majority of parents would not send their children to the private first communion, but would wait for the public function. In other words, the Pope's instructions would simply be evaded, and it may be taken for granted that he will not permit that. It is equally certain that the first mentioned plan would be a failure. First communion in France is in the majority of cases a social rather than a religious function. For the poorer children it is the great event of their lives, for all children it is a time of amusement and receiving presents (often very valuable). For two or three days the boy or girl, dressed in a special costume, is the centre of the family life; lunch and dinner parties are given in honour of the occasion, visits are paid and received. It is this social and worldly side of the ceremony which has prevented it from declining in proportion to the general decline of religious observance. Children do not like to be deprived of a pleasure which they see others enjoying. The majority of parents send their children to Catechism only because it is a necessary preliminary to first communion; should it become a preliminary to confirmation, they would simply dispense with that sacrament, and with the Catechism.

It is probable that many will cease to send their children to first communion in the new conditions, as the age of seven is obviously unsuitable to a social function which suitably marks the end of childhood. Should first communion come to be confined to the children of those who really believe in its religious significance, perhaps there would be no loss from a narrowly religious point of view. It is possible that the Pope contemplates and even desires that result, for his whole policy has been directed towards limiting the Church to a select band of true (and docile) believers. But there would be no real religious gain since, as has been said, the change must inevitably emphasise the growing tendency to regard the sacraments as merely magical and mechanical observances.

The consideration of the second papal pronouncement, the condemnation of the "Sillon," must be postponed until next week.

ROBERT DELL.

Paris, September 5, 1910.

A VISIT TO HUNGARY.

II.

As the visitors on the evening of the day succeeding that of the Déva celebration listened to the accounts of the life of the great American, Theodore Parker, certain features of resemblance with the career of David seemed to suggest themselves. Both men had been nurtured in beliefs which their mature judgment could not approve, and which, when their conscience had rejected, no worldly considerations could induce them outwardly to continue to profess; both were endowed with the spiritual insight which enabled them to distinguish between "the transient and the permanent in religion," so that they were able to substitute for a shattered belief in dogma, a faith that realised the all-sufficiency of love without dogma to work miracles in the human heart; neither made it his principal aim to found a church, but both in breaking with tradition carried his church along with him. And when we inquire as to the reason why the church founded by David did not pass away at his death, but was endowed with a vitality that has enabled it to continue to flourish after the lapse of more than 400 years, we continue to trace a parallelism between the religious attitude of the two men. Parker's strength lay in the broadness of his human sympathy, which embraced even the negro slave, the despised and rejected of the race to which he belonged.

Dr. Wendte, after describing his visit to the tomb at a village near Cracow, in Poland, of the great contemporary of David, viz., Faustus Socinus, contrasted the fate that has overtaken the Unitarian Church in Poland, which in the lifetime of its founder attained such a position and influence. The utter failure of the movement in that country was, he held, to be traced to the lack of a sufficiently wide basis of popular support. The no less who had embraced the faith did, indeed, gallantly endure persecution for the cause, but when these were dead or banished, no roots for further growth were left in the soil. In Transylvania, on the other hand, the peasant class was won over from the beginning, and from its ranks many of the ministers have always sprung. That faith in the common people which Mr. J. Perkins, of the Universalist Church of America, declared to be the foundation upon which that church rested, has here been vindicated by history as the most indestructible element in the much older church which David founded.

Even in this short stay in Hungary, the visitors had opportunity to observe indications of the hold which the history of the great reformer, and of the movement which he represents, has upon the interest of the population of the country, irrespective of creed. Most striking, indeed, is the evidence that the great principles of religious liberty established by John Sigismund in 1568 are understood in a much more positive sense than is the case in other countries, including our own. Among those who were present and spoke at the conference at Kolozsvár were members of other religious denominations, including Count Esterhazy, minister of

education and public worship, who is a Roman Catholic. Nay, more, Dr. Ludwig Farkas, a professor in the Roman Catholic College, stated that he had been requested to attend by his parish priest and to express the goodwill of the church to which he belongs. The Calvinist church was also represented by Herr J. Hopoly, who for the first time made a public acknowledgment on behalf of his community of Francis David, as the first Bishop of the Calvinist Church in Hungary. These instances of active and benevolent interest are not exceptional in Hungary, and it may fairly be supposed that they are in some degree to be attributed to that position of absolute equality which the principal denominations enjoy as churches recognised and supported by the State.

On our arrival at Déva on the evening of August 22, the evidences of popular interest were strikingly manifested. While the usual address of welcome was being read and responded to our party was enveloped by a large crowd of well-wishers; the long procession to the town was headed by two lines of picturesquely attired mounted men, and by a brass band. Later, our seats set for supper in the centre of the market place were surrounded by a crowd of townspeople, young and old, who patiently watched us from behind a cordon drawn around the circle. Most impressive was the closing scene of the evening, when Professor Boros quite informally addressed the crowd about the great man whose life we were celebrating. His auditors listened to him with absorbed attention, and then, after we had joined in an English hymn or two, they responded with the deep tones, in which all joined, of the Hungarian National Anthem, and of Louis Kossuth's hymn.

The next morning the steep ascent was climbed, and a large assembly listened in reverent attention to the address of the Bishop as he spoke of love triumphant over differences of faith and of the martyrs in the cause of Truth, and then heard the impassioned accents of Pastor Jozan, as he recited the striking poem composed by himself for the occasion, the effect of which was to some extent conveyed in the English translation that was afterwards read by Mr. Minot Simons. The allusion to the vision of Ezekiel seemed to be especially appropriate in this spot, at or near which the martyr's bones were doubtless laid to rest, while his spirit was so manifestly dominating the assembly.

The notes which were struck at every point of the Conference found accordant expression in the addresses delivered by Dr. Estlin Carpenter and Mr. St. John, in the College Hall on the Sunday evening. The subject chosen by the former was the witness of the churches to the cause of Truth. That witness is subject to variety and change, as the conditions and needs of mankind vary. David had witnessed to the idea of human brotherhood found in the unity of the Godhead, a conception which Christ himself had realised, and which was likely to satisfy mankind's most permanent needs. It was the duty of every church to be loyal as he himself had been loyal, steadfast and immovable in the cause that was believed to be true. Mr. St. John followed with thoughts upon

the relation of God and man as a relation of sonship. We must believe in both, and find in Love the principle which will enable us to understand both. Beliefs produce an effect on life, and fail if they do not influence character.

It remains to review, as the concluding portion of this account, the practical aspect of the Conference in bringing co-religionists of different countries into closer contact, and strengthening in all of them feelings of confidence in their religion as developed from closer bonds of association.

The largeness of the number of foreign visitors in itself interposed some obstacle in the way of close contact and friendly, informal relations between the members of the American and of the English party, since each arrived at and left Buda-Pesth at a different time, and was to some extent separately conducted. Nevertheless, there was sufficient opportunity for intercourse, begun at earlier stages of the journey, to be continued and to develop into a mutual comprehension of aims and of ideas. Dr. Wendte, in spite of the strain upon his health imposed by the great responsibilities which he had undertaken, was ever ready to place at the disposal of all the results of his wide experience and great knowledge of every branch of the development of Liberal Christianity, and the personal experiences of Theodore Parker which he was able to furnish, gave a strong sense of reality to the service of commemoration of his great fellow-countryman.

Mr. St. John, as representative of the American Unitarian Association, presented to the Conference an album containing resolutions of support and sympathy from the American Branches, while Mr. Perkins represented the Universalist Church and Dr. Summerbell the denomination called the "Christian" Church. Mr. Minot Simons, Mr. H. H. Saunderson, and Mr. W. G. Eliot also took part in the proceedings.

The delegates and visitors of the English party were fortunate in having included among their number men and women who were able to give authoritative and influential expression to the sentiments which they shared in common, and to the views which they desired to communicate to their Hungarian friends. Dr. Estlin Carpenter, in addressing his audience at Kolozsvár, saw around him many of his former students, who as members of the Synod were now moulding the policy of the Unitarian Church in Hungary. Dr. Blake Odgers, as the representative of the cause of international peace at the Berlin Conference, was able to give appropriate expression to the desire for closer relations with Hungary, which was prompted among the visitors by the circumstances of exceptional friendliness and consideration that accompanied the visit. Mr. John Harrison, as ex-President of the British and Foreign Unitarian Association, in his reply to the message of welcome addressed to the foreign representatives was able to interpret correctly the feelings of gratification which the invitation of the Church in Hungary, and the warmth of the reception that had been accorded, naturally evoked. Among the many demands that were made by the frequency and zeal with

which addresses and toasts were read and proposed, it was the general feeling that the sentiments of the members of the party could not have been more faithfully or more cordially expressed than in the speeches which were made by these representatives. To Dr. Herbert Smith, for the many occasions on which arrangements were made by him tending to the convenience and comfort of the party, their thanks are due, and it is hoped that it may be possible to give some effect to the suggestion which he made at the closing banquet at Buda-Pesth, that an Anglo-Hungarian Association should be established in London.

Of the reception accorded to the party by the Hungarians from first to last it is impossible not to write in terms of excessive appreciation. We were received on landing at Buda-Pesth with an address from the Minister of Commerce, who is a Unitarian. On our return to that city we were entertained to a most tastefully arranged banquet by the Corporation, at which the Burgomaster and the other officers exerted themselves to minister to the entertainment of the guests. At Kolozsvár the party was met on arrival by the Bishop and the Mayor, and a conversation was held the same evening at the Bishop's house.

At both Buda-Pesth and Kolozsvár a strong local committee of ladies and gentlemen had undertaken much of the expense of providing entertainment and (at Kolozsvár) lodging also for the visitors, and its members willingly devoted their time during our stay to accompanying us to the principal sights of their respective towns, arrangements for visiting which had been made in advance. The English and Americans, on their part, were anxious to give some practical expression to the feelings of gratitude which such treatment had evoked, and it is hoped that an announcement may be made in a later number of the *THE INQUIRER* of the steps which have been taken in this direction. The desire for closer union which was generally felt, found expression in the proposal of Dr. Herbert Smith already referred to, and in the discussion which took place at Kolozsvár about the formation of an International Women's Association. Mrs. Herbert Smith described the attempt of the Central Women's League to link together the local branches, and gave an account of the work of the Women's Social Club and of the Postal Mission.

Miss F. Field read a resolution passed in 1904 by the American Women's Alliance, representing over 300 branches and over 1,700 women advocating the formation of such an institution.

A resolution was passed that the proposal be accepted, and that a local sub-committee should be appointed.

The visitors left Hungary with feelings of profound gratitude and appreciation for the treatment accorded to them, and with warm regard for the personality of the leaders of the movement of free thought in Hungary, and for the attitude of openness to the best influences of the present which they represent. They believe that a bright future may be expected by their friends in that country, a future in which they, by active co-operation and goodwill, desire to participate. B. G. USSHER.

THE WISDOM OF THE APOCRYPHA.

THE term Apocrypha is used in two senses, general and particular. The former has a suggestion of falsity and forgery, from which, unfortunately, the latter is not free. The name is therefore misleading and unflattering, as used by Protestants of a certain group of writings excluded from the canon of the Old Testament. Critical inquiries into the nature, origin, and purpose of the Scriptures, and the spread of a liberal spirit have led to a decay of reverence for the ecclesiastical exclusiveness which closed the door against these works. Books which have left their mark upon the minds of New Testament writers, and were held in honour by the church for centuries, merit, it is felt, at least a careful and sympathetic reading. The Apocrypha, in these days, are, slowly but surely, regaining their ancient position in the esteem of Christians. Evidences of this are numerous, in their critical treatment by Protestant scholars in England, Germany, and America, in popular Commentaries like the *Temple Bible*, in the publication of extracts, as in the *Wisdom of the East* series,* last, but not least, in the formation (1905) of an International Society to promote the study of the Apocrypha, publishing a *Quarterly Journal*. The day seems not far distant when the average Protestant, whatever his church, will no longer be ignorant of the contents of the Apocrypha. Of the 14 books in the Revised Version, the Books of Wisdom, when known, will probably make the strongest appeal to the modern mind. Of these, *Ecclesiasticus* (about 180 B.C.) is a genuine and authentic treatise, probably written in Hebrew, and certainly the work of a Palestinian Jew, Jesus, son of Sirach. The *Wisdom of Solomon* (first century B.C.) was written by a Jew of Alexandria—an early tradition names Philo—and, according to a common custom, was attributed to the traditional wise king of old. Both are concerned, not specially with the history or legends of a particular people, nor with religious phenomena which belong essentially to the past, but with aspects of life and thought which are the same yesterday, to-day, and for ever. This is not to deny the place of these writings in the development of Jewish thought, for they bridge the gulf between the Old and New Testaments, but it is to affirm the oneness of humanity in history. As it is quaintly said in the Preface to these selections, speaking of the types portrayed by Ben Sira, "the ninny, the bore, the nagging wife, the man of empty tongue, Paul Pry, Sir Peter Pomposity, these, and many others, a tiresome company, are of the eternal people, they who can never die." The later writer, again, presents, in his own way, problems that still perplex us, the afflictions of the righteous, the law of the universe, the hope of immortality.

The word "Wisdom" is variously defined. Fiebig's definition in the new German Dictionary of Religion seems, in many ways, the best. "The chief attri-

* The *Wisdom of the Apocrypha*. With Introduction by C. E. Lawrence. London: John Murray. 2s. net.

bute of God expressed in Nature and History." The doctrine of Wisdom in the Old Testament and in the Apocrypha is by no means stereotyped, and everywhere Greek influence is reflected. In its final form, Wisdom is spoken of as the Holy Spirit of God. Nor is the general teaching of Apocryphal Wisdom books upon one level. In Ecclesiasticus, Utilitarianism is most prominent, in the Wisdom of Solomon, belief in immortality. Of the two, the latter book is more penetrating and less superficial. For the rest, they have much in common. The style is semi-poetic, preserving, in a large measure, the well-known Hebrew parallelism. At some points, particularly in the first half of the Wisdom of Solomon, lofty and inspiring thoughts are expressed in a style of singular beauty. The similes employed by the two authors show the nature of their interests, and shed light upon Jewish society. "As the going up of a windy way to the feet of the aged," says Ben Sira, "so is the wife full of words to a quiet man." It is a notable picture of a plain man, who loves peace but will not sacrifice his power, and a wife with a will of her own. "Our life shall pass away as the traces of a cloud and shall be scattered as a mist." Such are the sentiments of the materialists, whom the author of "Wisdom" controverts. With its context it provides an admirable sketch of "pig-trough" philosophy. Ecclesiasticus is a text-book of Hebrew morality, the most complete we possess. The assumption throughout is semi-Socratic, not that a man who knows what is right must always do it, but that such knowledge is conducive to right action, and that this, in turn, leads to happiness. The Wisdom of Solomon commemorates and illustrates the glory of a righteousness which is not impoverished in time, and is enriched in Eternity. "In the memory of virtue is immortality. Because it is recognised before God and before men. When it is present men imitate it, and they long after it when it is departed. and throughout all time it marcheth crowned in triumph." "The souls of the righteous are in the hand of God, and no torment shall touch them."

In some respects, as we might suppose, the Wisdom literature is entirely wanting. Little or no account is taken of the inner life of the soul. Nothing like a philosophical inquiry into the nature and origin of moral evil, is so much as suggested. The Hebraic sense of Divine sovereignty predominates, and the liability to sin is simply accepted as a fact. All this is no more than to say that the modern psychological analysis of the mind did not exist in the first century B.C. Yet the casual student of the Wisdom literature is more astonished by what is included than by what is omitted. The average man is impressed by the practical ethics of Ecclesiasticus, and the religious hope of the Wisdom of Solomon. The absence of profound speculation or intimate personal experience does not greatly disturb him. The man who cannot appreciate the drama of Job, or the Gospel of John, but is drawn to the Book of Deuteronomy and the Epistle of James, will be at home with these writings. And after all, as Ben Sira observes, "The wisdom of the Scribe cometh by opportunity of leisure, and he

that hath little business shall become wise. How shall he become wise that holdeth the plough, that glorieth in the shaft of the goad, that driveth oxen, and is occupied in their labours, and whose discourse is of the stock of bulls?"

THE HOUSE OPPOSITE.

THE house opposite, low, rambling, red-tiled, with its steep roof and quaint dormer windows, was built, as my landlady tells me, about two hundred and twenty years ago. Far from showing marks of dilapidation and neglect, it has a pleasant air of serenity and repose, suggesting happy old age. At this season of the year the garden is still gay with flowers, but the creeper which clings lovingly about the old red walls is already tinged with gold. The house has only one wing, for on the west side, where uniformity would demand another, lies the old-fashioned garden with its bright patches of colour, here a vivid mass of scarlet and orange nasturtiums, there a bed of sweet-peas, "on tip-toe for a flight," then a clump of hollyhocks, and beyond, giant sunflowers gazing benignantly over the oak paling at the passers-by.

During the last few years Wellingbridge has become a popular summer resort, but my lodgings are in the more sedate part of the town, away from the haunts of the holiday-makers, and indeed it is difficult to imagine that the peace of the house opposite could be disturbed at any time of the year by traffic or busy hum without.

Whoever may dwell within has no mind to shut out either breezes or sunlight. The windows are never closed, and the rooms must be filled with the fragrance of the garden. The house has an air of peace and goodwill, as if its cheerful, ruddy face had become sun-burnt from constant exposure to the genial heat of the glowing summer sun.

Yet for all its cheerfulness, the house is a house of pain. Through the open windows I catch glimpses of nurses moving swiftly about in their cool blue uniforms, whilst doctors arrive with bags of surgical instruments. When they depart a middle-aged woman, wearing a grey nurse's dress, accompanies them to the door. She, I imagine, is the Matron, and one would almost tolerate illness for the sake of having her near one, for even at this distance I can see the sympathetic blue eyes and the gentle smile breathing "soothing thoughts that spring out of human suffering." Ever and anon come patients, with relatives or friends often more anxious and woe-begone than themselves. The house is, in fact, nothing more romantic than a Nursing Home for those obliged to undergo more or less serious operations.

The waiting-room to the right of the hall is the scene perhaps of more grievous suffering than any other room in the house. Occasionally the operation is trivial, but generally I can tell that it is of a more serious nature from the anxious face of the parent or friend eagerly awaiting the result.

About a week after I came to Wellingbridge, a cab drove to the door, and a boy of about eleven years of age, wrapped in blankets so that I could scarcely see his face, was carried indoors. The next morning three doctors arrived within a few minutes, and presently the Matron appeared with a pale, sad-eyed mother at the window of the waiting-room. I could see the father pacing heavily to and fro, scarcely pausing in his restless march until the weary hour was at an end. Several times the mother covered her face with her hands. She seemed to be praying aloud, and as the moments dragged on her face grew white as the jasmine about the window. At last she turned hastily away as a fourth person entered the room, but I could not tell whether the news was good or bad until they left the house a little later. Then, although his mother seemed to have been weeping, I knew from her face that it was well with the child.

But, as a rule, the patients are older. One, an aged woman, who must have been full three score and ten years, came with her husband, a little older than herself, and they parted like children, smiling valiantly whilst the tears trickled down their wrinkled cheeks. The old man walked away, cheerily waving his hand until the Matron led her from the door, but then his head bowed and his back bent as if the joy and strength had gone from his life. Alas, before many days I knew that his farewell must endure to everlasting.

One day there came a little pale woman, alone with her maid. If the girl felt any concern on her mistress' account, it was concealed beneath an expression of stolid indifference, yet the poor woman seemed to dread the "good-bye." If the maid had any feelings on the subject at all, probably she welcomed the prospect of a holiday, but the patient appeared pitifully unattached. After a few weeks the girl returned with unmoved countenance to take her home, but her mistress clung to the Matron's hand as if she shrank from the unfriendly world outside.

One bright afternoon a girl of perhaps twenty years of age was helped to walk painfully from a bath-chair to the house. Before entering she stopped to admire the roses which cluster over the porch, and I could see from my window that, although her face was white and thin, she had not lost her beauty, and her merry smile showed no signs of the fear which most persons would acknowledge under similar circumstances. During the next few days the house was besieged by a constant stream of anxious inquirers. Evidently the patient was one of a large family, for many were obviously sisters and brothers. Several times a day flowers and fruit would be left for her, but gradually the visitors turned more sadly from the door, and every day the faces grew gloomier.

Then there came a day when the house seemed quieter and calmer than ever. The stream of visitors ceased, and one family in Wellingbridge was stricken with a grievous burden of sorrow.

For the house opposite, with its gay garden, its ruddy walls, its peace and its calm, is yet a house of suffering, and out of suffering sometimes cometh joy, but sometimes it leadeth unto death.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

YOUNG BRITONS' EMPIRE LEAGUE.

SIR,—Now that the holiday season is about over, and things are settling again into something like normal conditions, I shall be grateful if you will kindly allow space in your columns for calling attention to this most important organisation.

At a meeting recently held at the Holborn Restaurant in furtherance of a proposed Young People's Empire Festival, a resolution was submitted by Mrs. Charlotte Benham, of the National Free Church Council, to consolidate the idea of the Festival by forming a "Young Britons' Empire League," the objects of which should be to stimulate and encourage among our young people feelings of comradeship and also assist them with their pursuits in the world of art, handicraft, physique, &c. The specific way in which these objects should be carried into effect has not yet been definitely decided, but it is thought that to multiply meetings by adding to those already held in various churches might not be the best course to adopt. If, however, our work and aims can be advanced through existing organisations by offering lectures and other assistance, then it appears reasonable that all young people's societies such as guilds, associations, scout corps, brigades, &c., might with advantage take the matter into their scope of operations.

The matter even in its present stage has the co-operation of the Dowager Duchess of Newcastle, Sir Frank Newnes, Bart., Sir Francis Vane, Bart., Revs. Dr. Clifford, R. J. Campbell, M.A., Thos. Phillips, B.A., T. Rhondda Williams, and others, and we shall be glad if all who are interested in young people will communicate with us with a view to furthering the movement during the coming winter. What we are anxious to do is to engender in the minds of the young a much loftier aim and feeling than the mere shouting of "Rule Britannia," and the singing of "God Save the King," that a real Briton consists of manhood and womanhood developed in its highest and best form. The undersigned will be glad to send a copy of the constitution to any who care to apply.—Yours, &c.,

C. HOWES, Hon. Secretary.

Avenue-chambers, Bloomsbury-square, W.C.

THE NOTTINGHAM LACE TRADE AND MUNICIPAL FACTORIES.

SIR,—One is loath to believe that you are less desirous of accuracy than of exploiting an incident which you consider may tell for the Socialistic theories which receive so much support in your paper. I can only assume, therefore, that you have not the means to acquire full knowledge of the facts in this instance. Had you been able to do so, you would have found that the Mayor of Nottingham's proposal for the erection of lace factories by the Corporation meets with no support

from those best qualified to judge of the causes of the removal of so many lace machines from Nottingham to surrounding districts. I do not propose to go into the reasons given by the various objectors to the Mayor's scheme, though I may say that they mainly hinge on the attitude of the trade unions, but I desire to emphasize the point that the inference to be drawn from your paragraph that this further development of municipal trading is favourably entertained or is likely to receive the consideration of the City Council is entirely inaccurate. The Mayor has no direct connection with or experience of the lace business, while those who consider his scheme alike unnecessary and impracticable are men whose whole lives and work have been devoted to the trade. Only yesterday the Nottinghamshire and Derbyshire Traders' Association passed a resolution that the scheme was "highly undesirable," while the proposal has been entirely ignored by the Nottingham Chamber of Commerce.—I am, &c.,

JOHN C. WARREN.

Nottingham, September 7, 1910.

[The paragraph to which Mr. Warren refers appeared in our notes on the Social Movement last week as an item of news. It simply described the scheme of the Mayor of Nottingham as one which has aroused interest, and referred to an interview in which the scheme was explained to a press representative. There was no editorial comment upon it, either favourable or unfavourable.—EDITOR.]

BOOKS AND REVIEWS.

EAST AND WEST.*

THE task of philosophy is the solution of the ever pressing and supremely difficult problem of the One and the Many. In concrete experience, indeed, they are found in vital union, but when thought has once separated them by analysis, the "spiritual bond" is hard to discern. For long ages the East has found all reality in the One. Profoundly impressed with the finitude and transitoriness of all things, the great thinkers of the East have denied all value to finite life, and hoped to find peace and satisfaction in the contemplation of the One—the sole reality of all the illusion of the manifold world revealed by the senses. The energetic nature of the Western peoples prevented the development of such a doctrine of quiescence among them, and caused men to find the end of life in action. The worthy life was the life of strenuous activity, leaving little time or inclination for reflection. The Gospel of work preached by Carlyle, and inculcated in the familiar hymn, "Work, it is thy highest mission," has developed into a philosophy in current pragmatism. Both these doctrines seem one-sided and unsatisfactory, and a view which should harmonise them in a higher synthesis would be welcome. May it not be hoped that from the contact and interpenetration of Eastern and West-

ern thought, so profoundly different and yet so complementary, a truer philosophy and a deeper religion may arise? The beginnings of such a philosophy and religion seem to be indicated in the sketch of the history and doctrine of the Brāhma Somāj in this course of lectures delivered before the Theological Society of Calcutta.

The Brāhma Somāj originated in a revolt against the popular religion and idolatry of Hinduism, and a return to the purer religion of the Upanishads as interpreted by the Vedantic philosophy. The movement was largely diverted into another channel by the well-known Babu Kesavachandra Sen, who under the influence of Western discrete thought, and Scotch Realism, rejected the Monism of the Hindu Scriptures and taught a dualistic Theism based on intuition. The progressive section of the Brāhma Somāj were dissatisfied with Mr. Sen's teaching. They rejected his supernaturalism and reliance on authority, recognised the necessity of the historical method, of freedom of thought, and the supremacy of reason. Realising the fundamental truths of the Monistic theory of the Upanishads, they endeavoured to fuse it with a philosophy which asserted the reality of the world and of finite selves. This attempt, judging from the exposition of the doctrine in this book, seems full of promise for the development of religious thought.

Rejecting the dualism of the Scotch Realists of which Kesavachandra Sen was a disciple, and its further development in the "Transfigured Realism" of Herbert Spencer, the progressive Brāhma Somāj adheres to absolute idealism. In an extraordinarily lucid exposition of the theory, the writer of this work shows that all knowledge involves the distinction of subject and object. This distinction is made by the subject which, in making it, transcends the distinction, comprehending subject and object alike in its total sphere of consciousness. Thus though the self which we call our own may seem merely "a subjective spirit distinct in each individual, using our bodies and senses, and identified with our own thoughts and feelings," yet, as the knowing self, comprehending both the subjective and the objective hemispheres in the sphere of its consciousness, it reveals itself as the one indivisible spirit—above space and time since space and time only condition the objects of its consciousness—"diffused in or containing the world." The self in the former sense is thus but the manifestation or individualisation of the Universal Self. This truth was seen with startling clearness and held with unwavering firmness by the ancient thinkers of India. Being, say the Upanishads, is "One only without a second," but this seems to them to involve the further doctrine that particular existence is naught but Maya-illusion. The One alone is, the Many but seem to be, and in truth are not. Against this doctrine of the absolute unreality of the finite the writer protests. Knowledge of Western thought and of Western science has enabled him to grasp the great idea of unity in difference. Biological science has revealed to him the fact that the One and the Many are not necessarily exclusive, for in every multicellular organism the life of the Many calls is fused into the One life of

* The Philosophy of Brahmanism. By Sītā-nāth Tattvabhūshan. Madras: Higginbotham & Co. 1909. Pp. 388.

the organism, which itself is but an *internally differentiated* cell. Psychology taught him that thought is only possible as the fusion of many ideas, feelings, and volitions into one state conscious of itself as one, despite the variety of its content. Denying as strongly as any orthodox Hindu the independence of Nature and man, since knowledge reveals to us the ultimate reality as a conscious unity in relation to which "all thinking things, all objects of all thought" exist, and which comprehends them all in itself, he finds that the absolute Monism of Sankara and the Upanishads is in error because "its analysis of experience is halting and one-sided. It sees enough to detect the error of popular Dualism. It sees that Nature is not independent of God, that it has only a relative and not an absolute existence. This relative existence it interprets as non-existence. Agreeing with popular thought that absolute existence is the only form of existence, it denies existence to nature as soon as it finds out that it has no absolute existence. . . . Such Monism does not see that the absolute, the spaceless, the timeless, the unchangeable necessarily implies a world of space, time, and change, and is inconceivable and unmeaning without the latter." Absolute monism, he holds, is thus "vitiated by two fundamental errors—its confusion of relativity with illusoriness, and its inability to distinguish between the absolute, original self . . . and the reproduced self manifested in space and time, which even in its moments of highest enlightenment cannot be anything but finite, and must always feel itself dependent on and subordinate to God."

From this doctrine of the Ultimate Reality as an absolute self, that is self-differentiated into finite selves, it follows that as perception is the revelation of the Divine, action is its self-realisation. Human action is the realisation of the self in each man, and that life is moral or ethical in which the self realised is the wider, inclusive self as against the self which is exclusive. The moral progress of man is the gradual realisation of the wider self in the life of the family, the nation, and humanity, till at length he reaches the consciousness of oneness with the whole cosmic life. The satisfaction of the soul in this expansion of the self is the true happiness, and the failure to find that satisfaction the one real misery of life. And this conception of the world seems to help us with a suggestion as to the meaning of evil. Finite life being limited and imperfect must always suffer from some evils, but as that life finds its true good in growth and development to which evils are necessary stimuli, it is still possible for us to believe that the good is always triumphant, and the whole a perfect and harmonious life.

Such an outlook seems to carry with it—at least in germ—the elements of the more perfect religious synthesis which we may hope will be gained by the fusion of the opposite but correlative ideas of the East and the West. It finds the true service of God in the fullest realisation of the self—of all the powers and activities of man in due order and harmony. Science, art, communion with nature, the aspirations and upward strivings of the ethical life are all religious activities, all ways in which we

realise that which is at once our own truest self, and the spirit in which we and all things live, and move, and have our being.

This unifying conception of life must necessarily issue in reform in all spheres of human activity, especially in religion and social life. And so we find an interesting discussion of the practical and religious question so important to emancipated Hindus. May he, who has risen to this higher and purer religion, join in the ceremonies in the temples, and in the idolatry of the national worship? The writer considers the two excuses for conformity, that orthodoxy may be reformed from within, if the emancipated remain in the fold, and that they should participate in idolatrous rites and sacrifices because idolatry is but symbolism, and symbolism can never be dispensed with.

To the first he answers that the fundamental virtue is whole-hearted sincerity, and that one's moral sense is blunted and the whole tone of one's life lowered by conformity to that in which one has ceased to believe. Progress within the orthodox community is really rendered possible by those brave and sincere souls who break with tradition and custom and boldly follow the light whithersoever it may lead them. Again, if symbolism is indeed necessary to the religious life such symbolism may be found in nature and art, and does not justify the enlightened man joining in sacrificing to idols. The nation "can be saved and led on to higher grades of spiritual life only by the most thoroughgoing renunciation of all forms of idolatry—by purging its temples of all vestiges of image-worship, and the utter overthrow of the selfish and impious supremacy of the priests."

But in order that the life of the spirit may have free expression it is necessary not only that religion should be purified from idolatry and superstition, and recognised as the realisation of all the higher aspirations of the soul, but that social life should be transformed also. The development of the self must not be hindered or crushed by wrong, injustice, or oppression. All men must be treated as ends in themselves and sharers in a common good. The two most striking forms of injustice in Indian life are the caste system and the subjugation of women. The author pleads for the abolition of caste, combats the arguments of its defenders, and shows that British rule has done much, and the growing sense of national unity may do more, to break down its barriers. He concludes a deeply interesting book by a strong plea for the emancipation and education of women, for the abolition of child marriages, and the admission of women to participation in active life and the full rights of citizenship.

MAURICE ADAMS.

SOCIAL PROBLEMS IN AMERICA.*

THE first of these volumes has a special interest, as it consists of lectures delivered in the School of Philanthropy, conducted by the New York Charity Organisation

* Social Insurance. By H. R. Seager. Macmillan & Co. 4s. 6d. net.

Wage-Earning Women. By Annie M. MacLean, Ph.D. London: Macmillan & Co. 5s. net.

Society. The author, however, a Professor of Political Economy in Columbia University, sets out in brief a theory of social advance, widely removed from the hard-shell philosophy which has too often been the C.O.S. characteristic in this country. Living, as he says, in a land "peculiarly favourable to individual ambitions and under a legal system which discourages and opposes resort to any but individualistic remedies for social evils," as a disinterested student and worker he has come to believe that for large sections of the American population what is needed is "not freedom from Governmental interference, but clear appreciation of the conditions that make for the common welfare, as contrasted with individual success, and an aggressive programme of Governmental control and regulation to maintain these conditions." "I believe that we shall devise means for exterminating poverty as we have devised means for exterminating other evils." To this sufficiently decided attitude he has been led by the results of impartial inquiry into American social conditions. Few wage-earning families, he finds, are prepared to meet the common emergencies of industrial life, accidents, illness, under-employment, unemployment, old age. In the United States every year 30,000 fatal accidents, largely preventable, occur, and not less than 3,000,000 persons are seriously ill all the time, with complaints which we know are, to a great extent, avoidable and unnecessary. As his experience goes to prove that voluntary insurance cannot or will not be paid for by those who need it most, he outlines schemes of State insurance such as are already working successfully in Scandinavian countries, and as we are promised in the United Kingdom. In an interesting and suggestive chapter "Next Steps in Social Advance," he observes (and this is the keynote of the book) "To encourage wage-earners to be more careful and provident, we must first of all protect their standards of living from these risks to which they are now exposed. By co-operative action, impelled when necessary by the compulsory authority of the State, we can give stability to the incomes of wage-earners and oppose that downward pressure which now so constantly recruits the army of standardless casual labour. By these means only . . . can we hope to raise the whole mass of wage-earners to higher standards of efficiency and earnings and to more intelligent appreciation of all of life's possibilities." Professor Seager's volume is welcome as another indication of the fact that in all industrial countries, whether Free Trade or Protectionist, disinterested inquiries have discovered the same social problems, and appear, making due allowance for local and national peculiarities, to be working their way to similar conclusions.

Miss Maclean's volume is the outcome of an inquiry instituted in 1907 by the National Board of Young Women's Christian Associations into the conditions of American wage-earning women. About thirty investigators collaborated in the inquiry as to the wages, hours of work, housing, and general conditions of women-workers in typical industries as far apart sometimes as New England and California. The spirit in which the investigation was undertaken is on the highest plane ("I am

come that they might have life, and that they might have it more abundantly") and, a good deal of interesting and valuable material has been collected. But the results obtained in the different districts ought to have been sifted and compared with a view to discovering the causes of the evils described, and the method of removing or mitigating them. To a generation nurtured on the comprehensive investigations, with their clearly marshalled facts and lucidly stated conclusions, of many sociological works to which we have grown accustomed in this country, this book will perhaps appear thin and watery, nevertheless we welcome it as a useful commodity in the international exchange of knowledge and ideas. We trust it will stimulate the Young Women's Christian Associations of this country to undertake a form of Christian work which they have rather neglected.

THE ETERNAL FEMININE.

THE whole question of the emancipation of woman is raised once more in two suggestive little books,* intended to confirm the faith of the convinced Suffragist without encouraging the impatient in their desire to quicken unduly the evolutionary processes. Many ardent champions of the woman's cause, indeed, will chafe at Dr. Stanton Coit's refutation of the familiar plea that women must have the vote because they can achieve so little without it. Others, however, will endorse the view that the success with which feminine influence works and influences legislation already is one of the most powerful arguments in favour of the political enfranchisement of women, and, in any case, the principle that they are fighting for is safeguarded. Dr. Coit points out, very wisely, that the leaders of the movement have still a great work to do in educating their lethargic sisters, especially on the subject of those artificial disabilities by which they have been unjustly, though often with their own consent, fettered and restricted. In his vigorous and characteristic fashion he urges women to break down with persistent effort those barriers, other than their exclusion from the rights of citizenship, to which they have hardly as yet turned their collective attention. Their educational problems, their economic status as wives and mothers, the prejudice which debars them from "the right to practise as lawyers, to sit on juries, and to become judges and law-lords," are all dealt with in turn; but perhaps the novelty of Dr. Coit's argument will be most apparent in his comments on the general objection to women occupying the pulpit. "In the churches of England to-day," he says, "there is no such thing either in the Establishment or in any of the sects, except the Unitarian, as a woman priest or preacher," a fact which is not even remotely referred to in Lady McLaren's famous *Charter*. Clearly woman, having begun to clear the road to freedom, has got her hands full; but now, as always, the

rate of her advance will be in proportion to the strength of her hope and desire.

"The Suffrage Movement, from its Evolutionary Aspect," is really a theosophical treatise on the Eternal Feminine—the Jewish Elohim, or Supernal Mother, creator of heaven and earth. It deals with high themes, not always in a sufficiently lucid and simple manner, and there are sentences in it which are calculated to harden the heart of the masculine reader upon whom the full significance of the evolution of womanhood has not yet dawned. But the whole subject of the development of the feminine principle in nature, which is "spiritually older than the masculine, and consequently, its natural guide," is too important and full of suggestion to be treated adequately in a pamphlet. The author rightly emphasises a patent fact when he says that the woman's movement will inevitably win an increasing number of supporters, "not necessarily because the women say so, but because the whole race is gradually climbing on to the higher level of mentality which its position on the evolutionary wheel of life justifies." It is because they believe this that all champions, male or female, of the woman's cause "recognise the promise of national gain beyond the tumult and beyond the vote."

THE A.B.C. OF SOCIAL ECONOMY. By Alfred Hood. London: C. W. Daniel, 1s.

THE number of those who desire to see ethical tests applied to all systems, social and political, appears to be increasing, and not least amongst those for whom this book was intended. It is a reprint from the *Co-operative News* of brief, clearly-written papers on "Land," "Labour," "Capital," "Wages," &c., and aims at showing that the just use of land will lead to national well-being. "Our social fabric being made up of many households, each and all should co-operate as fellow workers, who labour as comrades, companions, and associates that become sharers and partners in the wealth or well-being of the whole community. They should all have their just and lawful share, not only in the possession, but also in the creation of all the good things and all the good influences which are enjoyed by society as a whole. And apart from this creation and enjoyment by each for all and all for each there can be no true social economy." Having this ideal before him Mr. Hood is of opinion that private ownership of land has become the most flagrant violation of social economy, and that the very worst evils from which society suffers at the present time are directly and indirectly due to the monopoly of land by private individuals. He objects to the system which compels workers to make a financial profit for a master or else remain idle, boldly puts the question whether wage-earning *apart from any alternative*, is compatible with a true social economy, and desires to bring about a state of things where the same man may be both artist and artisan. We are glad that he insists on applying such tests of national and individual wealth as "To what purpose do men spend?" rather than "How much do they make?" "To what purpose do they labour?" "Is the present distribu-

tion of wealth just?" And we hope that many readers will be inspired by his book rigorously to prove all things by such standards; but, surely, the difficulty in these matters for many earnest and well-disposed people is to decide what is just or unjust. Supposing we agree with Mr. Hood that industry, instead of being the soulless, immoral, or at least non-moral machine which he believes it to be, should be made human and moral, at what point exactly are we to begin to correct what to him, and, indeed, to many others, is the fundamental injustice of the land? Everybody who thinks at all, aims at "a true social economy." But how are we to attain it? Nor has Mr. Hood quite cleared up the matter in the appendix, in which he refers with approval to Belgian and Danish systems of land tenure. We think that this lucid little volume, with its strong insistence on the ethical aspects of social problems, would have been much strengthened had Mr. Hood in a couple of chapters (not in a mere appendix) stated clearly and specifically, first, what reforms are desirable, and second, how these reforms can be made practicable.

A PATHETIC and realistic little play in one act, entitled "The Flower Maker," has been written by Norah Doyle (Mrs. P. E. Richards) and published at the Garden City Press, Ltd., Letchworth. It is frankly written for the purpose of showing "that discontent is not only good, but essential to the emancipation of social victims," and the lines quoted towards the end give a clue to the ideals which the author hopes one day to see realised. The character of the flower maker, a sweated worker who wearily and doggedly pursues her task long after husband and children are asleep, is cleverly indicated in the course of the dialogue. The play might, indeed, have been called "The Woman's Burden," for it seems intended to prove, among other things, that too often women must work while men must weep, if we may paraphrase Kingsley's well-known words. This is not always the fault of the men, either. Mrs. Richards clearly sees that the evils she indicates have grown out of a pernicious system which will have to be abolished before the Day of Hope dawns for the toilers. But she also realises that the people must help to work out their own salvation. "All we got ter do," as the father says to his troubled and weary wife, "is ter keep steady an' try t'unnerstand way things are, an' foller the lead o' they as is workin' for us." Some practical suggestions are given for the assistance of amateur performers desirous of staging this little play, and if the author's instructions are followed even the dream in the cornfield ought to be managed without much difficulty.

WE have received a translation of the inspiring address delivered by Bishop Ferencz on dedicating the memorial stone in the Castle of Déva in honour of Francis David, who founded the Unitarian Church of Hungary, and was its first Bishop. The occasion was the four-hundredth anniversary of David's birth, an account of which appears in our present issue, in an

* Woman in Church and State. By Stanton Coit, Ph.D. West London Ethical Society. 6d. net.

The Suffrage Movement, from its Evolutionary Aspect. By I. E. Taylor. London: Swan Sonnenschein & Co., Ltd. 1s. net.

article describing the visit of English and American delegates to Hungary. A translation of the Ode written by Rev. N. Józán, and recited by him at Déva, follows the address.

PUBLICATIONS RECEIVED.

BRITISH AND FOREIGN BIBLE SOCIETY:—The Book above every Book.

CAMBRIDGE UNIVERSITY PRESS:—The Epistles of Peter, John and Jude. Edited by Claude M. Blagden, M.A. 1s. 6d. net.

MR. A. C. FIFIELD:—A Modern Humanist: Miscellaneous Papers of B. Kirkman Gray. Edited by H. Bryan Binns. 5s. net.

MESSRS. HODDER & STOUGHTON:—Scientific Faith: H. A. Johnston. 5s. net. St Paul the Orator: Maurice Jones. 6s. net. Sermons, Epistles, Apocalypses of Israel's Prophets: Chas. F. Kent, Ph.D. 12s. net.

MESSRS. KEGAN PAUL, TRENCH, TRUBNER & Co.:—The Vision of the Young Man Menelaus: By the Author of Resurrectio Christi.

MR. FISHER UNWIN:—The Newer Spiritualism: Frank Podmore. 8s. 6d. net.

FOR THE CHILDREN.

GOJIRO.

"THERE are seven old shafts here filled with rubbish," said the manager to the workmen, "and I have orders from the company in London to clear them all out. We hope to find copper in one of them. Begin with this end one."

They began digging.

This happened a few years ago at Cordova in Spain. It is now more than two thousand years since the men of Carthage (a great seaport of Africa) conquered Spain, and sank shafts for the mining of copper. The Romans and the Carthaginians waged deadly war; and so sure as the Romans seemed likely to capture any place where copper was mined, the men of Carthage would fill up the shafts to hide the earthy treasure from the hated enemy. An English company had bought the land containing seven such filled-up shafts.

Three were cleared out, and no signs of copper appeared. The shafts, indeed, only went a few yards down, and stopped. So the manager changed his plan, and started at the other end, and the same thing happened. A telegram was sent to London:—"Have cleared six holes; no trace of copper lode."

A reply came from London to Cordova: "Clear out the seventh."

So the spades began again, for the company were not going to be beaten if they could help it. Some distance down the diggers struck their spades against a heavy iron door. With much labour, the door was forced open. A passage was seen. It led into a real copper mine. More than two thousand years ago the Carthaginians had ceased working on the approach of the Romans. They had stopped up the shaft; and—cunning Africans that they were—they made six other false shafts, and threw rubbish in, so as to deceive the foes, and make it seven times as difficult to find the true mine.

The company had persevered. Beaten once, beaten twice, beaten thrice, four, five, and six times, they held on, and won a

victory at the seventh. They had a great copper reward, and they deserved it.*

We will shift our scene to Japan.

A twelve-year old Japanese boy was fond of reading. Hard words—he learned them; difficult passages—he got over them. Page by page he plodded through five volumes of the "Ancient History of Japan." Gojiro was a persevering boy, and the father was happy to see it, and he gave his son a fine gift. This took the shape of sixteen volumes of stories of the heroes of China. There were plenty of pictures. The leaves were made of mulberry paper, and the binding was of silk.

Gojiro's heart was full of joy. He must study these books at once. At bed-time he fixed up his mosquito curtains, to keep out the wretched little biters. He sat inside his cotton cage, a lamp at his side, a lovely book of Chinese heroes on his knees, and he read, and read, and read, and slept. Slept.

And dreamed.

Now in his dream he was in China, and in China he stood on the bank of the vast Yellow River, where the stream made a beautiful smooth sheet, and then tumbled over rocks, and splashed over ragged rocks, and danced round large rocks and small, and roared down the white rapids till it became smooth again.

What fishes were those that kept leaping up the rapids, seeking to gain the smooth lake above?

These scaly creatures, these valiant fishes were carp. It is worth while to look in a natural history book for a picture of a Japanese carp. Crowds of carp jumped and fell back, and jumped, fell, jumped, fell, jumped, fell; and the rapids made a noise like thunder; and up above, the lake was smooth and soft, and the cliffs and the tall fir trees made a nice shadow on the broad water.

Jumped, fell; jumped . . .

An old Chinaman stood at the lad Gojiro's side. His beard was long and white. Sage, men called him; and a sage is a wise man.

"Sir," asked little Gojiro, "what is the name of this place?"

"The Dragon's Gate, my child."

A dragon is no friend of man. A dragon's gate is a gate guarded by a very dreadful foe. The water-dragon guarded his gate well, and the bonny carp, the mettlesome carp, the lively carp, the valiant carp, the persevering carp, jumped, fell, jumped, fell, jumped, fell; and the water-dragon roared.

Cheers!

One of the carp had leaped to the top-most point of the waterfalls, and had reached the lake, and was cutting through the smooth pool in rare style; and Gojiro could fancy the dark cliffs smiled, and the tall fir-trees waved with pleasure.

Gladness shone in the aged Chinaman's face.

Gojiro's heart thumped.

It is a very fine thing when the carp leaps and gains the height; when the child cons the tough lesson and learns it; when the youth takes up the gymnastic exercise and becomes quick at it; when the girl follows the ambulance course through till she is really good at first aid; when the lad grinds

* A. F. Calvert's "Impressions of Spain," pp. 278-9.

at the technical class till he knows something worth knowing about engineering; when the young couple strive to make their rooms neat, and their children well-behaved, till the home is a model to look at.

Jumped, fell; jumped, fell.

Gojiro's gaze was fixed on the victorious carp. Lo! a white cloud came down from the dream-sky. The eyes of the carp glowed red as fire. It rose from the water; it glided into the cloud; it soared as a bird rather than a creature with fins, and it passed from sight into what glorious land of sunrise or sunset or starry heaven the boy knew not; but he was as happy as if he himself were the flying carp. And perhaps he was the flying carp.

Suddenly he awoke.

"Well," said Gojiro to himself, "I must let the boys see the carp."

So he made a big one—fifteen feet long—out of thick paper, and painted it, and hung it on a pole, and set the pole on the roof, and when the wind blew, the valiant carp jumped, fell, jumped, fell, jumped. . . .

Ever since then, in the May-time, the Japanese have held the Feast of the Carp; and paper fishes of all sizes float on poles on the tops of tens of thousands of houses, and the wind tosses them, and flaps them, and all Japan seems rattling with the sound, and the hearts of the sons of Japan leap.

Brave carp! Brave men!

It would seem, then, my bonny English carp (you who read this page), that they who want copper must dig, perhaps in three places, perhaps in seven; and they who want to know of history and of heroes must pursue the book and the task like eager hunters who hunt; and they who would gain the happy lake where the shadows of the fir-trees kiss the waters must leap, and leap.

But what are souls good for if not for leaping?

F. J. GOULD.

NOTE.—The carp incident is adapted from W. E. Griffis' "Japanese Fairy World," pp. 227-235.

THREE KINDS OF PEOPLE.

A KITTEN with a broken leg lay moaning pitifully at the side of the street. A group of boys stood watching her, and several of them—I am ashamed to have to say it—were joking and laughing at the suffering little creature.

"What a noise cats make!" said a passing man to his companion. "They are a regular nuisance." And he went on.

"Poor little creature!" cried a kind-looking woman. "I'm afraid she is badly hurt. I cannot bear to see anything suffer. I do wish someone would take pity on the little thing." But the woman passed on, too—and her sympathy was of no greater assistance to the injured kitten than was the man's indifference.

"What's the trouble here?" asked a stalwart young labourer, as he pushed his way in among the boys. "Oh, a poor little kitten, with its leg broken."

The next instant he lifted the trembling animal tenderly in his arms, and strode off with her to his home. Before eating his supper, he carefully bound up the broken bone, and, after giving the little patient some warm milk, he made a soft bed for her

near the stove. After the kitten had recovered, she continued to have a happy home with the good labourer and his wife.

There are three kinds of people. The first are quite indifferent to the troubles of others. The second spend a great deal of energy in expressing their sympathy, but do not take the trouble to be of any real assistance. Only a few belong to the third class; they are the one who helps where help is needed, and do not hesitate to do all in their power to succour unfortunate people and animals.—*Humane Advocate*.

MEMORIAL NOTICES.

REV. J. S. MUMMERY, PH.D.

Born Dec. 31, 1824, died Aug. 31, 1910.

THE great and good desire above all things to die in harness, but not to all is the privilege vouchsafed. The late Dr. Mummery, the venerable and much beloved minister of the Unitarian Church at Wood Green, was graciously permitted to achieve the desire of his heart. It may be true that good men speedily die out and are forgotten, but their work abides. Their influence enters into a condition, which shaping the lives of others, survives and endures.

Of great natural endowment, John Stephen Mummery added to that endowment an industry equally great. He brought the whole wealth of his nature (wealth inherited and acquired by culture) and devoted it to the uplifting of his fellow men. Throughout his whole life he was busily engaged in gathering knowledge, which he unstintingly and assiduously imparted during his long and faithful ministry. A lover of the people, he loyally gave himself to the cause of the poor and needy. Progress and elevation were his watchwords for the service of mankind.

Ever faithful to his God, himself, and his mission, he laboured on through the pilgrimage of life, calm, resolute, and firm in the belief of the divine immanence. Behind his message was the impetus of an earnest character, and the force of scholarship and zeal. Pre-eminently a teacher, discriminating, versatile, and persuasive, he possessed the inestimable faculty of unlocking the secret springs of love and confidence. He expounded the science that ennobles life, making its aims lofty and its ways generous. From a long life spent, as scholar and tutor in colleges of orthodoxy, he gathered the seeds of a larger and more liberal faith, which ultimately blossomed forth and ripened into the fruit of rich experience. So vitally did this enriched life possess him, that at an age when most men encourage thoughts of ease and leisure, he came forth to proclaim the new truth which he had found.

At the age of sixty he became the minister of the church at Peckham, and seven years later took charge of the new cause at Wood Green. Here for nineteen years he has strenuously laboured, pouring forth streams of wisdom from his cultured mind, and rivers of love from his consecrated heart. A beautiful fabric, and a healthy society, now remain to bear witness of his zeal. All honour to the

courage which never quailed and the spirit that was never downcast. To-day not only the congregation worshipping at Wood Green, but the whole populace of the surrounding neighbourhoods mourn the loss of this unobtrusive heroic personality.

Dr. Mummery was in his 86th year, and has had an eventful career. He was one of the first batch to go up for the examination of the College of Preceptors, when he was successful in being first Greek and Latin prizeman. After this he became classical master of a large school at Plymouth, then he succeeded to the important post of classical tutor at the famous Queenwood College in Hampshire. At the old University of Rostock in Germany, he took his degree of Doctor of Philosophy. For a time he was teacher of German and French at Wesley College, Sheffield, and later became the successful Principal of the distinguished Iver Grammar School, Bucks.

The funeral took place at the Islington Cemetery on Saturday last, and was preceded by a service in Unity Church at 2.45. A very large and influential congregation assembled and joined in a most impressive service conducted by the Rev. J. Wilson (newly appointed assistant minister). The Rev. G. Carter, of Peckham, delivered a brief address full of personal reminiscences. Many of the Doctor's old friends followed the procession to the cemetery, where the committal prayers were read by Mr. Wilson.

On Sunday large congregations attended the special memorial services at Wood Green, when the Rev. J. Wilson preached. In the course of his sermons the preacher said that:—

"The grand gospel so beautifully lived and eloquently preached by Dr. Mummery these nineteen years past, will be reiterated by the enriched life of Unity Church. The voice we so oft have heard from this pulpit will speak so long as the fabric shall last, the silent witness of a faithful soul. The characteristic feature of the Doctor's ministry was that he saw in the virgin soil around its great possibilities. He made of the desert a garden of God, and the Church he built up is a monument to his insight and foresight. A very striking monument is the liberty-loving, truth-speaking manhood that he inspired. He is indeed perpetuated in the living members left behind. He has given us of his spirit and the living Church left behind is his gift to Wood Green."

DR. JOSEPH NELSON.

It is with deep regret that we have to announce the death of Dr. Joseph Nelson, of Belfast. It has been clear to his friends for several months that his health was failing, and the end came on Wednesday, August 31. In him Belfast loses a citizen distinguished alike for his public spirit and his professional eminence, and the Non-Subscribing Church one of its staunchest supporters. He was the fourth son of the late Rev. S. C. Nelson, of Downpatrick, and was born in April, 1840. During his course as a medical student in Queen's College, Belfast, his imagination was fired by the cause of Italian freedom and the heroic career of Garibaldi. In 1860, along

with his friend and fellow student, Mr. Alexander Blakeley Patterson, he volunteered for service, and arrived in Genoa in time to join Garibaldi. He was present at the engagements of the memorable campaign of that year, notably at Calatafimi and Milazzo, holding a commission in the "Regimento Inglese." He was thus one of the ten British subjects who saw active service, and of these Mr. Patterson is now the sole survivor. Among his treasured possessions were the sword presented to him by Garibaldi and the medals awarded many years later by the Italian Government. Of this stirring episode in his career Dr. Nelson never made any boast. Indeed, with characteristic modesty, he seemed to prefer not to speak about it except to his intimates. A visit to Sicily a few years ago and the appearance of Mr. Trevelyan's two volumes on Garibaldi quickened all the old memories, and the present writer has heard him speak more than once of the heroic qualities of the great leader and the charmed life he seemed to bear as the bullets whistled among the vines at Milazzo.

When the campaign was over Dr. Nelson returned to college, and took his M.D. degree at the old Queen's University in 1866. A period of several years as doctor and tea planter in India followed. In 1880 he returned home and devoted himself with characteristic energy and thoroughness to the studies of a specialist in diseases of the eye, ear and throat. For this purpose he went to Vienna, where he acted as junior assistant to Professor Arlt's Klinik, and also as assistant to Professor Fuchs, the famous ophthalmic specialist. On settling in Belfast he was soon recognised as a surgeon of exceptional eminence in his own department, and was successful in building up a large practice. He was an ex-president of the Ophthalmic Society of the United Kingdom and of the Ulster Medical Society, and till recently held several important hospital appointments, to the duties of which he gave his time with unstinted generosity. Among his medical colleagues he inspired not only respect for his abilities and shrewd judgment and wide knowledge of life, but a cordial affection. He had an instinct for kindness, and was never so happy as in showing hospitality.

In All Souls' Church his death will be sincerely mourned. It was the home of his affections, and to more than one minister he has been a most loyal friend. When it was decided to remove the Second Congregation from Rosemary-street to a new church in Elmwood-avenue, he threw himself heartily into the scheme and supported it very generously. The present beautiful church owes a great deal to him and to his determination that everything should be as perfect as possible in fitness and taste. The services were a source of constant delight to him, and it was not hard for those who knew him well to see that they ministered in a very real way to something deep and precious in his own life.

Dr. Nelson was married twice, firstly to Miss Michael, who died while he was in India; and secondly to the daughter of Canon Lewis, of Ford Rectory, Shrewsbury. He leaves a widow and a family of two sons and three daughters. At the morning service at All Souls' Church last Sunday the Rev. E. A. Voysey spoke of Dr. Nelson as

one of its most loyal and devoted members. He went about doing good, and he was never weary of helping and encouraging others in every kind of good work and bringing hope and cheer into their hearts. He was a good friend to their church in a great many ways. He not only took a prominent, active and most generous part in the erection of that beautiful building, but he was a regular worshipper and made his religion his life. He was proud of his church in every way, and always believed there was a great future before it. What could be a more fitting tribute to his memory than to follow in his steps, and endeavour to make that church one of the strongest centres of spiritual life in the city of Belfast.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

Accrington.—The annual harvest thanksgiving services were held on Sunday, September 4, when the Rev. Arthur W. Fox, M.A., of Todmorden, was the preacher. Large congregations assembled at all the services. Special music was given by the choir, and the collections showed a substantial advance on those of last year.

Birmingham: Small Heath (Resignation).—The Rev. W. C. Hall, M.A., has resigned, and will close his ministry at Small Heath at the end of the year.

Boston: Spain Lane Chapel.—A successful social evening was held on Thursday, September 1, when a cordial welcome was given to the Rev. A. G. Peaston, who has recently married, and Mrs. Peaston. The chair was taken by Councillor H. B. Clark, J.P. (in the absence of Mr. W. Bedford, J.P., through indisposition), and suitable wedding gifts were presented to Mr. and Mrs. Peaston on behalf of the congregation.

Hampstead: Rosslyn Hill Chapel.—We understand that Professor Vaswani of Karachi College, Calcutta, will preach at the morning service to-morrow, September 11. Professor Vaswani and the Rev. Promotho Loll Sen are at present in England on a mission in connection with the branch of the Brahmo Somaj known as the New Dispensation. We understand that they will be glad to accept invitations to speak. Letters will find them if addressed to Messrs. Cook & Sons, Ludgate-circus.

Walthamstow.—Towards the close of last Sunday's service Mrs. Claxson Drummond unveiled a panel which had been worked by the Ladies' Church Aid Society under her direction, and provided by the Women's Social Club. The design had been prepared by Mrs. Ussher of the Hampstead Congregation. Mrs. Drummond presented the panel to the church and described the design and its meaning in the following words:—"I will endeavour to interpret to you what the design of the briar-rose has meant to me. It tells the story of the religious life of a Church and of all true life. The roots, from which the plant's strength is drawn go back into the past, to the constant striving of men after a nearer knowledge of God and Truth and a deeper love for mankind. From these roots grow the branches of the rose full of strength, but full of thorns, for a true life is one of constant trials and difficulties; and, among them springing from the thorny boughs themselves, are the green leaves, telling of hope and love. And then above are the rose-flowers, emblems

of the success that will come to those who strive—yet the flowers are not entirely above the thorns, for life will never be free from struggle, but showing through them, brighter and more glorious because of them, reminding us that the crown of highest success was itself a crown of thorns." The gift was accepted by the Secretary, Mr. W. A. Morris, whose happy and dignified speech was, as usual, worthy of the occasion. There was a good congregation, and the preacher was Rev. J. Arthur Pearson.

NOTES AND JOTTINGS.

AN INDIAN REFORMER.

The eighty-fifth birthday of Mr. Dadabhoi Naoroji, the veteran Indian reformer, was celebrated last week at a gathering of the Indian community in London. Sir Henry Cotton paid a great tribute to Mr. Naoroji, with whom he was associated in the widespread movement of which the latter was the founder. Mr. Naoroji was the first man of Indian birth to win a place in the House of Commons, and his many years of residence in this country has made him a familiar figure in England. For nearly half a century he has kept the problems of Indian government before the public.

SOME FACTS ABOUT RAILWAYS.

Professor Dalby gave some interesting facts about British railways in his address to the British Association last week. "How many of us realise," he said, "that the capital invested in the railway companies of the United Kingdom is nearly twice the amount of the national debt; that the gross income of the railway companies is within measurable distance of the national income; that to produce this income every inhabitant of the British Islands would have to pay annually £3 per head; that they employ over six hundred thousand people; and that about eight million tons of coal are burnt annually in the fire-boxes of their locomotives?"

* * *

"The capital invested in the 102 miles of tube railways in London is a little over £25,000,000. The total number of passengers carried (exclusive of season tickets) on the 138 miles of electrical track during the year 1908 was nearly 342 millions, being roughly one-third of the total number of passengers carried on all the railways of England and Wales during the same period. The average cost of working this traffic is 22.3d. per train-mile."

TO HONG KONG IN A FORTNIGHT.

Already it is possible (if there is no loss of time on the way or in making connections with the steamers) to travel from London to Hong Kong in eighteen days, but developments are being made, says *Engineering*, which when completed will allow the journey to be made in fourteen days, or even less. Progress is being made with the Canton-Kowloon railway, and also with the Canton-Hankow railway, which are stages in the line connecting Hong Kong—Kowloon is on the mainland, opposite Hong Kong—with Peking. A direct branch from the Trans-Siberian railway to Peking would complete the connection, and make the journey between London and Hong Kong possible in the time mentioned.

LONG OR SHORT NOVELS.

Some discussion has been going on lately as to the best average length for an ordinary novel, and Mr. Sidgwick, the publisher, probably voiced the opinion of many people in this busy age when he pleaded for the novel of, say, 30,000 words. On the other hand, Mr. William de Morgan, himself famous for the

length of his novels, thinks that only the book of adventures or the detective story should be short enough to read "at one sitting;" the book which is concerned more with character than with action may be as long as you please, if it is only interesting enough. In the matter of lengthy novels, however, modern writers do not imitate their predecessors. "Esmond," one of Thackeray's shortest novels, probably contains some 180,000 words, and "Vanity Fair" must be nearly twice that length.

EDUCATION IN MONTENEGRO.

Prince Nicholas of Montenegro, who has just assumed the title of King, has wrought a remarkable series of changes in his dominion. He has transformed his little capital almost out of recognition, says the *Times*, and has encouraged the development of the limited industries which Montenegro can support. The system of education has been materially enlarged, and the Montenegrins have revived with some ardour those traditions of early learning which were long obliterated by the Turks. There was a printing-press in Montenegro in the days of Caxton, and the love of literature it implied has never wholly vanished. Prince Nicholas himself is bard as well as warrior and statesman, and the statement sometimes made that he is the greatest living Serb poet does not wholly spring from courtly politeness. But, in spite of these manifold developments, Montenegrins have not yet learned to grasp the plough with the alacrity they show in seizing the rifle.

THE STIMULUS OF A CROWD.

Much has been said and written about the psychology of crowds, and the subject is one which leads into fascinating by-ways of speculation. Children as well as grown-up people are stimulated by the presence of numbers, and Dr. Mayer of Wurzburg has shown, after making careful scientific experiments, that in general the result of the work of the pupils in groups is superior to their work as individuals. We are tempted to apply this to religion, and to ask whether the unexplained psychological influence which large masses of people exert on one another has not a great deal to do with the intensity of feeling and the consciousness of communion which makes the act of worship, when numbers of people are gathered together for the same purpose, so helpful and inspiring. At all events, the tendency in religion, as in everything else, should be away from the narrowness and the limited views of extreme individualism.

AUSTRALIA AND THE DECIMAL SYSTEM.

The Commonwealth House of Representatives has passed, by 35 votes to 2, a resolution endorsing the idea of the adoption of the decimal system in Australia. It was decided that the Federal Ministry should seek the approval of the next Imperial Conference for the adoption of the system throughout the Empire.

THE NAMES OF FLOWERS.

However irritating gardeners' Latin may be, the florist has a sound business reason for using it, says the *Manchester Guardian*. As one of them explained, the delightful old country names often mean different plants in different parts of the country. A customer in one place who ordered gillyflowers, for instance, would expect wallflowers; a customer in another district would mean clove carnations, and the name is applied to at least two other common plants.

* * *

By "cuckoo flower," again, some people mean the *Cardamine pratensis*, which is a common flower in many meadows in the spring when the cuckoo is calling. Others call this plant "lady's smock," others "milkmaid,"

and it has still more local names. Conversely, at least a dozen different flowers are known by the name "cuckoo flower," including three kinds of orchises, *O. mascula*, *morio*, and *latifolia*, three kinds of lychnises, including the "ragged robin"—*Lychnis flos-cuculi*—the *Arum maculatum*, the wood anemone, the wood sorrel, the wild hyacinth, and the meadow saxifrage.

BIRD SANCTUARIES.

The number of birds, it appears, is decreasing in the United States, as well in our own country, and an American woman has set aside \$250,000 for the maintenance of a perpetual home for birds in Cincinnati. There is a bit of enclosed woodland at Perivale, seven miles or so from Charing Cross, kept as a bird sanctuary by a committee of the Selborne Society, and the Brent Valley Bird Sanctuary, near Ealing, also owes its existence to this enterprising society.

LOST CHORDS.

An Italian priest, Don Angelo Barbieri, has invented an apparatus for automatically recording music as it is played on a piano, and it is said that Mascagni, who is at present using the invention constantly as an aid to the composition of a new opera, is enthusiastic in its praise. For those who use this ingenious instrument there can be no "lost chords," for as soon as the musician has finished improvising he withdraws a paper upon which all the notes that he has played are represented by lines varying in length according to their duration. It requires very little practice to transliterate these signs into the ordinary musical notation.

TEMPERANCE TEACHING IN SCHOOLS.

As the result of communicating with several education authorities, the British Women's Temperance Association find, from over a hundred replies, that temperance is more or less taught in the elementary schools of England and Wales. In about 50 cases the temperance syllabus of the Board of Education has either been adopted or recommended, and in about 30 others temperance is being taught in connection with hygiene. Seven of the big centres have sent replies—London, Leeds, Birmingham, Bristol, Liverpool, Manchester, and Newcastle. It is not, however, considered that the answers are typical of the country as a whole. More than 200 local authorities have not replied.

A PRIMITIVE COMMUNITY.

Mr. Hilaire Belloc has discovered a remote little place where the wheels of time seem to have stood still since the days of antiquity. "Within two days of London," he says, in his recent book of essays "On Anything," "and to be reached at about an expense of £2, there is a little democracy in which no man has ever been put to death, in which no wheeled vehicles have ever been seen, of which the few laws are made, or rather the ancient and honourable customs maintained, by the heads of families meeting for discussion. You can, from the little village in its centre, telephone to Paris if you wish, and yet who has been to that place? Or who knows the way there from London? Probably not a dozen men." One hopes, for the sake of the peace of mind of these Arcadians, that the "dozen men" will not spread the news.

FOOD REFORM.

We are asked to state that any Guild or Literary Society may secure a lecture on "Food Reform" by writing to the Lecture Secretary, O.G.A., 153, and 155, Brompton-road, S.W. Particulars as to the average attendance and character of the meeting should accompany request.

Aberdeen Unitarian Church.

THE Committee make Appeal for help in their effort to clear off the debt on the Building. It amounts to £1,404, and the interest is an oppressive burden from which they desire to be relieved. The Appeal is made in view of the completion of Mr. WEBSTER's twenty-one years of Ministry here, and the seventieth year of his age.

The McQuaker Trustees have promised a grant of £50, on condition that £450 be raised before December 31, 1910.

The Committee earnestly appeal for donations to enable them to secure the Grant. The sum of £134 is still needed for this.

Donations may be sent to Rev. A. WEBSTER, Avalon, Bieldside, or to the Treasurer, Mr. T. M. SPIRY, 92, Bonaccord-street, Aberdeen.

	£	s.	d.
Congregational Donations promised	136	11	4
Donations already acknowledged	136	4	0
Anonymous, London, N.W.	10	0	0
Miss Eliza Riddell, Belfast ...	10	0	0
Miss Brown, Leeds ...	5	0	0
W. Haslam, Bolton ...	3	0	0
T. F. Johnston, Leicester ...	2	2	0
Miss E. S. Paget, Leicester ...	2	2	0
Max Schultze, Peterhead ...	2	2	0
Miss M. C. Martineau, London, W. ...	2	0	0
Miss May L. Bruce, London, W. ...	1	10	0
Peter Wilson Raffan, M.P., London, W. ...	1	1	0
David Martineau, London ...	1	0	0
G. W. Chitty, Dover ...	1	0	0
Miss Amy C. Herford, Manchester	1	0	0
Miss Gittens, Leicester ...	0	10	0
James M. Bridgeford, Banchory ...	0	10	0
Miss L. Haigh, Birmingham...	0	10	0
W. McFadden, Dublin ...	0	10	0

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliff Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff. — Apply Mrs. POCOCK.

BOURNEMOUTH.—The Midland Boarding House, Lansdowne-road, is most central. Lofty rooms; good catering. An ideal home. 25s. weekly.—STAMP, Proprietress.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

LANGLEY HOUSE, DAWLISH, A HOLIDAY AND HEALTH RESORT for Ladies. Advantages for girls visiting alone. Through trains from Midlands and the North. —Prospectus from Miss JONES.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room. sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LOW GREEN HOUSE, THORALBY, LAYSGARTH, S.O., YORKS.—Paying Guests received. Fine moors, waterfalls, and interesting ruins.—Particulars from Miss SMITH.

THE BUSINESS
THE WORKERS' BOOKSHOP,
For the Sale of
PUBLICATIONS Educational, Technical,
Philanthropic, Social,
A List of which may be obtained free,
IS NOW TRANSFERRED.
5, Princes Street, Cavendish Square
(the new premises of the Central Bureau for the
Employment of Women).

Miscellaneous.

CHARMING BLOUSES.—"Flaxzella" genuine Irish Linen Blouse, Skirt, and Costume Fabric. All this season's shades and designs. Washes well. Over 300 Patterns absolutely free. Write to-day.—HUTTON'S, 5, Larne, Ireland.

CUSHION COVERS.—Genuine Irish Linen. Size 19½ in. by 20½ in. Hand-somely embroidered with green, sky, white, or red Shamrock design. Filled for use. 1/- each. Postage 3d.—HUTTON'S, 5, Larne, Ireland.

APPLES.—Excellent Cooking Apples, 42 lbs. 7/-; 21 lbs. 4/-; carriage paid in England and Wales.—FRANK ROSCOE, Steeple Morden, Royston.

OLD FALSE TEETH.

We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.

WOOLFALL & CO., SOUTHPORT.

DECORATE YOUR HOME



The "Ideal" Embroidery Machine will enable you to do most handsome Embroideries with ease. Covers, Cushions, Slippers, etc., can be richly embroidered.

We have secured 20,000 "Ideal" Embroidery Machines, and are offering them to readers of THE INQUIRER for 3/6 only. Order at once to secure prompt delivery. Money returned if sold out.

The Embroidery Work Box, containing Ideal Apparatus, Frame, Patterns, Wool, Scissors, etc., for 6/6.

THE BELL PATENT SUPPLY CO., LTD.
147, Holborn Bars, London, E.C.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL. Miss ORME.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

[ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3561.
New Series, No. 665.]

LONDON, SATURDAY, SEPTEMBER 24, 1910.

[ONE PENNY.]

By S. H. MELLONE, M.A., D.Sc.,
Formerly Examiner in Philosophy in the Universities
of St. Andrews, London, and Edinburgh.

**The Immortal Hope: Present
Aspects of the Problem of Im-
mortality.**

(Published September 21.)

Price 2s. 6d.

WILLIAM BLACKWOOD & SONS.

By the same Author.

Studies in Philosophical Criticism.

Price 10s. 6d. net.

Leaders of Religious Thought:

Newman, Martineau, Comte, Spencer,
Browning.

Price 6s. net

An Introductory Text-book of Logic.

Fourth Edition. Price 5s.

WILLIAM BLACKWOOD & SONS.

**Converging Lines of Religious
Thought.**

Price 2s. net.

THE BRITISH AND FOREIGN UNITARIAN ASSO-
CIATION, Essex Hall, Essex Street, London, W.C.

**Laws of Life: A Simple Introduction to
the Elements of Ethics.**

Price 1s. net.

THE SUNDAY SCHOOL ASSOCIATION, Essex Hall.

By the same Author and MARGARET DRUMMOND,
M.A., Lecturer in Psychology in the Teachers' Training
College of the Edinburgh Provincial Committee.

Elements of Psychology.

Price 5s.

WILLIAM BLACKWOOD & SONS.

Aberdeen Unitarian Church.

THE Committee make Appeal for help
in their effort to clear off the debt on the
Building. It amounts to £1,404, and the in-
terest is an oppressive burden from which
they desire to be relieved. The Appeal is
made in view of the completion of Mr.
WEBSTER's twenty-one years of Ministry here,
and the seventieth year of his age.

The McQuaker Trustees have promised a
grant of £50, on condition that £450 be raised
before December 31, 1910.

The Committee earnestly appeal for dona-
tions to enable them to secure the Grant.
The sum of £134 is still needed for this.

Donations may be sent to Rev. A. WEBSTER,
Avalon, Bieldside, or to the Treasurer, Mr. T.
M. SPIBY, 92, Bonaccord-street, Aberdeen.

	£	s.	d.
Congregational Donations promised	158	9	10
Donations already acknowledged	180	1	0
Rev. R. B. Drummond, B.A., Edin- burgh ...	5	0	0
Principal Carpenter, M.A., D.D., Oxford ...	5	0	0
James Murray, M.P. ...	2	2	0
J. D. Donald, Newcastle ...	1	1	0
C. Carter, Newcastle ...	1	1	0

MISS LOUISA DREWRY gives
Lectures, Readings, and Lessons in
English Language and Literature, and kindred
subjects; reads with private pupils; examines;
and helps students by letter, and in her Read-
ing Society. For information about her Meet-
ings for the study of Literature apply by letter.

Miss DREWRY's Lectures, Readings, and
Lessons will begin again early in October.—
143, King Henry 8-road, London, N.W.

PROVINCIAL ASSEMBLY

of Non-Subscribing Ministers and Congre-
gations of London and the South-Eastern
Counties.

THE TWENTY-SECOND

ANNUAL MEETING

WILL BE HELD AT

THE FREE CHRISTIAN CHURCH,
New Road, Brighton,

On TUESDAY, October 4, 1910.

Religious Service, 11.45 a.m. Preacher:
Rev. T. E. M. EDWARDS, former Minister of
the Assembly.

The Service will be conducted by the Rev.
A. A. CHARLESWORTH, of Highgate.

Collection in aid of the funds of the Assembly.

Luncheon in the Royal Pavilion, 1.15 p.m.

Business Meeting in the Church, 3 p.m.

Mr. JAMES S. BEALE, President, in the Chair.

Tea in the Royal Pavilion, 5.30 p.m.

Public Meeting in the Royal Pavilion, 7.30

p.m. Chairman, the Rev. PRIESTLEY PRIME.

Speakers: Mr. Lawson Dodd, the Rev. John

Page Hopps, the Rev. W. G. Tarrant, the Rev.

H. Gow.

Tickets for the Luncheon, 2/6, Tea, 6d.

(Ministers and Delegates free) may be obtained

of the Church Secretaries, and of Mr. HALE, at

Essex Hall, Essex-street, Strand, W.C.; or the

Rev. P. PRIME, Hill Crest, Surrenden-road,

Brighton; or the Hon. Sec. pro tem., Rev. F.

H. JONES, 14, Gordon-square, London, W.C.

Cheap return tickets, 5/4 each, by trains

leaving London Bridge 9.3 a.m., and Victoria

10.5 a.m., and leaving Brighton for Victoria at

9.45 p.m.

CENTENARY OF MRS. GASKELL.

At 8.30 on Thursday, Sept. 29,

(The Centenary of her birth),

An Illustrated Lecture will be given in the

Essex Church Schoolroom,

By the Rev. FRANK K. FREESTON, on

"THE AUTHORESS OF CRANFORD."

All lovers of Mrs. Gaskell are invited to attend.

LONDON DISTRICT UNITARIAN SOCIETY.

Will all friends in town and country note that

THE UNITED SERVICE

will be held in the

DUTCH CHURCH, AUSTIN FRIARS, E.C.

on

SUNDAY, OCTOBER 16, at 7 o'clock.

Preacher: Rev. J. M. LLOYD THOMAS.

UNITARIAN FREE CHURCH,
Dickson Road, North Shore, Blackpool.

INDUCTION of the Rev. J. HORACE SHORT,

on Saturday, October 1, at 3 p.m. Rev.

Principal Alex. Gordon, M.A., Rev. A. H.

Dolphin, and Rev. H. Fisher Short will take

part in the Service.

Tea at 5 p.m., 6d. each. Welcome Meeting,

6.30 p.m. (Chairman, John Chew, Esq.).

The STEWART ACADEMY,

104, HIGH HOLBORN, LONDON,
W.C.

SHORTHAND (Pitman's)

120 WORDS A MINUTE IN SIX WEEKS

guaranteed under Hubert Stewart's
Simplified Method of Teaching.

Clergymen, Authors, and all Professional
men find their work lightened and an immense
amount of valuable time saved by a knowledge
of Shorthand.

Secretaries to Churches, Institutions, &c.,
by adding a knowledge of Shorthand to their
other acquirements, greatly increase the value of
their services and widen their sphere of usefulness.

POSTAL LESSONS FOR
COUNTRY STUDENTS.

HUBERT STEWART'S System of Teaching
Pitman's Shorthand is eminently adapted to
POSTAL INSTRUCTION. With Two Lessons a
Week, and application of about an hour daily,
pupils of ordinary capacity invariably attain to
the speed of 80 words a minute in three months.

POSTAL LESSONS.

One Lesson per Week (thorough mastery in three

months) ... £1 1 0 the quarter.

Two Lessons per Week (thorough mastery in six

weeks) ... £2 2 0 the quarter.

SECRETARIAL TRAINING.

Mr. STEWART makes a specialty of preparing
pupils for all kinds of Secretarial posts. The
course, in addition to Shorthand and Typing,
includes Correspondence, Article Writing, English
Literature, Book-keeping, Modern Time Saving
Methods, and all General Office Routine. Each
course arranged to suit the future requirements
of the pupil.

The PRINCIPAL will be pleased to answer all
inquiries and supply further particulars to
anyone calling upon him, at 104, High Holborn,
or by post.

"SHORTHAND (Pitman's) FOR RAPID LEARNING,"

By HUBERT STEWART,

Being the Complete Principles of

Pitman's Shorthand SIMPLIFIED.

With Exercises and Key. The method whereby
pupils have attained to the High Speed of

200 words a minute, and

120 WORDS A MINUTE IN SIX WEEKS.

Learners, Writers, and Teachers of Shorthand
should all secure a Copy of this NEW and
UNIQUE WORK, which dispenses entirely with
all other Text-Books.

Obtainable at Price 3s. net.

The Stewart Shorthand & Business Academy,

104, High Holborn, LONDON, W.C.

STEWART'S SHORT STORY SERIES (in Pitman's
Shorthand). Each number contains a Complete
Original Story. 3d. each.

"UNGODLY MAN,"

By HUBERT STEWART.

A Novel of Life on the West Australian Goldfields,
vividly portraying the Fearful Hardships and
Exciting Perils endured by the Pioneers of the

Golden West.

Price 4s. 6d.

Obtainable at

THE STEWART SHORTHAND & BUSINESS ACADEMY,

104 High Holborn, LONDON, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Chapel is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, September 25.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 BERNONDESEY, Fort-road, 7, Mr. A. STEPHEN NOEL.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; 7, Rev. H. WOODS PERRIS.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Rev. J. ARTHUR PEARSON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. P. GODDING.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, Harvest Services, 11, Mr. JOHN CARROLL; 7, Prof. J. L. VASWANI, M.A., of Karachi.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11, Prof. VASWANI, M.A.; 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11, Rev. E. W. LUMMIS, M.A.; 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 only, Dr. F. W. S. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. LAWRENCE CLARE; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. E. W. LUMMIS, M.A.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. W. G. TARRANT, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 AMBLESIDE, The Old Chapel (near The Knoll), Rydal-road, 11, Rev. P. M. HIGGINSON, M.A.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. J. W. AUSTIN, M.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SHORT.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. ALFRED HOOD.
 BRADFORD, Chapel Lane Chapel, 10.30, Rev. H. McLACHLAN, M.A., B.D.; 6.30, Rev. A. S. LE MARE, B.A.

BRIGHTON, Free Christian Church, New-road, 11, Rev. PRIESTLEY PRIME; 7, Mr. ROWLAND HILL.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CHATHAM, Unitarian Christian Church, Hammond-hill 11 and 6.30, Rev. J. M. WHITEMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. CLEMENT E. PIKE.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11 and 6.30, Rev. A. R. ANDREAR.
 GORTON, Brookfield Church, 10.45 and 6.30.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEO. WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. W. H. DRUMMOND.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.15, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHAS. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Harvest Festival, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPTON, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Church, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 SOUTHAMPTON, Church of the Saviour, London-road, Service 11 and 6.30.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service (only), 11, Rev. GEORGE STALLWORTHY.
 WAREHAM, South Street, 6.30, Mr. FRANK COLEMAN.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

HAMBURG.

The Church of the Liberal Faith, Logenhaus, Weickerstrasse, 11, Rev. GARDNER PRESTON.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, Eagles Hall, Government-street, 7.30, Rev. H. G. KELLINGTON, M.A.

"THE UNITARIAN MONTHLY."
 Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

BIRTHS.

LEE.—On September 17, at 21, Clarendon-road, Edgbaston, Birmingham, to Mr. and Mrs. T. Oliver Lee, a daughter.

WORSLEY.—On September 17, at 44, Westfield-road, Edgbaston, to Mr. and Mrs. Philip J. Worsley, jun., a son.

A LADY is anxious to get a few donations, however small, for poor working ladies known to her. Particulars given.—X, INQUIRER Office, 3, Essex-street, Strand, W.C.

"THE SPADE AND THE SICKLE."

Monthly Sermons by the

Rev. EDGAR I. FRIPP, B.A.

No. 36.—"But he was a Leper."

No. 37.—"Edith Gittens."

ONE PENNY.

St. John's Road, Leicester.

A Scientific Basis of Belief

in

A FUTURE LIFE

By JOHN PAGE HOPPS.

SIX LECTURES. SIXPENCE.

FIFTH EDITION.

London: A. C. FIFIELD,

Or post free to any place,

From the Author, Shepperton-on-Thames.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	615	CORRESPONDENCE :—		MEETINGS AND SOCIETIES :—	
THE RELATIONS BETWEEN LIBERAL CHRIS- TIAN AND JEWS	616	National Conference Guilds' Union	623	Aberdeen Unitarian Church	625
LIFE, RELIGION AND AFFAIRS :—		BOOKS AND REVIEWS :—		Mr. George Howell	626
The Centenary of Mrs. Gaskell	618	The Nature of Spiritual Communion	623	Labour Leaders and the Temperance Movement	627
Theistic Life and Thought in India.—I.	619	The Love-Letters of Auguste Comte	623	The Sin Against the Holy Ghost	627
A Roman Christian's Ideal	620	The Life of Louisa Alcott	624	Universal Races Congress	627
The Allotments	621	Literary Notes	624	NEWS OF THE CHURCHES	628
QUESTIONS AT ISSUE :—		Publications Received	625	NOTES AND JOTTINGS	628
Religion in Elementary Schools	622	FOR THE CHILDREN :—			
		A Birthday	625		

* * * All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.

NOTES OF THE WEEK.

THE centenary of the birth of Mrs. Gaskell—she was born on September 29, 1810—has produced already a considerable harvest of literary recollections and appreciations. There has been a welcome revival of interest in her books, and Knutsford and other places have been ransacked by the archæologist, eager to identify every scene which may have given some suggestion to her creative mind. But the great novelist is not a photographer even of her own impressions. The scenes among which Mrs. Gaskell lived and the people she knew were simply the vehicles which she used to convey her own vision of life. Time has already winnowed her work, leaving what she did perfectly to reflect the humour and pathos of quiet friendships, and the sweetness and strength of English domestic life.

* * *

WE learn that *The Indian Mirror* of Calcutta has been celebrating its jubilee. It was, we believe, the first Indo-English newspaper in India, and was established in connection with the Hindu theistic movement, in which Keshub Chunder Sen was the most prominent figure. In 1878 it appeared as a daily, and has come to be looked upon as representing the party of moderation in political and social reform. It is an interesting and unusual circumstance that with the exception of the first few months *The Indian Mirror* has been conducted for the fifty years of its existence by its present proprietor.

* * *

WE print to-day the last of our special series of articles connected with the

International Congress of Free Christianity at Berlin. Many of the important lectures and addresses will appear in the official report, which is in active preparation; but the paper by Mr. Claud Montefiore, which he has kindly abbreviated in order to bring it within the compass of our columns, makes an appeal of its own, and is entitled to separate consideration. In the spirit of wide toleration and fervent charity which animates it, it is very characteristic of the temper and aims of the Congress, while it derives an additional interest and importance as a reflection of the Jewish liberal movement in our own country, with which Mr. Montefiore is identified.

* * *

AN account of this liberal movement was published in *The Daily News* on Tuesday under the title a "New Sect in Jewry." It is written in a cautious and rather unsympathetic spirit in view of the opening, which is to take place shortly, of a reformed synagogue in Hill-street, Marylebone, where it is proposed to hold services on Sunday, to make a large use of the English language, and to reduce the importance of ancient ceremonial which has lost its significance for the modern mind. The writer of the article appears to think that there is little need of a movement of this kind in England because orthodox Judaism is compatible with the highest professional and social success. It is a ridiculous travesty of the purpose of Mr. Montefiore and those who are associated with him to suggest that they wish to provide an easier kind of religion. Their aim, if we understand them aright, is to emphasize the interior and spiritual quality of all true religion, and to blend their ancestral loyalties with the charity of a widening sympathy and the reasonableness of an open mind.

* * *

THE Trade Union Congress has revived interest in the interminable controversy

over religion in the schools by pronouncing strongly in favour of the secular solution. The demand for "a national system of education under full popular control, free and secular, from the primary school to the university," was thorough-going and consistent. The debate revealed a certain amount of anti-clerical bitterness, and a disposition to treat religion as identical with dogma. One delegate went so far as to urge that children should have no religious teaching at all, so that later on they could "choose a religion as they choose a wife."

* * *

AN international conference on the subject of unemployment has been in session in Paris during the past week. Eighteen countries have been represented officially, and there has been a large attendance of delegates from the United Kingdom, including Lord George Hamilton, Canon Barnett, Mr. Percy Alden, M.P., Mr. Hobson, Dr. Loch, and Mr. Sidney Webb. Mr. Leon Bourgeois, the chairman of the Organising Committee, spoke of unemployment as "perhaps the worst of all social evils." He urged that it was an evil which affected all civilised nations, and that if a remedy was to be found there must be an investigation of industrial conditions in a scientific spirit, without prejudice of class or nationality, and with a single aim, to arrive at the truth. Employers and employed were equally interested, as well as society generally, in putting an end to the misery, which was in an equal degree a danger and a disgrace.

* * *

ON Wednesday the Conference devoted its attention to Labour Exchanges. The interest centred specially upon the marked success of the recent English experiment. Most of the large European countries led the way, Germany for instance having begun work in this direction nearly twenty years ago, but

Mr. W. H. Beveridge was able to show that our own system, based upon national instead of municipal control, and adequately financed, could show already possibilities of greater efficiency. He pleaded that unemployment must be dealt with as a national question, and could not be left with safety in the hands of small and often backward local bodies.

* * *

THE Conference decided to form an International Association for the purpose of co-ordinating all the efforts made by different countries to combat unemployment. It will be the object of this Association to organise a permanent international office, to arrange for periodical international meetings, and to encourage special study of various aspects of the problem. The various countries will be represented on the first committee in the following proportion:—France four members, Great Britain four, Germany four, Belgium four, Switzerland, Holland, and the United States each three, Austria-Hungary and Italy each two, Sweden, Denmark, Russia, Finland, Spain, Norway, Luxemburg, Australia, and Argentina each one.

* * *

THE President of the Conference, M. Bourgeois, in closing the proceedings, congratulated the meeting on the admirable spirit which had marked all its deliberations. Not a single word to which exception could be taken had been uttered. He particularly eulogised the tone of the representatives of the Labour unions, without whose co-operation, in his opinion, they could do nothing, and he expressed the conviction that the organisation just formed would exercise a great influence in promoting a good understanding between employer and employed and in bringing them closer together. If it achieved this the Conference would not have met in vain.

* * *

THE approaching retirement of the Rev. Alexander Webster, of Aberdeen, after a ministry of more than 30 years, will cause widespread regret. He has long been recognised in the north as a forceful personality and intrepid thinker. With many of the gifts of the pioneer he has been able to stand alone and win the respect of opponents who feared his opinions but admired the man. His long and faithful labours have been crowned by the building and adornment of a new church, which will remain as a memorial of his energy and the shrine of his ideals.

WE desire to call the attention of our readers to an illustrated lecture which will be given by the Rev. F. K. Freeston in the schoolroom of Essex Church, Kensington, on "The Authoress of Cranford," next Thursday evening, September 29, the centenary of Mrs. Gaskell's birth, at 8.30 p.m. Admission is free without ticket.

THE RELATIONS BETWEEN LIBERAL CHRISTIANS AND JEWS.*

THE subject concerning which I have been asked—and greatly I appreciate the honour—to say a few words is the relations between Liberal Christians and Jews.

Now whatever may be said as to the choice of the particular Englishman who is now speaking, it was, I have no hesitation in saying, eminently right and reasonable that one chief speaker upon this particular subject should be an Englishman, for in England that bad and odious thing known as Anti-Semitism, whether it be political, or professional, or social, whether it depend on religious hatred or race hatred, or on pride or on prejudice, is practically non-existent. What there is of it stalks in darkness, and does not venture to lift its ugly and unhallowed head. It is for our purposes, and certainly, for all cultivated persons, whether Christian or Jew, a negligible quantity.

The consequence is that in England we find actually existing the indispensable basis for any wholesome or ideal relations between Liberal Christian and Jew, namely, a free and unfettered, equal and harmonious social intercourse between men and women of the one faith, and men and women of the other. There can be no perfect relations without that. Men of different denominations must learn to know and care for each other before they can properly understand and appreciate the religions which have had so large a part in the creation of their respective personalities. If I greatly care for another man, I shall begin to think less lightly of all that belongs to him, of all that caused, and helped to produce, the man I care for. Loving him, I shall respect his religion. Intimate friendships between Jews and Christians are the wholly necessary basis for any right relation between them. I do not say that it is necessary for *every* Jew, or even *every* liberal Jew, to have intimate Christian friends, or for every Christian, or even every liberal Christian, to have intimate Jewish friends. There would not, for one thing, be enough Jews to go round. But it is necessary that *many* Jews and *many* Christians should have such friends. And this is the state of things which you get and find in England.

Much personal intercourse and friendship between Christian and Jew is, I repeat, essential for the most perfect "relations." And this is so in spite of certain dangers, which may, and occasionally do, arise—dangers especially to the Jew, just because his numbers are few, and his continued distinctiveness is therefore more difficult to maintain. I will just allude to these

dangers with a single word. The first danger is inter-marriage, for if the Jew desires (and every professing Jew, be he orthodox, or liberal, does desire) to maintain his religion, he can only do so by a rigorous rejection of mixed marriages. The second danger is that through unlimited social intercourse, combined with the subtle effects of environment, education and literature, the distinctive peculiarities of Jewish Theism—seeing that those who hold to it are a tiny minority living amid a huge majority of Christians—may be watered down and whittled away. I do not deny these dangers, but I think we must be prepared to face them for the sake of a higher good.

For this is the rather difficult, or as some may say, fantastical, thought which I now want to express. Let me illustrate it by an analogy. We all strive towards, and agree that we ought to strive, towards a golden age, a kingdom of God upon earth, when there will be no sin and suffering, no error and woe. Yet we realise that these imperfections are conditions of progress, and to have attained seems to spell stagnation and perhaps decay. Nevertheless, unrealisable as in many ways the moral ideal may be, we strive towards it. Similarly, may it not be said that though each religion dreams of, or even works for, a time when all men shall be of the same faith, and though many of us welcome premonitions and approachments of that unanimity with unfeigned gladness, yet the complete arrival and fulfilment of it seem, on the one hand, impossible, and, on the other hand—without immense changes in human nature and power—undesirable and impoverishing? To my unphilosophic mind the right or ideal relations between Jew and Christian to some extent depend upon both sides of this antithesis or antinomy, that is, upon the fact that, in one way or in some respects, we *do*, and that in another way or in other respects, we *do not*, want and desire everybody to think religiously alike.

Why we want and desire everybody to think religiously alike—to have the same religious faith—is obvious. If we believe that we own and hold the best and truest faith, we inevitably would wish that all the world should own and hold it too. But may we not, while believing and wishing this, yet also believe that, for a long reach of time, at any rate, various kinds and types and phases of Theism are good and desirable, because the conception of God and of His relation to the world is so big and so manifold that men cannot embrace and understand and realise and cherish every aspect of it with equal emphasis and intensity? May we not hold that for long reaches of time, different aspects or formulations of the truth, different approachments to it, even different metaphors and symbols of it, may appeal most to

* Paper read (in part) at the Congress of Free Christianity and Religious Progress, at Berlin, on Wednesday, August 10, 1910.

different minds and to different groups of men? Had not different groups best work their way upwards on their own lines, and in accordance with their own historic past? And if, for long reaches of time, we cannot all possess every valuable nuance, aspect and shade of Truth, might it not, for a long while, tend to the spiritual impoverishment of humanity as a whole if any group, who held some particular phase of Theistic truth, were wholly to disappear or to be merged into another group, seeing that the bit of truth which the one group held or emphasised the other group might not be able to hold in addition to their own bit, or to emphasise as clearly?

But for the natural man and for the eager believer such a conclusion is somewhat difficult to accept. Even the Liberal Christian and even the Liberal Jew are both inclined to think that the truth, the whole truth, and nothing but the truth, resides with their own particular creed. The Christian, for instance, even if he be a Liberal Christian, and in some cases all the more when he is a Liberal Christian, tends to believe that Judaism, at all events, is a religion which belongs, or should belong, exclusively to the past. He tends to believe that Judaism, at all events, has no part or lot in the modern world, and no rôle to play in the religious history of the world. Judaism, at all events, belongs to the museum and not to life. Its efficiency ceased 1,900 years ago, when it gave birth to Jesus and to Paul. Judaism, at all events, represents in religion *ein überwundener Standpunkt*. And as to Liberal Judaism, its case, so the Christian, and even the Liberal Christian, is inclined to think, is even worse. Orthodox Judaism is, at all events, an anachronistic survival of something which was once real. But Liberal Judaism is nothing at all. It has no right to existence; it really has no leg to stand upon, whether the leg of history or of logic. Not unlike, or at least a worthy parallel to, this estimate of Judaism by many Christians is the frequent estimate of Christianity by many Jews. If many Christians think that Judaism is incomparably poorer and feebler than Christianity, many Jews hold that Judaism is incomparably truer, better and more ethical than Christianity. What is good and true in Christianity has been taken over from Judaism, and is thus not new; what is new is not true. And if many Christians are often disposed to think that Liberal Judaism has not the smallest right to the name Judaism any longer, or hold, as I have just remarked, that Liberal Judaism has no logical leg to stand upon, precisely the same compliments are paid by many Jews to Liberal Christianity. For Liberal Christianity, we are often told by them, is not really Christianity at all. Unitarians have no right to call themselves Christians, and there are many who refuse the Unitarian name, who yet, if they were consistent, ought nevertheless to call themselves by it. Some Christians seem to regard us Liberal Jews as Semi-Christians with a Jewish veneer, while some Jews seem to regard my Liberal Christian friends as Semi-Jews with a Christian label. Each party, too, often denies the worth and justification of the other.

I think that if we want the best religious relations between Christian and Jew, this

depreciation of one by the other must gradually cease. We want not only toleration, but something more than toleration. "Toleranz," said Goethe—and his weighty words apply here with peculiar force—"Toleranz sollte nur eine Vorübergehende Gesinnung sein: sie muss zur Anerkennung führen. Dulden heisst beleidigen." We want not merely toleration, but respect, and not merely respect, but recognition.

And what is it that we have to recognise? Among other things, surely this: that each religion, and even each liberal variety of each religion, will not only continue to live a long while, but will have something special and valuable to live for, something of worth and good to place upon the world's big spiritual altar, something distinctive and precious to offer towards the total religious store.

I cannot help feeling fairly sure that Christianity and Judaism must each possess certain peculiar and distinctive adumbrations of that perfect truth which, in its completeness, is beyond the ken and the expression of man. If it were not so I cannot believe that they would have endured so long in their separateness, satisfied so many souls in so many generations, have passed through and emerged from so many trials, and have produced such fine and peculiar spiritual creations.

So it seems to me that a second need in the ideal religious relation of Jews and Christians, and especially of Liberal Jews and Liberal Christians, to each other, is that they should, where possible, learn a little about the specific excellences of the other. What happens so often now is that each seems to study the other, so far as it can be called study, in order to find contrasts and to pick holes. I find that many Jews use Christianity as a foil to Judaism; the demerits of the younger faith set off the virtues of the older religion more brightly. Precisely the same method is pursued by many Christians with Judaism. The law is found to be a lovely foil to the Gospel, and with a fine imaginary description of its burdens the liberty of the Christian is exhibited on a grander and more delightful scale. This sort of thing must cease. It is old-fashioned, un-historical, illiberal. Every religion has its defects and excesses and weaknesses as well as its qualities, strengths and virtues. But what we should be first and mainly concerned with is the qualities, not the defects. What is the *strength* of the Law, that is what the Christian has got to learn. What is the *strength* of the Gospel—that is what the Jew has to discover. To the Christian, Law and legalism must no longer mean aridity and outwardness and *Werkheiligkeit* and self-righteousness and despair and all those silly old familiar catch words. And to the Jew, the Cross of Christ must no longer mean mere foolishness, and the teaching of Jews must no longer be found to be either old or bad, and Paul (most difficult need of all) must no longer be regarded as a mere corruptor of ethical disappear, and hard though the effort is, monotheism. These one-sided views must we must seek to open our eyes, and learn the excellences of a faith which is not, and never will be, our own. We must abandon the old simple antitheses, the old shibboleths; we must give up that delightful

simplicity of which we used to think that all the truth was with us and all the error with our neighbours, and yet we must remain no less ardent Christians and no less ardent and convinced Jews than we were before or than our fathers were in the days of old. If the Jew has intimate Christian friends, and the Christian has intimate Jewish friends, it will be all the easier to do this, because the Jew and the Christian will perceive that Judaism and Christianity are not mere dry and dead collections of doctrines, but that they are primarily vital states of the soul, the religions of actual men and women, who live by them, and live by them lives of varied excellence—lives of devotion and self-sacrifice, of loyalty and patience, of faithfulness and love.

Both Christians and Jews will naturally have their own special conceptions of the future; they will have, and continue to have, their own distinctive views of the divine mission entrusted to their own religion. But is it impossible for each to believe that God is also somewhat with the other? Long ago the Jewish poet Judah La Levi, and the philosopher Maimonides, conceived the fine idea that Islam and Christianity were divinely ordained in order to lead up the pagan races of the world by gradual steps—such as the hardness of their hearts might bear—to the steep purity of Jewish monotheism. Such an idea did them the utmost credit. We have only to apply and develop it, each in our own way, for good and useful purpose to-day. Liberal Jews and Liberal Christians, at any rate, should be able to appreciate the doctrine of *truth combined with, or embedded in, error*. The Jew will still continue to disbelieve in the Incarnation, but what he will seek to understand is the truth, or the fragments of truth, which that erroneous doctrine represents or contains. The Christian will still continue to think Jewish monotheism too abstract or Jewish legalism ethically inadequate, but what he will seek to discover and realise is the bits of special truth and excellence which this defective monotheism and this ethically inadequate legalism must nevertheless contain. It is easy enough for us to see the faults of the other man's religion: what, however, we have to try to see is its virtues.

The Liberal Christian and the Liberal Jew have clearly, or should have clearly, special ties to unite them in a sympathetic alliance together. For if their substantive is different, their adjective is the same. There are certain ways of looking at religion which, I suppose, are more or less common to Liberals all the world over, and these common ways should help to make the relations between Liberal Christian and Liberal Jew more sympathetic and intimate. The asperities and crudities of either religion are toned down and avoided in the Liberal presentation of it. The very doctrines which sundered widest Jew from Christian and Christian from Jew are no longer the same in this Liberal garb or Liberal modification. The Incarnation is not quite the old Incarnation; the divinity of Christ is by no means the old Divinity, the Law is not by any means the old Law; Legalism is not quite the old Legalism. On each side there are changes,

modifications, softenings down; on each side there are (though this is often hidden from the eyes of both) *rapprochements* and bridgings over. The right of the Liberal Jew to call himself a Jew is questioned by the orthodox Jew; the right of the Liberal Christian to call himself Christian is questioned by the orthodox Christian. Hence it is that, in his eagerness to vindicate his Christianity, the Liberal Christian sometimes outdoes his orthodox brother in misappreciation of Judaism, while *mutatis mutandis* the same may be said sometimes of the Liberal Jew in his misappreciation of Christianity. Such excesses are human, and must be gently dealt with and gently condemned. To gain a true appreciation of religious quarrels and misunderstandings we must, as Jowett would say, place ourselves above them. The ferment of Liberalism must, I take it, in the long run, bring men together, and tend to open their eyes and remove their prejudices.

Not all truth is contained in any one, even great, religion. And perhaps no less important is the complementary doctrine that in all the distinctive teachings of the great religions there is truth as well as error, a divine as well as a human element. Perhaps, too, the progress of Liberalism may teach us better to probe beneath the surface, to be less deceived by words, and to look in any religion for living inconsistencies (whether they serve our polemical turn or no) rather than for lifeless deductions from dogmas themselves only half understood, and too often grievously distorted and artificially exaggerated and swollen out.

Sympathetic and even cordial can be the relations between Liberal Christian and Liberal Jew seeing also how much there is which is common between the two creeds. But of such common elements there is no need to speak. Yet we are dealing with relations, relations of the present and relations of the future; and relations imply two separate entities or existences between whom the relation is made up. Thus the very terms of my subject suggest the conclusion: relations and good relations, but *relations* still, not *amalgamation*. The members of neither Judaism nor Christianity will abandon the deep conviction of the special divine mission entrusted to their own faith. The sheet anchor of the Jewish religion—whether in its orthodox or its liberal form—is a profound belief in what is called the mission of Israel. Doubtless every Christian—whether orthodox or liberal—has for his own faith and its future a precisely similar belief. These convictions are fundamental and determining. But what deserves emphasising once more is that the strength and vitalising power of a given religion—certainly of Christianity and Judaism—lie partly in its history, and its traditions, in its memories of, and its links with, the past as well as in its hopes and visions of the future. It is a good thing and not an evil that neither Judaism nor Christianity, even in their most liberal forms, should desire to sap and undermine this peculiar strength and energy by merging themselves together and forming out of the common residuum another brand new religious denomination. Such a merging together may belong to a distant and dimly

descried future. But, for a long while yet, each must develop along its own lines, in accordance with its own particular genius. Through such separateness both religions will best ensure that no distinctive excellence of either should be lost to themselves or to the world.

A public manifestation of good relations and warm religious sympathy between Liberal Jew and Liberal Christian can be most easily exemplified in the interchange of pulpits, a movement which, though the time is hardly ripe for it in England, has been for a long while prevalent in America. Hence the great propriety that an American should have spoken on the right relations between Liberal Christian and Jew as well as an Englishman. For in the United States, Unitarians, and I believe other Liberal Christians too, often occupy Jewish pulpits, while Jewish Rabbis occupy theirs. Neither Jew nor Christian gives up anything of his own distinctive tenets, and yet neither feels the smallest discomfort and gêne. The interchange is an exercise in good will and in that higher recognition or appreciation which Goethe has told us is to be the final goal of toleration. Its effect upon the congregations before whom it takes place must surely be considerable, and has been lately witnessed to by no less a personage than the President of the United States himself. For at a Jewish banquet, where President Taft was recently entertained, he told the story how he, a Unitarian, was wont to worship at Cincinnati in a church which then stood opposite to a Jewish Synagogue. Its Rabbi, Dr. Wise, a notable and distinguished man, who played a great part in the development of American Judaism, sometimes occupied the adjoining Unitarian pulpit, and the future President heard him and got to know him, and without losing a particle of his belief in Unitarian Christianity, conceived a higher respect for, and obtained a better understanding of, the religion, and perhaps even of the personalities, of his Jewish fellow citizens.

And now to bring this tentative and scrappy paper to a speedy conclusion, let me sum up by saying that I picture the right religious relations between Liberal Christian and Liberal Jew to consist, on the one hand, in long continued independence and separateness; on the other hand, in sympathetic understanding and mutual good will, leading ultimately to a very gradual approach of the one to the other. Naturally the Christian will conceive that approach to consist mainly in the Jew becoming more Christian, and the Jew will conceive that approach to consist mainly in the Christian becoming more Jewish. The truth, perhaps, is rather that there will at last be a meeting and a joining of hands somewhere about the centre, but seeing that it is a Jew who is the speaker, he may be pardoned for believing that whenever and wherever the union takes place, and with whatever modifications on either side, it will at least fulfil and realise the words of the prophets:

"And the Lord shall be king over all the earth: in that day shall the Lord be one and his name one." For "Israel shall blossom and bud, and fill the face of the world with fruit."

C. G. MONTEFIORE.

LIFE, RELIGION & AFFAIRS.

THE CENTENARY OF MRS. GASKELL.

CENTENARIES justify their observance when they focus interest afresh upon those whose memories otherwise might fade into forgetfulness. Is it possible that this fate may befall Elizabeth Cleghorn Gaskell? The lapse of forty-five years leaves few, alas, who remember her in the flesh; but to those who have ever worshipped the Lord in either Cross-street Chapel, Manchester, or Brook-street Chapel, Knutsford, the name of Gaskell enshrines associations of domestic and intimate tenderness. Mrs. Gaskell should, indeed, be loved well in all churches of the liberal faith, for she is an ideal example, a noble illustration of their best religious tradition. The daughter of one minister, the wife of another, the friend of a third, she was imbued in a triple degree with the fine spirit and true quality of cultured Nonconformity. She understood and valued the English Presbyterian inheritance of which she has given such a picturesque description in a chapter of "Ruth" and the character of "Mr. Benson." Her father, William Stevenson, was in turn a divinity student at Daventry, classical tutor in the Manchester Academy, and minister of the old Dob-i-ane Chapel, three miles away, before finally becoming keeper of the Records of the Treasury, and living at Lindsay-row, Chelsea. From her father she inherited, perhaps, her literary tastes; through her mother, Elizabeth Holland, of Sandlebridge, she inherited maternal relatives—Hollands, Wedgwoods, Darwins, Turners—whose honourable characters stand forth in various guise upon the background of her stories. To her mother's sister she owed her adopted Knutsford, which took in the motherless child when but six weeks old, and gave her a home for twenty-two years—those years in which life attaches itself most closely to its surroundings and is possessed by the sense of place. Although glad to have been born in London, and proud of Old Chelsea's intellectual distinction, it is, hence, not strange perhaps that the metropolis finds but small place in her stories. And Manchester, not London, moreover, was to bring her into close quarters with the problems and sorrows of great cities, for her marriage with the Rev. William Gaskell gave her an insight into Lancashire toil impossible to a teacher in the Knutsford Sunday-school.

What an ideal marriage this was, so full of mutual helpfulness; she aiding her husband in his many charitable works, and he encouraging her in her literary labours. From this union, and at his instigation, came "Mary Barton," partly undertaken as an anodyne for affliction on the death of their only son, partly wrung from a compassion which deeply pitied the poor and downtrodden. It is thus "a book with a sob in it," and a pathetic personal note, for its keen sympathy with suffering came from a suffering heart. And, although it at once gained a hearing and won well-merited fame, it has hardly received its due recognition in the history of Victorian fiction.

It is one of the first attempts to picture the unemployed poor, and one of the noblest appeals to capital and labour to understand each other and work together. The influence of Kingsley may have been to the fore, but "Alton Locke" did not appear until two years later. But capital did not like the appeal, and the authoress was accused in the press of maligning the manufacturers. The book, nevertheless, brought her many friends, and chief amongst these Charles Dickens, who secured her at once for his new *Household Words*, and Charlotte Brontë, whose "Life" she was afterwards asked to write. The unfortunate controversy which surrounded this biography need not be revived to-day; it is a faithful and delightful portrayal of her literary contemporary. The other novels which followed "Mary Barton" in turn were received with great attention at the time; whether they are read with equal zest to-day one dare not say. "North and South" introduced again the labour question, but with more mature reflection upon the industrial problem. "Ruth" showed her courage to deal with grave moral issues by its direct treatment of a difficult subject which lay very near to her heart. Although blamed by some for being too outspoken, we admire greatly her noble plea for a more human and merciful Christianity. "Tell Mrs. Gaskell," said one, "that she is a brave, good woman for writing that book, and that I honour her from the bottom of my heart." "Sylvia's Lovers," a more ambitious performance, appeals to those who like Whitby smugglers and press gang adventures. Praised by Canon Liddon, dispraised by Richard Hutton, the reader must abide by his own opinion. "Wives and Daughters," alas! left unfinished, is pronounced dull and unreal by the old and over-critical; but if you have heard it read aloud when young by one since gone, you will champion Molly Gibson as one of the sweetest of heroines, and find your youth brought back afresh in its sparkling pages. Surely it has gained next to the highest place in the affections of all Mrs. Gaskell's readers. For the highest niche is reserved for "Cranford," quaint, old-fashioned, old-world "Cranford." It is her unique book, artless with the art that conceals, and beyond all praise. It is a perfect harmony of memory and fancy, of the recollection of girlhood, and the reflection of womanhood. Sufficient of it is fact to locate "Cranford" in the actual Knutsford, sufficient of it creative effort to redeem it from a mere record. And its crowning character and joy is the immortal Miss Matty, with her kindly personality—so gentle, tranquil, simple, thoughtful, and even in adversity, such a lady! Dear old Miss Matty, we love you; we laugh with you (but quietly), and we are obliged to blink our eyes sometimes because we cannot help ourselves. Yes, here is the real hold of "Cranford," not alone that it is so picturesque and old-world, but because its humour is so tender, its flavour so pure, its sentiment so delicate and fragrant, without one trace of unkindly irony. It is sure of immortality.

Our great indebtedness to Mrs Gaskell's life and works cannot well be put into words, but it abides. She is a wise, safe

guide through life, calm and wholesome in her judgment, clear and fair in her observation, quick and right in her admiration. She saw things in their true light, understood instinctively the comedy and tragedy hidden behind the eyes of commonplace lives. And she kept that large and gracious charitableness which wishes always to find the best and sees no ill in advance. Added to this was her gift of expression, imagination, creation, realisation. We should gather at once from her stories, did we not know otherwise, that she was a charming presence in herself, a delightful companion, and with practical tact and management in the everyday duties of life. We cannot always have this assurance in women novelists, and we are grateful for her true womanliness, no less than for her books.

F. K. F.

THEISTIC LIFE AND THOUGHT IN INDIA.

THE NEW DISPENSATION.

I.

THROUGH the courtesy of the editor of THE INQUIRER I am enabled to submit a few thoughts concerning a much misunderstood phase of the Brahmo Samaj—that which we call the New Dispensation. The object of this paper is to state, not demonstrate; to present, not prove, our faith and principles. A brief interpretative analysis of our movement is all I seek. And the master-motive of my attempt may be indicated in the words of an English preacher, 'If you have a good thing, share it if possible.'

A few words concerning the historic antecedents of the New Dispensation may be of interest to the 'concrete' English mind. In the calendar of the Brahmo Samaj there are certain dates which arrest my attention—1830, 1850, 1866, and 1880 (I quote from memory)—each one of these marking to my mind a distinct stage in the development of the Brahmo Samaj. In 1830 was opened the Theistic Chapel by Raja Ram Mohun Roy. This laid the foundation of the Brahmo Samaj. Well versed in languages and in ancient literature, Raja Ram Mohun Roy perceived that some of the practices of his people (the "sati" and idolatry, for instance) had no sanction in the religious scriptures of India. The Trinitarian doctrines of Christianity were equally repugnant to him. I know not if he saw into the mystical truth of the Trinitarian teaching, viz., that God being not an abstract, barren Unity (hardly distinguishable from the pure Being of the metaphysician) but a Living Reality is an Organism—one Divine Self-conscious, Self-determining Life having what the finite human mind must necessarily interpret as three distinct (not separate) centres—of will, knowledge, and love. His genius was analytic, not mystical; and the Brahmo Samaj he founded was a Unitarian Hinduism resting on the sacred scriptures of ancient India. He kept the caste. What he devoutly desired was that his people should return to the worship of One God. And, indeed, religion to be real can have no fellowship with idols; it must

be a fellowship with the Living Original of all ideals. In 1830 the Theistic Chapel was built. The same year he left for England, breathing the last benediction of his beautiful heroic life in Bristol on Sept. 27, 1833. It is a day we observe as sacred year after year. On Tuesday next we have a meeting at Bristol to commemorate the man; and we—my honoured friend Rev. P. L. Sen and myself—we, the dust-gatherers of his footprints—go next week to pay our homage to the teacher who lives and works in the Unseen, though his tomb stands at Bristol—the city of our pilgrimage in our heavenly Father's Western home.

1850 is the next significant date. It was in that year that the second great leader, Mahrishi Devendra Nath Tagore, made an important declaration against the implicit belief of the Brahmo Samaj in the infallibility of Hindu Scriptures. Natural Theism became the creed of Brahmoism, and this, according to a large number to-day, must still be the creed of the Brahmo Samaj. Not so believe I. Natural Theism marks, to my mind, the second stage in the development of the Brahmo Samaj. Religion is at once natural and revealed; and not till it becomes a mystical apprehension of the one Logos-light, the one Love-life in all, not till it becomes an insight into the incommunicable interpenetration of the divine and the human may it become the gospel of life.

This mystical element of religion was emphasised by the third great leader—Keshub Chunder Sen. Professor Wilhelm Hermann remarked, not long ago, 'The Church must declare the mystical experience of God to be a delusion.' In the same strain speak even to-day many of the learned theologians of the West. Ah! but there is

"A deep below the deep,
And a height beyond the height;
Our hearing is not hearing,
And our seeing is not sight."

And with every year's studies in the thought and theology of the West, the feeling has grown on me that the need of Christian Europe to-day is the mystical experience of God, the personal (which is more than rational) apprehension of God in the soul, the acknowledgment of the love and grace of the Spirit in the interior life and the service of the Divine will in the appointments and institutions of social life. The theologies of Athanasius and Augustine and the Reformers have played their part: a new enrichment of the Christian consciousness is needed. And this may not be, till 'higher criticism' and 'rational theology' recognise the truth that knowing God is more than knowing about God.

Keshub Chunder Sen's religion of practical mysticism marks thus the third stage in the development of the Brahmo Samaj—the first two being scriptural Unitarian Hinduism, and the Natural Theism, to which a great number are still pledged in the Brahmo Samaj.

The third stage begins with the year 1866, and 1880 is significant, because in that year was made a formal public announcement of the "New Dispensation"—the religion of practical mysticism.

The story of what was done by Keshub

Chunder Sen and his companions is long, and cannot be told except in brief. It is one more vindication of the truth, that the people who practise the presence of God work wonders. Every vision is a call to service; and the great teacher, with the co-operation of his fellow-workers, did a number of things for the uplifting of India. The Calcutta College was opened to educate the religious sense of young men; a fortnightly journal, called the *Indian Mirror*, was started; centres of work were opened in Bengal, Madras and Bombay, in Sind and the Punjab; a Bengali journal called *Dharma Tatva* was started; an international text book in morals and religion embodying texts from the sacred scriptures of world-religions was published. Education, temperance, philanthropy, cheap literature, industrial education of the masses, female emancipation, devotion to Chaitanya, the mediæval mystic of Bengal—a study, in the light of devout reasoning, of the teachings of Christ—these were some of the matters which engaged the attention of the new band of Brahma workers. They felt—and India felt—the presence of a new spiritual atmosphere. Keshub Chunder Sen's mystical consciousness discerned in it the working of God's grace, the new disclosures and dealings of the Spirit for the uplift of modern India, and the education of the modern age. The Brahma Samaj was but one member in the mystical body, the world-broad church, of the New Dispensation of the Spirit, immanent and operant in all churches, and calling all to the wisdom of higher life, and the unity of love, wherein is the reconciliation of all religions. In the closing crowning period of his life—a life of self-consecration to the service of the One adorable Will—he delivered with the passion of an Eastern prophet the message which, made melodious in his pure, devout character, was to many of his countrymen a witness of a new dispensation, a new influx of God's grace, gathering together the contributions of ages and countries, and reconciling the great religions one with the other in the One Religion which is God-communion and God-service.

No full account has yet been given to the public of the New Brotherhood's work and experiences during that period. Men of various ranks came, drawn together by the magnetic personality of the man they loved, knowing he loved them all with a larger love; his leadership was one of love, and they caught the contagion of his conviction. They disengaged themselves from the little concerns of life; they took the vow of consecration to the service of God; they lived together, members of one Brotherhood, holding all they had—their money and time and talents—as a trust in the service of the sacred cause. Prayers, talks, hymns, discussions, silent meditation, rapturous joy, social service, domestic duties—they engaged in all, and in all felt near to God. They felt they were in the spring season of the Spirit. And the outside public marked the marvellous transformation effected in the men who joined the New Brotherhood. One came—a poor uncultured man—but entering the new atmosphere he became a singer of unique influence and inspiration, and would often break into spontaneous strains as one of those to whom God

"Whispers in the ear:

The rest may reason, and welcome;

'Tis we musicians know."

Full of tender grace and true idealism are his hymns, and never have I heard them sung without feeling as if they were echoes of the Voice amidst the voices of the world—the strains of heart-music set up in the souls of some on those rare occasions when the Spirit greets the soul and stoops to bless her as his guest. Another came—a poor man he. He resigned his post; he desired to dedicate his life to the sacred cause; he is to-day one of the greatest Sanskrit scholars of his country, and I have considered it a privilege to take lessons at his feet in the philosophy and theology of Higher Hinduism. Another still; he entered the unseen but a few weeks back; he saw into the shut-in splendours of the Mussulman faith, and wrote in rapid succession a number of books which will live after him. Another still; and he saw into the meaning of the Christian faith as not many Christians have done; the author of the "Oriental Christ," the great mystic of his age—P. C. Mozoomdar—was in truth the Eastern apostle of Christ. There is—Beethoven has declared it—a "higher revelation than wisdom and philosophy." It is the gospel of the grace of God, and they who wait upon the Lord, unto them belongs the Truth. And so, if I were to write at length the story of the early beginnings of the Brotherhood of the New Dispensation I could cite one illustration after another of transformed lives (miracles of grace, to use a Christian phrase)—lives charged with a new spirit shown in the work achieved, the sufferings borne, the persecutions accepted, the deep spiritual gladness experienced in the midst of pain, the fellowship with God realised day after day. Thinking of it all I recall the words of Wordsworth:—

"Ah! need I say, dear friend, that to the
brim

My heart was full; I made no vows, but
vows

Were then made for me; bond unknown
to me

Was given, that I should be. . . .

A dedicated spirit."

Such hours of spiritual exaltation, of soul-rest in the mother-heart of the universe, of communion with God, marked the beginnings of the New Brotherhood.

Of the faith and principles of the Brotherhood of the New Dispensation I may hope to speak next week.

T. L. VASWANI.

A ROMAN CHRISTIAN'S IDEAL.

A MAN lay stretched in lazy idleness under the shade of a tree, dreamily watching the river which flowed near, its water sparkling in the sunshine. It was a country where there seemed no place for cold, or the dull colouring of a northern climate. The sky was gloriously blue, the meadows carpeted with brilliantly coloured flowers, the distant hills were not rugged or stony, but their slopes were green with verdure or yellow with fields of ripening corn.

The man had the dress of a Roman citizen, and the scroll from which he had been reading looked very different from a modern printed book. Evidently he had been struck with a passage, for, as he looked at the rippling water, Marcus repeated the words aloud, "By this shall all men know that ye are My disciples, if ye have love one for another."

As Marcus said the words his thoughts imagined the picture of a world when men should be disciples of the Christ. "What a changed world it will be," he meditated, "when the Christ is obeyed. If I could only look into the future and see what a beautiful place the earth will be. In the present there is war and strife; then there will be peace and love. Mankind will no longer struggle and tear at each other's throats, but, instead, be one brotherhood living together, without lust, without envy, without slave labour, without the weak being trodden down in the struggle to live, without suspicion, without the false pride caused by the insolence of class distinctions. God's kingdom will be realised on the earth. The answer will have come to Christ's prayer—'Thy kingdom come, Thy will be done'—God's will fulfilled in obedience to the law of love. Then far and wide will ring out in triumph the exultant fulfilment of God's possession of the earth, 'For Thine is the kingdom, the power, and the glory.'"

Dreamily the Roman's thoughts dwelt on the beautiful picture of this glorious future.

Suddenly, Marcus seemed to be rudely awakened from his dreaming thoughts by a hoarse shouting. The Roman looked round him in great surprise.

He saw the traffic of London streets, the blocks of houses, the smoky air, he heard on all sides the deafening roar. Again the shouting that strove to rise above the noise, he heard the words this time: "Suicide of Lord X—." Suicide had nothing terrible in it to the Roman, and, as he looked at the monotonous streets and noticed the men and women, many among them so miserably dressed, he did not wonder at the wish to commit suicide. In what barbarous land was he, where such squalor and ugliness showed on every side? Then he thought of the wonderful words he had been reading of the kingdom of love. If this kingdom of Christ was established there would be no desire in man to take his life. Again that discordant shouting. A man thrust a paper close to Marcus, saying, "Terrible suicide!"

"What is the name of this town?" Marcus asked.

The man looked at him in great surprise. "Guess it's London," he said after a few moments' pause.

"London," Marcus repeated, astonished in his turn, "surely that is the capital of a barbarous land called Britain. I did not know it was such a terrible place."

"Guess you'll be wanted from where you came from," remarked the man with a laugh as he turned away and resumed his shouting.

Marcus stood watching the crowd of human beings, feeling very much perplexed. Then the scene changed. He found himself in a quiet street. On his

ear came the solemn sound of chanting. A procession of priests and choir boys passed slowly by. As they did so people fell on their knees. There was one exception, a dark-faced man, who, seeing Marcus also standing, came to him and said with angry scorn:

"That is their God they are worshipping. I see you are a stranger, and free from the cursed superstition."

"I worship the God revealed by Christ," Marcus answered in wonder.

The man looked almost as much surprised as the newspaper seller.

"I thought you were like myself, freed from superstition. It is the Christ whom these fools worship."

"I must be dreaming," Marcus said, "has the Christ, indeed, conquered the world?"

"The Christ has, indeed, conquered," the man said fiercely, "but He has only conquered to lose. We are striving to get free from the accursed tyranny. It is through the legends made from the Jew's life that all the misery of the world is due. 'I suppose,' he added condescendingly, 'He really was a good man, and enlightened for His time. He could not help the folly of mankind.'"

"I thought," Marcus said, more and more amazed, "that the Christ's kingdom would bring on earth a reign of love and peace."

"On the contrary," returned the man, "it has brought war and miseries, superstitious idolatry, and fiendish cruelty."

Marcus shivered as with cold. "I think," he said, "there is some hideous mistake. I have been reading of this kingdom, and thinking how beautiful the earth will be when the Christ reigns in the lives of men."

"A madman's dream," said the man bitterly, "and you appear to be equally mad yourself. Perhaps a madman's paradise is happier than a sane man's hell."

"But," Marcus persisted, "if all men strove to bring Christ's kingdom upon earth, the earth would become an abode where men lived in brotherly love. There would be no strife, no class hatred, no vice, for all men would live in peace and the strong would no longer prey upon the weak."

"It has been tried," the man answered, "the Church has been with us for centuries. The Christian doctrines have been taught, and they have been found wanting."

"I know nothing of doctrines," Marcus said in surprise at the strange words. "The Christ taught men to love one another; He instituted the sacrament of love, whereby all men can realise His presence, and become like Him, taking, indeed, by the simple act His very life into their own."

"You mean, I presume, the childish fable of the Mass, a relic of a savage superstition."

"I mean the sacrament of life and love," the Roman answered, "I do not know what you mean by the Mass, and, as for savages, Christians have among them the noblest of the names of Rome."

"You seem to be very mad," the man said dryly, "and to imagine you are an early Christian."

Again Marcus seemed to be standing in the streets of London. The night had

fallen, and the glaring gas lights shone on scenes of vice and misery. Marcus watched with horror the women in their tawdry finery, and wondered at savages having so many slaves. "Their capital seems as evil and corrupt as Rome, only ugly, monotonous, and sordid." He thought of the words he had read, of the Christ's loving message, of His stainless purity, and shuddered as he looked on the flaring scenes of the London streets.

With a start he awoke—his eyes fell on the scroll—"By this shall all men know that ye are My disciples, if ye have love one for another." Marcus remembered the words of the stranger telling him of the cruelty and suffering the Christ's reign had brought. "It is not true," he thought, "thank God, it was only a hideous dream."

THE ALLOTMENTS.

"Our village allotments" is an ugly name for what is in reality a beautiful stretch of flower and vegetable gardens. I have no business in these allotments at all. I do not pay for a plot of ground, much less do I toil over the brown earth. I simply go there as an excuse for a chat with certain rustic souls, in particular with one called Sandy—an honest fellow with a dry sense of humour, an unconventional philosopher, and one who has that happy knack of taking a genuine interest in his fellow-workers.

"Well, Sandy," I said one evening, "I have never seen foxgloves in your garden before. It used to be potatoes and monster marrows. I am afraid, Sandy, you are making your garden a luxury rather than a necessity. Is that altogether wise?"

"Yes," said Sandy, slowly filling and lighting his pipe, "it is. Spuds and marrers be all very well in their way. Veg'bles be the Marthas o' a garden an' flowers be the Marys. It all depends on your natur an' the size o' the family to feed which comes first. When you get on a bit in life, sir, you feels a call for blossom, an' marrers, growin' so big that 'tis a wonder they don't urt theirselves, seems, some'ow, out o' place. Childer and marrers grows out o' their clo'es and plots so quick. I 'ardly knows which grows faster. Marrers be cram-full o' conceit an' ambition. They puts out their green feelers directly they've opened their big yellor eyes, an' simply tramples an' smothers everything else. I could learn the marrer a lot, sir, an' one o' the things I'd like to learn it is that marrers ain't the only veg'ble God made for table an' for a showy place in 'arvest thanksgivings. Now some people be jus' like marrers—"

"Yes, Sandy, that's true. But what about the foxgloves?"

"Ah!" exclaimed the gardener, smiling. "Now you've awakened ole memories! I wish folks would go back to the ole-fashioned flowers instead o' cryin' arter noo varieties, blue roses, yellor sweet-peas an' wot not. You get God in the ole-fashioned flowers, sir, but in them un'oly 'orticultural tinkerin's o' modern times you get—sumat else! I call to mind 'ow foxgloves useter grow in Cornish 'edges. They be 'appy flowers, so full o' the joy o' bloomin'

that they puts on their purty pink gloves all up their long slim bodies. No stockin's, no bonnets—jus' gloves for no 'ands at all! An' they be so coorious an' talkative as women. Jus' see 'em growin' in the 'edges an' you'll know wot I means. Some's allas peepin' over a wall to see wot's in the nex' field; some's got their 'eads close together an' is askin' each other wot size they takes in gloves, w'isperin', an' noddin', an' larfin' wi' their flower tattle, an' some stands so straight an' proud as a ramrod that I've seen bees affeared to tuck their buzzin' 'eads in for the 'oney! My little gall says as 'ow the foxgloves be bells to call flowers to worship, an' that if you was to take out the 'ammer in a Passion-flower you could play 'em beautiful."

"Your pansies are doing well, Sandy. I like that big black one over there."

"Yes, 'e's all right, ain't 'e? Pansies allas reminds me o' pore ole Sam Smith. Did I ever tell 'ee about Sam Smith? I thought not. 'E's gone 'ome to 'is last restin'-place now; but it seems only yesterday that I seed 'im in these 'otments, workin' 'isself a'most ill to get a prize for 'is pansies."

"Sam Smith was a very coorious ole man. 'E was one o' them quiet ones wot did more 'ead-work than tongue-work; wot you might call a deep man was Sam Smith. Now in them days the Parson down at the chapel useter gi'e a prize for the best pansies grown on the 'otments. For many years my pansies got the prize. I could see as 'ow Sam Smith took my winnin' o' the prize very 'ard indeed. 'E didn't say nothin', mind 'ee, but the thoughts wot 'e put into 'is eyes sometimes would have surprised 'ee!"

"In ninety-seven I mind as 'ow Sam made a special effort to get the prize. 'E used to spell out books about pansies, an' often made the childer laugh by the way he pronounced the long words. The fertilisers wot 'e used to bring up to the 'otments was a' insult to the noses o' us all. Sam was up early in the mornin', late in o' nights, full o' concern about 'is pansies. An' to do 'im justice 'e certainly 'ad a very fine lot o' pansies indeed; but though I say it, sir, they weren't quite so big as mine. An' wot's more Sam knew it."

"The night afore the pansies was to be picked an' sent in to the Parson, I 'appened to be in the 'otments 'aving a quiet pipe agin the wall. It was so dark that I could see my shag glowin' in the bowl. Presently I sees ole Sam shufflin' along wi' a lantern. I sees 'im come up to my garden, kneel down, an' look closely at my pansies. 'E was there a long time mumblin' to 'isself. Then, all o' a sudden, off 'e goes to look at 'is own. 'E didn't say nothin' then, but kep' perfec'ly still, an' in that pore ole man's silence I knew 'e was sufferin' a deal. I felt real sorry for 'im till I sees 'im rise to 'is feet agin an' come along wi' a big jar. A very ole man wi' a lantern an' jam jar walkin' along late o' night be a funny sight, mister, an' I mind 'ow I larfed at the time. But it weren't so funny, arter all, for a moment later I sees ole Sam stoopin' over my garden-takin' out 'eaps an' 'eaps o' black slugs an' laying 'em on my pansies! At first, sir, I was for rushin' out an' givin' the ole man a bit o' my mind—ints about slugs on other folks' gardens. Then I sees 'is poor ole

tired face, an' w'ite 'air, an' shaky 'ands—they shook, mister, long afore 'e thought o' slugs. I knew 'ow much 'e wanted that pansy prize, though 'is method o' gettin' it 'urt me at the time. I could 'ave gone an' taken the slugs away, p'r'aps put 'em on 'is own garden, but I didn't. I went out o' the 'lotments so quiet as a mouse, knowing as 'ow black slugs was makin' a supper o' my prize pansies!"

"Well, Sandy," I said, "did that wicked old Sam get the prize?"

"Yes, sir, 'e did! 'Twas a very 'and-some biscuit-barrel, silver-plated, an' arterwards we was all asked to come in an' 'ave biscuits out o' it. Sam was so pleased as Punch about it, an' said quite a lot o' nice things to me about my not gettin' the prize. W'en I passed 'is cottage, I often used to see that ill-gotten biscuit-barrel on the mantelpiece in the parlour. Once I saw Sam sittin' in a chair lookin' at it same as a snake looks at a sparrer. All the pride 'ad gone out o' 'is pore ole face. 'Twas then I asked God to make clear Sam's wrong-doing, an' God, who made the pansies—and slugs, too, come to that—did reveal 'imself to Sam.

"One very wet night I 'eard a tap at my door. Such a coorious, shaky tap 'twas. Openin' the door I found Sam carrying a parcel under 'is arm.

"I've somat to tell 'ee, Sandy," says Sam, sittin' down on my 'orse-air sofa. 'This 'ere biscuit-barrel ain't mine. 'Tis yours!"

"Then the pore ole feller sobbed like a chile as 'e told I about the slugs. I didn't let on as 'ow I knew all about it. Sam's 'eart was breakin' a'most, an' mind 'ee, 'twas a contrite 'eart, an' who was I to chide? Nothin' would satisfy Sam till I promised to take the biscuit-barrel.

"At the nex' prayer-meetin' Sam up an' told God an' all o' us wot 'e 'ad done. Pore Sam was tremblin' like that there bit o' grass i' the wind. I jus' 'eld 'is 'and w'ile 'e prayed. I felt a big 'appiness stir in my 'eart as I listened to 'im, an' w'en I 'appened to look up at 'is face, I saw a look wot told me there was a prize awaiting Sam wot would never be takin' away, a girt Peace up i' the Kingdom w'ere I believe flowers still grow.

"Sam lies buried in the little cemet'ry over yonder in the valley. Every spring I plants pansies on 'is grave, an' very often I goes round wi' a lantern to take away the slugs."

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

RELIGION IN ELEMENTARY SCHOOLS.

THE subject of religious education in our public elementary schools is for the present in abeyance; but it remains an urgent and irritating question of the day. It crops up with unfailing regularity with every half-yearly demand for rates, and

has been brought once again prominently before the public mind by the vote in favour of the secular solution at the Trades' Union Congress. By and by—when we have topsyturveyed our constitution or have sat upon our House of Lords, and have cleared out of the way one or two other comparatively simple and straightforward legislative jobs—we shall turn once more to religion in the elementary schools and the hopelessly impracticable problem of laying down a scheme of religious teaching on lines permanently satisfactory not only to various religious sects, but to a good many irreligious sects, any or all of whom may not unreasonably and not improbably develop pretty much the same objection to the financial support of teaching they do not believe in that "passive resisters" have now for years been displaying all over the country. No doubt we shall again attempt something in the nature of a compromise; and if we get it through we may foolishly congratulate ourselves on having settled the matter, and inaugurated a new era of educational peace. But anyone who has lived through the past forty years and who is gifted with any prescience will pretty confidently expect that no permanent peace will come of compromise, but only another period of smouldering discontent, petty jealousies, bitter squabbling, and educational obstruction.

We are most of us tired of the talk about compromise, and are hopeless of any permanent solution in that direction. Even the recent proposals of the "Conciliation Committee" do not in the least re-encourage us. Slowly but surely public opinion is coming round to the "secular solution" as the only one at all likely to bring about sectarian peace and educational efficiency—the system which would require the public-school teacher to teach secular subjects only, leaving religious instruction for the children entirely to the zeal and enterprise of the churches.

That, of course, is not the ideal system; but it is the best system for the present state of the social and religious world. In the matter of knowledge there are many of us who cordially dislike the distinction between the "secular" and the "religious." All true knowledge is religious. Many of us believe now, and all rational men may by and by come to believe, that the facts of the multiplication table have no more actuality about them than the principles enunciated in the Sermon on the Mount, that they are but different plots in the great field of absolute truth, and that one is just as sacred as the other. All true knowledge will one day be accounted holy, and the imparting of it in the school-room will be the work of a profession every whit as sacred as that of the pulpit. Even now it is only the brutish and the stupid who do not regard the instruction of children in the principles of sound and healthy life—whether we call it religion or morality or by any other name—as an indispensable part of education, and no doubt the ideal thing would be that the expert teacher of "secular" subjects should be an enthusiastic expert in the teaching and enforcing of those higher principles of right living. Some day that ideal may be generally realised, and no man and no woman will venture into the

sacred profession of child teaching who is not deeply imbued with a noble and an ennobling sense of the moral dignity and responsibility of the calling, and who is not only willing but eager to impart all that constitutes the fullest education of which a child is capable. In many and many a schoolroom the ideal is, to a large extent, realised already. But such cases, it is to be feared, are exceptional, and too often it happens that the man or the woman who is most entirely in the right place as a teacher of the "secular" is lamentably deficient as a teacher of the "religious"; and the peculiar misfortune of the matter is that, the more conscientious a person may be in his unwillingness to teach what he cannot honestly believe, the less fitted he may be for what is required of him and the more seriously he may be handicapped in his professional progress.

Under the social and religious conditions which exist to-day, and are likely to exist for many a long day to come, the best, if not the ideal solution of all difficulties would be for the State—the municipality—the community—frankly to recognise the popular distinction between the secular and the religious, and to require of the public teacher only secular teaching, leaving the inculcation of religion entirely to the parent and the moralist as represented by the churches and various other ethical organisations. When the Education Act of 1870 was incubating there were those in great numbers who were strongly in favour of this broad principle, and forty years' experience has but demonstrated their wisdom. If they had had their way it would have been better for religion and better for education, and moralists of all shades would long ago have adapted their activities to the needs of the time.

There was one notable experiment made on these lines. Unfortunately the conditions of success were not fully understood. It was an entirely new undertaking, and religious zeal outran practical sagacity. It proved a failure, and ever since it has been generally accepted as a proof of the impracticability of "the secular solution." It really proved nothing of the kind. It proved only the impracticability of the secular solution in the particular way adopted. The experiment referred to is, of course, the spirited but futile attempt of Birmingham to divide the secular from the religious, reserving one for the professional school teacher and leaving the other to the churches.

When Birmingham elected its first School Board in 1870, some of the freer spirits of the great Midland centre, led by Dr. Dale, Alderman Manton, the Rev. W. F. Clarkson, the Rev. J. Hulme, and, I think, Mr. Joseph Chamberlain, determined that, if they could prevent it, the new public authority, whatever else it did or did not do, should have nothing to do with the teaching of religion. Apparently they took their stand on two fundamental principles that are just as sound to-day as they were then: first, that primarily the responsibility for the religious teaching of children rests with the parents; and secondly, that the teaching of religion should be the work of religious people, and for them alone. They believed that the secular work of the schools and the religious training of the children could both be

more effectively carried on if entirely separated, and they succeeded in inducing the Board to adopt this view, though not without an element of compromise in the arrangement. "Moral" teaching, it was agreed, should be a part of the work of the Board, and even the use of the Bible was arranged for. Every day the teacher in charge of each school was to select a passage from it for straightforward reading without any comment, and once a week there was to be a moral lesson—a twenty minutes' lesson on honesty, industry, truthfulness, temperance, kindness, and so forth, but without any appeal to the teaching of the Bible or to religious considerations. Facts and illustrations were to be selected from ordinary daily life. That was the nearest approach to religious teaching that any official in the Birmingham schools was required or, indeed, permitted to make. But every facility was afforded for religious instruction by voluntary agents from the outside. Permission to use the schoolrooms, for three-quarters of an hour on two mornings of the week, was given to the committee of any society representing one or more of the religious communities of the town, to ministers in charge of congregations, or to any person wishing to give religious instruction whose application was sustained by the signatures of the parents of at least twenty children in regular attendance in one of the departments of any Board school.

The Birmingham Free-Churchmen threw themselves into this work with great enthusiasm. So determined were they that religious teaching should owe nothing to the secular authority governing the schools that they insisted on paying a small rent for the use of the schoolrooms during their occupation. It was a very spirited movement, but nobody seemed quite to have realised what they were undertaking. A sort of syllabus of Bible teaching was drawn on lines similar to those of the London syllabus, and on two mornings of the week it was settled that the appointed school teachers were to stand aside and voluntary teachers were to take their places and give systematic class instruction. But there were something like 50,000 children in the Birmingham Board schools, and on week-day mornings, of course, competent teachers were not to be had in anything like the necessary numbers. The burden was too heavy, and eventually the scheme broke down. For some years "Godless education"—mere morality and unexpounded Bible teaching—was all that was provided. Later on, however, the "Nonconformist conscience" became too uneasy to tolerate this, and a scheme of religious services for the children was elaborated, and proved much more feasible. When, some fourteen or fifteen years ago, Mr. Athelstan Riley and his extreme ritualistic friends seemed bent on upsetting the compromise in London and to be very likely to force earnest educationists to insist on the "secular system," I had occasion to go down to Birmingham to investigate its working there, and I found it in many ways interesting and suggestive. I will say a little about it in another article. The system had then been in operation for about seven years, and on the face of it appeared to be in good working order.

In all the schools there were 157 departments. In 83 of them religious instruction was being given on two days a week, and in 54 once a week. There were thus 137 departments receiving regular instruction, leaving 20, most of them infants' departments, unprovided for. The general testimony was that upon the whole it worked exceedingly well. But under the surface there were very evident signs of collapse, and eventually the whole thing again broke down, and Church and Nonconformity abandoned what had been a very promising attempt to solve the problem which is still before the country and must of necessity shortly again be dealt with. Birmingham failed twice, but I brought away from my inquiry into the matter a very decided impression that, with some modification of their plans, Birmingham might have achieved a complete and brilliant success, and the matter might long ago have been finally settled for the whole country.

G. F. MILLIN.

CORRESPONDENCE.

NATIONAL CONFERENCE GUILDS' UNION.

SIR,—May I once again draw the attention of those interested in young people's societies to the above Union. The winter session is just beginning, and now is the most suitable time to join the Union. It is a common experience that many Sunday school scholars, after reaching a certain age, drift away from the church and school. The Union is an organised effort to overcome this difficulty. The object of a Guild is to "foster the religious life" and "to inspire personal service" in those who have arrived at an age when they are able to undertake various duties for the school or church or community. It is the experience of many churches that the Guild (the name "guild" is not essential) is one of the most useful and helpful of their organisations. Moreover, these are the days of the co-operative spirit, and it is felt by the council that all work among young people would be strengthened by being federated into a national movement. The "Topic List," issued by the Union for 1910-11, provides an admirable scheme of work for the winter session. I shall be glad to supply copies of this on application, and I will also send leaflets on "The Guild Idea," and "How to Form a Guild," to any who write to me for information.—Yours, &c.,

C. M. WRIGHT, *Hon. Sec.*
Atkinson-road, Ashton-on-Mersey,
Cheshire, September 20, 1910.

BOOKS AND REVIEWS.

THE NATURE OF SPIRITUAL COMMUNION.*

DR. STANTON COIT has written a short book which has an interest and a value to liberal thinkers on religion, perhaps of

* *The Spiritual Nature of Man.* By Stanton Coit, Ph.D. West London Ethical Society, Bayswater, 1s. net.

a different kind from that which he intended. Writing from the Ethical Society standpoint, he is led to examine the basis and reasons for spiritual fellowship such as the churches have aimed at. The result is a strong view of the deep necessities in human nature which drive men to find their best life in a community or group. The "Group Spirit" is, in fact, one of the powerful, permanent characteristics of the higher human culture, and the words, "Whosoever two or three are met together in my name, there am I," is no mere accidental saying, but is a particular instance of a great general law. Dr. Coit shows that, for him at any rate, this larger, more comprehensive Over-Self of the group (and ultimately of the Ideal Humanity) is no mere abstract fancy, but is as real as "spirit" can ever be in the individual. To Christian thinkers, such a justification as Dr. Coit here gives of the church idea is most interesting, because it is presented on its own merits as a natural mental phenomenon. There remains, of course, the question whether this basis is broad and big enough for such a tremendous superstructure as a spiritual Over-Self, or, in the language of religion, the Holy Catholic Church and the Communion of Souls. Does not Dr. Coit too nearly identify "mental" with "spiritual"? Not all mental activity can be properly dignified with the title "spiritual." The strenuous hopes and prayers and sacrifices which bind together into one solidary power all the souls that work for the higher things of humanity can scarcely be sufficiently explained on the level of psychological science as the exercise of so much mental energy. No doubt what prevents Dr. Coit from giving a special sense to the word "spiritual" is that he is afraid of the idea of the "supernatural." He is so anxious to insist that everything is natural, and so determined to keep out the cloven hoof of "another world," that he cannot allow a true and distinct value to the spiritual. Yet it becomes increasingly plain that the progress of thought in religion depends very largely in the substitution of the spiritual, and of spiritual values, for the spurious category of the "supernatural," which in the past has been so often set over against a no less unreal world of the natural.

THE LOVE-LETTERS OF AUGUSTE COMTE.*

CLOTILDE DE VAUX was the sister of a pupil of Comte, and he first saw her in 1844. She had been unhappy in her married life, as her husband, a man of bad character, had deserted her. She was trying to make a living by writing. Comte fell desperately in love with her, and desired, though there was then no divorce in France, that their relations should be those of man and wife. To this, however, Mme. de Vaux would not consent. The volume before us contains, in English, the correspondence which passed between them from

* *Confessions and Testament of Auguste Comte, and his Correspondence with Clotilde de Vaux.* Edited by Albert Crompton. Liverpool: Henry Young & Son. 6s. (cloth), 3s. 6d. (paper).

April, 1845, to March, 1846, and the twelve Meditations (as they may be called) composed by Comte on the successive anniversaries of her death, which took place in April, 1846.

"The change wrought, after mid-life," says Martineau, "in this man of large, full and daring mind, by an undistinguished young woman of thirty, is analogous, in its suddenness and depth, to what is known as conversion; and its excesses, at once ludicrous and pathetic, are due to the incongruous heaping on a finite nature of affections that are meant and measured only for the Infinite." The impartial reader will find abundant confirmation for these statements in this volume. Clothilde de Vaux awakened in Comte, and concentrated on herself, the affections due to every relation of life; she was to him at once his betrothed, his daughter, his disciple, his redeemer, his divinity. The most marked effect of the change due to her influence—to quote Martineau again—"consists in a recognition of moral conceptions, and appreciation of an order of sentiments, plainly inadmissible on the principles of his earlier philosophy; it enthrones affections, it appeals to enthusiasms, it institutes practices, it predicts futurities which are chimerical, unless the logic of his fundamental structure (*i.e.*, the Positivist limitations of knowledge) be unsound." It was during these years that Comte thought out the Religion of Humanity, as a system of belief and ritual. The fundamental principles on which this rests are thus stated by himself, on the third anniversary of the death of Clothilde de Vaux: "Henceforward, our principal aim will be the complete subordination of intelligence to sociability; the intellect being mainly employed in helping the growth and guiding the employment of our benevolent affections, which are the real source of true human happiness, both private and public. Had it not been for thy constant influence on my heart, possibly I might never have adequately felt that this holy discipline, far from hindering lofty theory, secures for it better nourishment. . . . Humanity is the only true Great Being, whose members we necessarily are, to whom we must always refer our thoughts, our sympathies, our actions" (p. 346-7). As material for the history of Positivism, and as a collection of documents of human life, this volume is extremely interesting.

THE LIFE OF LOUISA ALCOTT.

PROBABLY no book for girls has ever been more widely read than Louisa Alcott's famous "Little Women," that delightful story of the March family, with the loving and wise "Marmee" at its head, which has brought sunshine and laughter into so many English and American homes. It was written, as indeed most of Miss Alcott's books were written, at high pressure, when she was not in the best of health, and when domestic cares were pressing, but its success was instantaneous and, to the modest author, amazing. "I plod away, though I don't enjoy this sort of thing," she wrote, when she was at work on the book. "Never liked girls, or knew many, except my sisters; but

our queer plays and experiences may prove interesting, though I doubt it." The "queer plays and experiences" *did* "prove interesting," for they had all been part of that happy home-life at Concord out of which Louisa, with her merry, impulsive, loving nature knew so well how to extract the humour and beauty. And the children who worshipped her name were not deceived (children never are!) in thinking that Jo, and Meg, and Amy, and Beth were no make-beliefs, but as much alive as they were themselves.

Miss Belle Moses has given us a pleasant account of the author of "Little Women,"*—a restless and sometimes rebellious member of an impecunious family, for whose daily needs the most lovable of fathers, with his serene philosophy and impractical ideals, was not always able to provide. From very early days she seems to have cherished the idea of lifting her dear ones out of poverty into affluence, and she succeeded beyond her wildest dreams. Herself a lover of luxury, as she was wont to declare, fond of fun, social functions, and the pretty things that women love, she faced continually the task of self-sacrificing toil, and overworked herself to such an extent that she suffered perpetually from ill-health and "nerves" during the last few years of her life. It is doubtful whether energetic natures like hers ever learn the meaning of rest until nature compels them to acknowledge their physical limitations, but it was chiefly the thought of "Marmee's" lack of comforts, and "Plato's" shiny coat, that spurred Louisa on in her literary efforts. She always contrived, however, to get as much as three ordinary people out of life, from the time when she acted "Jack and the Beanstalk" and "Cinderella" with her sisters in the old barn at Concord, to the days when fame pursued her to the quiet retreat at Orchard House, where reporters sat on the wall and took notes while she "picked pears in the garden."

Her life was not without romantic episodes, although these were of a mild order, and "led to nothing," as her girl admirers regretted to learn. We remember the youthful and rather sentimental worship of Emerson, for whom she always retained a warm admiration, and the charming friendship with the Polish boy at Vevey (the "Laurie," up to a certain point, of her best-known story), when she was a settled "old maid"—of thirty-three! Louisa Alcott was a friend of Thoreau, Theodore Parker, and the Hawthornes, and knew something of the anti-slavery agitation at the early age of seven, when her father, who was teaching school at Boston, began to "lose caste" on account of his strong views on this subject. She also had a taste of active service, during the war between North and South, when she went to Georgetown as hospital nurse and practically ruined her health in consequence. Life became full of shadows as the years went by, death was busy in her home, and Miss Alcott confessed that she grew puzzled over the mysteries which she had never found time to think out. But she was too busy with her wholesome stories to become intro-

spective, her simple faith did not waver, and almost to the end she turned a sunny face on the world, teaching others to see in their daily experiences what she never failed to detect herself—the light of beauty and the glint of humour which make sorrow bearable, and happiness a bright possibility.

LITERARY NOTES.

IT is the opinion of Mr. J. M. Dent, the well-known publisher, that the new Copyright Bill which was introduced and read for the first time last July will check the publication of the best literature. By the present law the term of copyright extends for 42 years, or for life and seven years, whichever of the two be the longer period. The new Bill proposes that copyright shall last for life and for a period of fifty years after death.

* * *

THIS Mr. Dent regards as a distinctly retrograde step. "It is only the best things in literature," he said, when he was interviewed recently on the subject, "that are affected by the Law of Copyright, and that any additional clog should be put upon their free and full publication is entirely contrary to the democratic spirit in England. At the present time one of our greatest ideals is to cheapen education, and to place good literature in the hands of even the humblest workers." If the present Bill becomes law, he fears that many good books are likely to be withheld from the public longer than they are at present. This was the case with Ruskin's books, the prices of which remained, until lately, prohibitive for the working classes.

* * *

WE understand that the Rev. Edwin J. Dukes is arranging to publish in English a quarterly summary of the monthly issues of *Le Chrétien Libre*, which is devoted to the cause of the French ex-priests. Mr. Dukes has been appointed secretary for England, and will keep his readers informed on all matters connected with the Modernist movement in Italy, Austria, Spain, and other countries, in order that they may better understand the religious crisis in France. His address is 82, Devonshire-road, Palmer's Green, London, N., and he will welcome financial help from those who sympathise with the work, and will also be glad to accept invitations to speak at meetings.

* * *

MISS MAY MORRIS, the daughter of the poet, is editing the "Collected Edition of the Works of William Morris," in twenty-four volumes, which Messrs. Longmans are publishing. The edition includes some unpublished matter of great interest, and each volume will be preceded by an introduction and biographical notes by Miss Morris. The edition will be printed under the typographical direction of Mr. C. H. St. John Hornby at the Arden Press.

* * *

A NEW magazine, which is to be called the *Vineyard*, will appear in October. Its

* Louise May Alcott: Dreamer and Worker. By Belle Moses. Sampson Low, Marston & Co., Ltd. 6s. net.

special aim is to advocate the cultivation of progressive thought and action in country life, and Miss Katharine Tynan, Aylmer Maude, Cecil Sharp, Grace Rhys, and other well-known writers are interested in the venture. The *Vineyard* will be published by Mr. Fifield.

* * *

PROFESSOR RALEIGH's new book, "Six Essays on Johnson," is announced by the Clarendon Press. Professor Raleigh has already published a study of "Johnson on Shakespeare," and in the six forthcoming essays there will be found a certain sequence of thought as well as subject.

* * *

In a preface to his forthcoming book, "The Awakening of India" (Hodder & Stoughton), Mr. J. Ramsay Macdonald, M.P., says:—"I have tried to be just, both in my appreciations and depreciations. Not a sentence has been written without a recollection of the many proofs I had that there is generosity, fair-mindedness, and a desire to do right in all classes and all races in India. If anyone reading these pages detects in them an unhappy suggestion that all is not well with India, that unsettlement is getting worse, that we have not yet found the way of peace, that the West might be more hesitating in asserting the superiority of its material civilisation, I confess he will only have detected what is actually my feeling."

* * *

MESSRS. HODDER & STOUGHTON also announce the publication of the 4th and 5th volumes of "The Expositor's Greek Testament," thus completing the work, the first volume of which appeared in 1897.

* * *

THE Rev. Norman Maclean's new work, "Can the World be Won for Christ?" had its origin in the World Missionary Conference in Edinburgh. It discusses the general principles underlying the scientific study of the missionary enterprise. Messrs. Hodder & Stoughton are the publishers. The same firm also announces for early publication a new book by Principal Forsyth, entitled "The Work of Christ."

PUBLICATIONS RECEIVED.

MESSRS. SIMPKIN, MARSHALL, HAMILTON, KENT & Co.:—The Lion's Whelp: G. M. Irvine, B.A., M.B., with an introduction by Dr. John Campbell.

MESSRS. THOMAS & Co., Manchester:—Through Europe with Roosevelt: John Callan O'Laughlin.

MESSRS. WILLIAM BLACKWOOD & SONS, Edinburgh and London:—The Immortal Hope; Present Aspects of the Problem of Immortality. Sydney Herbert Mellone, M.A., D.Sc. 2s. 6d.

SHERATT & HUGHES, Manchester:—The Problem of the Crippled School-Child: E. D. Telford, F.R.C.S. 6d.

CONSTABLE & Co.:—The Life of Tolstoy, Later Years: Aylmer Maude. 10s. 6d. net. Nietzsche: Anthony M. Ludovici. 1s. net. Swedenborg: Frank Sewall, M.A., B.D. 1s. net. The Creators: May Sinclair, 6s. Enchanted Ground: Harry James South. 6s. Jisie of the Ranges: G. B. Lancaster. 6s.

HODDER & STOUGHTON:—Light from the Ancient East: Adolf Deissmann. Translated by Lionel R. M. Strachan, M.A. 16s. net. At the Villa Rose: A. E. W. Mason. 6s.

FOR THE CHILDREN.

A BIRTHDAY.

THE subject of this week's talk everyone has had only once, whether old or young, rich or poor. But some of you will say, "We have a birthday every year; you are quite wrong." No, it is you that are mistaken, we have only had one birthday, though we may have had and may have still many anniversaries of it.

What does a birthday really stand for? I think some boys and girls think it is nothing more than a time for having presents. Grown-up people must have an excuse for giving them, and there it is! Such children think they would like to live perhaps in that strange country that Alice found through the looking-glass (after she had finished exploring Wonderland), where, as in all looking-glasses, things were a bit topsy-turvy. There Humpty Dumpty told her you got what was called an "un-birthday" present on every day that was not your birthday, so you had at least 364 presents in a year and 365 in leap years! Well, I expect, if you got so many, you would get tired of them, and if you didn't I'm sure "grown ups" would feel in their pockets and say, "We should, at any rate." Have you ever thought to thank God for those birthday and Christmas presents? They are the gifts of love—the love of parents and friends. God is love, therefore they are really His gifts. A little girl-friend of mine once wanted certain things for her birthday, so she wrote a note like this: "Dear God, will you put into the hearts of my earthly friends these three things," and then followed a list containing a hair ribbon and a row of pearl beads, and the letter concluded, "I should have asked for a bike, but that is too much." Well, that note was put into the candlestick, where it was found by a big sister, and all the things were given her as birthday presents except the "bike," which, you see, she hadn't asked for, though I don't think it would have made much difference if she had. I am not passing this plan on to you for practice, I simply want to say that it was God who put it into her friends' hearts to give her those things, so they were really His gifts. God gives a great present to the world on every birthday, the gift of a new life. What that may be we know when we think of the birth of Jesus, but even the fact that we were born may make people thankful if we determine that our lives shall be a gift to the world, and there is no better gift than that of a good life. If you try to give yourself in that way, however small or ordinary you may look, you may do a great deal. A great writer was saying recently that he didn't suppose there was any great stir when the second son of Robert Cromwell was born at Huntingdon in 1599. No, I don't suppose there was, and he might have added that probably he was no different to any other baby in the neighbourhood, and even a little less pretty, for when he grew up he had not a very handsome appearance. But that baby became Oliver Cromwell, and we do not know anything of the other babies that may have cried and crowded near him. You may seem very ordinary, your little

brother or sister may not seem of much account, but remember that through God's help they might be as great as a Luther or a Cromwell. There was a schoolmaster in Germany in the fifteenth century who used to bow to his boys because, he said, he never knew what they might become, and as it happened one of those boys was named Martin Luther. Let us never despise ourselves or the children we know, for God must have had a purpose when He gave them to the world, and if we cannot become great we can all, by trying, become good. W. K.

MEETINGS AND SOCIETIES.

ABERDEEN UNITARIAN CHURCH.

MR. WEBSTER'S RETIREMENT.

A SOCIAL meeting in connection with the anniversary services of the Aberdeen Unitarian Church was held on Sept. 19 in the church buildings. There was a very large attendance. Dr. Robert Lyons presided. There accompanied him on the platform Rev. Alexander Webster, minister of the church; Rev. Charles Hargrove, Leeds; Rev. Charles Mackie, Drumoak; Mr. John M'Intyre, Mr. H. H. Duncan, and Mr. Thomas M. Spiby. An apology was read from Rev. Alexander Brown. Tea was served in the church hall, and the company afterwards assembled in the church, where addresses and an interesting musical programme were given.

Dr. Lyons, in taking the chair as convener of the Church Committee, expressed the pleasure it gave him to preside at the anniversary social two years in succession, and to offer them all a hearty welcome. During the last year they had had very many proofs of success in the different branches of the work of the church. Continuing, Dr. Lyons said Mr. Webster's desire, owing to the condition of his health, to sever that intimate bond of relationship which had existed so long between him and the members of that congregation had thrown its chilling shadow over them. In that hallowed church, hallowed by his ministrations, a monument of his earnestness, strenuousness, and zeal, his spirit had often laid its impress on their minds and heart, and he thought it was only right on that occasion to express, however inadequately, their deep sense of their spiritual indebtedness to him. The charm of his personality, his sincerity, his strenuous efforts, had called forth in every one of them deep feelings of esteem and admiration, and above all and better than all an abiding sense of warm affection. Their hearts, he was sure, went out to him in hoping that he would have many happy days of usefulness, and they hoped that some scheme might be devised by which his enabling presence might long grace and adorn that church.

Rev. Charles Hargrove, in the course of his address, said that that congregation was threatened with what seemed to be little less than a disaster. What were they to do? It would be very nice indeed if they could keep Mr. Webster. He wished very much he had the power to work miracles, and then he would take him by the hand and say, "Brother, be of good cheer, you are well, you are not ill." Mr. Webster was to blame a great deal himself. He was a warning to them; he had been overworking himself for many years. They were all sorry for it. But no church should identify itself with a man, and he asked them to look and see how they could live their own independent life—the life of the society or of the congregation. Men like Mr. Webster were not to be picked up for just offering so much a year for them. They

might get a learned man, but never such a good man. But if they would profit by what they had learned, that they were not to depend on any man, but that they were going to live as he had taught them, then would that church continue, and in the years to come would not fall into the torpid state of so many churches.

REMINISCENT SPEECH BY MR. WEBSTER.

Mr. Webster, who was very cordially received, said he wished it had only been possible that he was not the prominent topic of that evening's speeches. Mr. Webster said that he first came to Aberdeen to preach 34 years ago. He came back to Aberdeen the following year, when the Social Science Congress met at Aberdeen. He had the honour to preach one of the sermons on that occasion, and he was told that a number of the distinguished visitors in connection with that congress were present in the old church. He was asked to come back again, and he was told that the door of the old church would have to be shut if he did not come. He did not wish that, but when he did come back it was on the distinct understanding that they should build a new church.

He came of a healthy race, although of a race the members of which sometimes died very suddenly. His good old grandfather died in the church at Old Meldrum on the sacrament Sunday when he was carrying round the wine. But he had always felt that whatever he did in soul or body was very largely due to that sturdy race of which he came. At eight years of age he was practically consecrated to the ministry. Good old George Gerrie, whom many of them knew, put his hand on his head on one of those days, and said "Sandy, you'll be a minister yet." He did not understand what it meant, and he little thought that he would ever be standing there fulfilling the old man's prophecy. He was exceedingly thankful that he had been able to do what he had done, and he hoped to be able to live to do more, but still he thought he had only done his duty as a Scottish boy in trying to fulfill the old Scottish glory. That old Scottish glory for which their fathers lived and died was the foundation of that church—a church which carried out those principles better, to his mind, than any church that he knew. That was the people's church, and the people in Aberdeen were beginning to know that it was their church, and they would realise more deeply as the years went on that it was so. The longer he lived the deeper his faith became in the spiritual life, and in the men and women of the future. Whatever happened to his own person he wished them to depend on this, that with the last fibre of his body and the last touch of his soul, he would be faithful to the teaching of Jesus of Galilee, he would be faithful to his own soul, and he would be a member of that or some other congregation that stood for that religion.

SPEECH BY MR. MACKIE.

Rev. Charles Mackie said that for all their apparent light-heartedness there must be among them that night a feeling of depression; for it was impossible to dissociate their thoughts from the sorrowful fact that as a church they were about to drop the tried and trusty pilot who had steered the barque of their distinctive principles in that northern city so wisely and so well for over a quarter of a century. In other churches, for all the palaver that was sometimes made over the loss sustained by a minister quitting his charge, it did not really signify much who was minister. Tom was as good as Harry, and, in his own opinion, a great sight better. These churches had simply to roll along well-engineered roads, sometimes as richly upholstered motor cars, sometimes in hawkers' guise as hawkers' carts. If as motor cars, the minister had a very soft seat, or, to

use a hackneyed phrase, occupied a very desirable position; and, even if as hawkers' carts, he had a comparatively light job, though a somewhat harder seat. Now there was a vast difference between rolling and lifting. A little child might roll what a strong man could not lift. It was just here where their difficulties lay. The Unitarian Church had to act against the gravity of popular opinion, or at least of popular sentiment, popular habits of thought, and especially against customary popular expressions. Thus, instead of gliding along more or less smoothly, with a set of plausible phrases and stereotyped trains of thought, their ministers were obliged to be always contradicting, always pulling easy-going people up, and trying to get them to rise from the terra firma of tradition into the air of free thought, and to fly on weird-looking aeroplanes of speculation. Can you wonder at their not succeeding in getting many passengers? When a man was seated in a cart, it was not a matter of anxiety whether his horse jogged on or stopped. In fact, he felt safer when it stopped than when it trotted, or especially when it galloped. This was why so many had a rooted objection to a progressive church. They preferred to be in a dismounted old tramcar, fixed up as a garden house or a golf pavilion. Then they knew exactly where they were. To drop the metaphor, a Unitarian minister to be successful must be in continual intellectual motion. He must be always trying to convert people to his theological views. In days gone by, this was full of personal risk, and their church was not without its noble band of martyrs. But in these days of ours there was no difficulty on this score. The only form of persecution that survived, to any extent, was boycotting, which did no great harm. But if a Unitarian minister was now allowed full swing to express his convictions where and when he pleased, he encountered a difficulty far more subtle, and trying, and hopeless than burning at the stake. He encountered perfect indifference as to whether his views were right or wrong. He found that he was simply beating the air, for hard, dogmatic theology had gone out of fashion. That was the real reason why the stake and the gibbet did not stand at their kirk doors as formerly. Most people now preferred to have their religious opinions in a fluid state, sometimes liquid, oftener gaseous. Let them go into any of their popular churches and they would find that the minister dispensed his views in corked bottles, by measure and not by weight. He left dogma severely alone, and poured forth wishy-washy sentiments and moral platitudes, with a tincture of spurious literary culture. If dogma appeared at all in the service it was sung thoughtlessly by the choir, and listened to carelessly by the congregation. Now it was this indifference to dogma that put their ministers in a very awkward position, and made it more and more difficult for them to keep up the churches. Thus it was that they stood in greater need to-day than ever of men of great force of character and intellectual ability to occupy their pulpits. A mere Unitarian minister would utterly fail. They needed a man, an intellect, a big human heart, a faith in righteousness, and truth, and in God as the power making for both. These individualised in an interesting personality would alone succeed, he did not say in converting people to adopt Unitarian dogma, but in what was far better, in directing and guiding the conscience and efforts of honest-thinking men on the side of righteousness and truth in every sphere of human activity. It was, then, because he realised the difficulty they would have in obtaining a worthy successor to their grand old man that he regretted to hear of his intended resignation. It meant a loss, not only to them, but to the whole community, for he had fought a good fight, and to-night that church, both as an intelligent body of Christians and also as a beautiful and well-equipped

building, could truly say, "Well done, good and faithful servant!"

MURAL PAINTING DEDICATED BY DR. HUNTER.

The beautiful mural painting by Mr. John M. Aiken, Gray's School of Art, in the Aberdeen Unitarian Church, was dedicated recently at a special service in the church, at which the Rev. Dr. Hunter, Glasgow, took the leading part. Mr. Webster has pointed out in a couple of descriptive discourses the significance of the figures represented in the four groups symbolical of the seed sown by the wayside, among thorns, on stony ground, and on good ground.

Dr. Hunter, prior to his sermon, said—Let me say in a word or two that I have sincere pleasure in taking part in this service to-night. Since I began my public ministry in the city of York more than thirty years ago, I have always been glad to embrace every opportunity of cultivating and expressing the Catholic sympathies of our religion, and to hold intercourse with the ministers and members of all denominations. I have done so as a matter of Christian principle. God, I believe, has His true servants in all churches, and Christ is not the leader of parties and sects. To be loyal to Jesus Christ we must be loyal to his great law of religious fellowship, which is expressed in the immortal words—"Whosoever shall do the will of my Father in heaven, the same is my brother and sister and mother." The spirit of Christ, and not particular ways of thinking and believing, is the essential and eternal thing in historical Christianity. It is the unity of the spirit that is the bond of peace. I am glad to be present to-night for two special reasons. I am glad to be able to take a modest part in the dedication of this beautiful mural painting in this house of God. It was an ancient custom to adorn the walls of churches with pictures adapted to kindle the devout feelings of the worshippers or to enforce great religious lessons. Our Protestant Churches did not act wisely when they banished all such aids to religious worship, and gave to superstition the monopoly of artistic symbolism. There must be, of course, no beautifying of our churches and no enrichment of our worship at the expense of sincerity and truth, but I believe, with Emerson, that where worship is real it will gather fast enough beauty and music and poetry of its own. I am glad also to be present here to-night to show the sincere and great respect I have for your minister. His thoughts concerning some things are not my thoughts, but that does not matter much. Opinions are a poor bond of union. I am very sorry to hear that Mr. Webster's health is such that he must retire from the ministry at the close of the year. He has been a good citizen of Aberdeen, and a faithful and good minister to his congregation, ever true to the faith that is in him. And now, when the shadows are lengthening, we pray God that at evening time he may have light and peace.

MR. GEORGE HOWELL.

The death of Mr. George Howell, at the age of 78, has removed one of the most active and prominent men in the Labour movement. He began his public life early, for he joined the Chartist movement in his teens, and at the age of 27 he was the first secretary of the London Trades Congress. He had three ambitions as a boy—to speak at Exeter Hall, to write a book, and to become a member of Parliament—all of which he realised. Between 1885 and 1895, during which ten years he was the Liberal-Labour representative of North-East Bethnal Green in Parliament, his work was so successful that he was called "the Champion Bill Passer," and his passion for knowledge and thoroughness in everything he undertook dated from the time when, as a young bricklayer of 21, his ten hours' work

a day did not prevent him from reading omnivorously in his spare time.

His force as an agitator for the betterment of the working classes was quickly recognised, and, among other offices, he held that of first secretary of the Parliamentary Committee of the Trade Unions Congress, and secretary of the Reform League, in which capacity he acted as marshal of the Hyde Park procession on the day when the railings went down. He was, however, always opposed to violence in any form, and used to maintain that on this occasion the railings fell as the unintentional consequence of the pressure of the crowd.

Illness and failing eyesight tried him much in his later days, which were relieved from want by a subscription which reached over £1,500 in 1897, and a subsequent grant of a Civil List pension. He was a singularly happy-looking man, a natural student and lover of books, with a capacity for work which was extraordinary. He fought for the causes which he supported with a Puritan faith and fervour, but he was able to meet disappointment in a philosophic spirit, and when he lost his seat in 1895 he turned once more to his library, and spent his time in reading and writing as long as he was able to do so. Among the numerous volumes which came from his pen "Trade Unionism, New and Old," and the "Life of Ernest Jones the Chartist," are, perhaps, the best known.

LABOUR LEADERS AND THE TEMPERANCE MOVEMENT.

IN connection with the Annual Assembly of the Trades Union Congress at Sheffield last week, the annual meeting of the Trades Union and Labour Official Temperance Fellowship was held on Thursday night and attended by a large number of Trades Union leaders, including Mr. Arthur Henderson, M.P. (who presided), Mr. J. Ramsay MacDonald, M.P., Mr. A. H. Gill, M.P., Mr. D. J. Shackleton, M.P., Mr. Will Crooks, and others. Mr. Henderson commenced with the remark that as long as intemperance stood in the way the workers would have difficulty in carrying out the many reforms they so much desired. Intemperance was one of the greatest obstacles to progress. Mr. Balfour referred to the reckless use of alcohol as "this great and ever-present tragedy." No one knew how true that was more fully than did the trade union official. It was the man they were anxious to get hold of because of his influence and his example.

Mr. Ramsay MacDonald, M.P., remarked that the trade union official saw the ravages of drink in the men, in civic life and in Party politics. He had seen young men with magnificent futures opening out before them who had gradually drifted away through drink, and found themselves in the workhouse, or, as a last resort, had become Tariff Reform lecturers. In public bodies which dealt with problems of poverty nothing presented greater difficulties than the poverty which came as a result of drink. And then in Party politics they could, as they had done that day, pass resolutions by magnificent majorities about the Osborne case; they could send their representatives to Parliament; they could call for measures to remedy the great evils which confronted the people on every hand, and then when the General Election came they found masses of men who put the public house before everything. The trade unionist who did that sold his very birthright for a more miserable mess of pottage than did the foolish Esau. He saw some of their critics had labelled them as Wesleyan Methodists. Well, it would be none the worse for some of those critics if they had some of that Wesleyan Methodism in them. The Labour movement and the organised temperance movement had been too long apart.

Mr. Will Crooks remarked that there were three things that were cheap—advice, sympathy, and—the cheapest of all—excuses. He was brought up in an aristocratic neighbourhood, where they lived mostly by borrowing and making excuses. He knew a good deal of the excuses the average working man made for drinking. He knew more of the temptations he had to face, and it was for the people of this country to remove those temptations. It was not a temptation to him when he heard of a "real cert" for the Lincoln. He knew people who had had some. Nor did he feel any temptation if he had a shilling in his pocket when he passed a publichouse. And he didn't go back and stand himself a drink for his pluck in passing. But the temptations were there, and they were a disgrace to our civilisation. And yet Sir James Crichton Browne had given the brewers a testimonial. He contended that if the man had a right to sell his own birthright, or even to sell the birthright of his wife, he had no right to sell the birthright of his children. He had only been in Sheffield about 48 hours, but three times or more had his heart bled to see the little old men and women in their streets, mentally and physically deficient; not the bright children, with sweet innocence, but cunning little old men and women. Shame on the nation which tolerated this. The working man talked about his power, but it was his responsibilities that he should realise, and one of the first things he should do was to demand fair dealing and opportunities for our little children.

THE SIN AGAINST THE HOLY GHOST.

THROUGH all the ages, and all along the line of march with all its experiences, the human race works out its own salvation. What Paul said of the individual is true for the whole. "Work out your own salvation with anxious care, for it is God who worketh in you, to will and to work for his good pleasure." The work is done by God and man, and by God in man.

Here we come up with the mighty thought that the "all truth" promised by Christ must be taken literally, even though he did not mean it so. It is one eternal and universal spirit that works in all; in science, politics, and sociology, as well as in religion. As Paul said, "It is the same God that worketh all in all." Did he see it, too?

All our heresies and most of our "seditions" have been inspirations. It is the fatal error that all is revealed. And yet great churches and conclaves and mighty theologians have acted like the little girl of which Oliver Wendell Holmes tells. "A man called early one evening to see his pastor, and a little girl of nine opened the door to him. 'Father is not at home,' she said, 'but if you have come to talk about your soul, you had better come in, for I understand the whole plan of salvation.'"

We often hear about the sin against the Holy Ghost. Is not that sin the very opposite of what it is usually supposed to be? Jesus said the spirit would come to guide us into further truth, and show us things to come. What, then, if the sin against that is repudiation of the higher life in humanity—repudiation of the fresh inspiration, the new unfolding? What if the sin against the Holy Spirit is the sin against the Time-Spirit—resistance, for instance, to the New Theology, and the bitter assailing of Unitarian thought and the City Temple? . . . What if, to the conventional orthodoxy of the day, Christ is still saying, "I have many things to say unto you but ye cannot bear them now?" Yes, it is now as it has ever been—"the light shineth in the darkness, and the darkness comprehendeth it not," and the seers of

God are treated as rebels against Him. It must be so while poor human nature is what it is: but ever the truth moves on, and moves on those who are ready for it, and who can be used by it.—The Rev. J. Page Hopps in *The Coming Day* for September.

UNIVERSAL RACES CONGRESS.

ATTENTION has already been drawn in our columns to the First Universal Races Congress which is to be held in July, 1911, at the London University. We have now received the official prospectus, and the programme, which will occupy five days. It should be noted that, since the Congress is to serve the purpose of bringing about healthier relations between Occident and Orient, all bitterness towards parties, peoples, or governments will be avoided, without, of course, excluding reasoned praise and blame. With the problem simplified in this manner, and with a limited number of papers written by leading authorities who will elucidate the object of the Congress, there is every hope that the discussions will bear a rich harvest of good, and contribute materially towards encouraging friendly feelings and hearty co-operation between the peoples of the West and the East.

The following is the programme for the eight half-day sessions:—(1) Fundamental Considerations—Meaning of Race and Nation. (2-3) General Conditions of Progress. (3A) Peaceful Contact between Civilisations. (4) Special Problems in Inter-Racial Economics. (5-6) The Modern Conscience in Relation to Racial Questions. (7-8) Positive Suggestions for Promoting Inter-Racial Friendliness. To assist adequate discussion the papers are to be sent to members of the Congress a month before the gathering, and will be taken as read. Abstracts of the papers will also be provided.

It is proposed to hold, also, in connection with the Congress, an exhibition of books, documents, portraits, skulls, diagrams, &c. Attendance at the meetings of the Congress will not be restricted to any particular class of persons. The fee for active membership (including attendance, volume of papers of about 500 pages in English or French with valuable bibliographies, and other publications) will be 21s. Fee for passive membership (excluding attendance, but including volume of papers and other publications) will be 7s. 6d.

Further information may be obtained from the Hon. Organiser, Mr. G. Spiller, 63, South Hill Park, Hampstead, London; from the Rev. Ramsden Balmforth, Daisy Bank, Upper Camp-street, Cape Town; from the American co-Secretaries, Professor W. E. B. DuBois, Atlanta University; from Prof. F. Tönnies, Eutin, Holstein, Germany; and from Dr. Abendanon, Jan van Nassastraat 43, The Hague.

Among the subjects dealt with at the Congress will be "National Autonomy and Civic Responsibility," by Mr. John Robinson, M.P.; "The Problem of Race Equality," by Mr. G. Spiller; "Religion as a Consolidating and Separating Influence," by Prof. Rhys Davis; "The Present Position of Women," by Sister Nivedita (Miss Margaret Noble), Calcutta; "India," by the Hon. G. K. Gokhale, C.I.E., Poona; "The Government of Colonies and Dependencies," by Sir Sydney Olivier, K.C.M.G.; "The Press, Literature, Art and Science," by Dr. Ferdinand Tönnies; "The Fundamental Principle of International Ethics, and some Practical Applications of It," by Dr. Felix Adler; "Forced Labour," by Sir Charles Dilke; "Opening of Markets and Countries," by Mr. J. A. Hobson; "The Respect Due by the White Race to Other Races," by Baron d'Estournelles de Constant; and "International Language," by Dr. L. L. Zamenhof.

NEWS OF THE CHURCHES.

London District Unitarian Society.—We are requested to inform our readers that a united service of the London District Unitarian Society will be held at the Dutch Church, Austin Friars, on Sunday, Oct. 16, at 7 o'clock, when the Rev. J. M. Lloyd Thomas, of Nottingham, will preach. Many of the churches in and around London, including Hampstead, Kentish Town, Highgate, Kilburn, Islington, Essex Church, Peckham, Lewisham, Bermondsey, and others, will be closed in the evening, in order that the ministers and members of the congregations may have an opportunity of attending the united service.

Harvest Festivals.—We have received an account of the harvest thanksgiving services which were held at Adrian-street Church, Dover, on Sept. 11, when the Rev. C. A. Ginever preached morning and evening; and of the harvest festival at Ilford, on Sept. 18, where Mr. John Kinsman preached in the morning and the Rev. W. H. Drummond in the evening. At Cullompton, where the harvest festival was combined with the Sunday-school anniversary, and the preachers were the Rev. J. Worthington in the morning, and the Rev. F. Allen, of Newton Abbot, afternoon and evening; at Bolton (Halliwell-road Free Church), where Mr. S. Fairbrother conducted the morning service, and the Rev. C. Harvey Cook, of Warrington, afternoon and evening; and at Ilkeston, the preacher being the Rev. Kenneth Bond, of Leicester.

Belfast: York-street.—Mr. John Dare Davies, of the Home Missionary College, Manchester, was ordained as assistant and successor to the Rev. A. O. Ashworth in the ministry of York-street Non-subscribing Church, Belfast, on Thursday, Sept. 15. Mr. Davies was senior student of his college, and comes to Belfast with excellent testimonials. A good congregation assembled at the service which followed the usual order. The Rev. G. L. Phelps conducted the religious service introductory to the ordination, preaching from 2 Cor. iv. 1-2, and an exposition of Presbyterianism was given by the Rev. R. M. King. Mr. Davies made a statement of his principles and aims in taking up the work of the Christian ministry, declaring that his faith rested on the teaching of the New Testament in which he found one God the Father and one Lord Jesus Christ. His preaching would be based on the principles of the Divine Fatherhood and human brotherhood. He desired to enter into the experiences of all the members of the congregation and to be a friend to all. The ordination prayer was offered by the Rev. James Kennedy, after which the right hand of fellowship was given by all the ministers present. Principal Gordon gave the charge to the minister and congregation, speaking to both of the need of courage and strength. Strength of body, mind and soul, he reminded them, was an attainment gained by self-mastery and combination, for no man standing alone could be what he might be and should be in the fulness of his powers. If it was true that the minister made the people, it was also true that the people made the minister. If the poet was God's seeing man, and the prophet God's speaking man, the apostle was God's working man. Let them co-operate and use their opportunities. The service concluded with a hymn, and the Benediction pronounced by the Rev. A. O. Ashworth. At the close of the service the committee of York-street congregation entertained the ministers to luncheon. The toast of "The Newly Ordained Minister" was given by the Rev. D. J. Williams, and Mr. Davies, in reply, again spoke of his desire to be of real service in the Church of Christ. He was deeply conscious of the responsibilities

he had undertaken and of how much he owed to his predecessors in York-street Church. He would endeavour to be faithful to its traditions, and he counted upon the sympathy and help of the congregation. In the evening a social meeting was held when the members of the congregation gave a hearty welcome to the new minister. Addresses were delivered by the Revs. Alex. Gordon, A. O. Ashworth, H. J. Ressington, J. Worthington, G. L. Phelps, J. A. Kelly, R. M. King, J. D. Davies, and Mr. James Neill.

Blackpool.—The North Shore Unitarian Church reports that the congregation has been considerably augmented by visitors during the holiday season, and that the induction of the Rev. J. Horace Short has been fixed for Oct. 1.

Framlingham and Bedford: Suffolk Village Mission.—After eight years the Rev. Richard Newell resigns the pastorate of the above churches on the 30th inst. Mr. Herbert C. Hawkins, of London, who has been with the van in the Southern Counties, succeeds to the position of Suffolk Village Missionary.

Kentish Town: Free Christian Church.—On Sunday morning, Sept. 25, the preacher will be Professor Vaswani, who will give an address to the congregation at Ilford in the evening.

London: Acton.—The Rev. A. C. Holden, M.A., who left Manchester College, Oxford, at the end of last term, has been appointed minister to the Unitarian Church at Acton, in succession to the Rev. A. Hurn. A welcome meeting will be held at the church on Saturday, Oct. 8, at which Dr. Estlin Carpenter and several London ministers and laymen are expected to be present. Visitors from other churches will receive a hearty welcome. Full particulars will be announced shortly.

Southend-on-Sea.—On Sunday last, Sept. 18, the evening service was conducted by Miss Amy Withall, B.A., who spoke on the passing of time "day by day," the meaning and significance of life under the light of incessant movement, and the call of time to every soul to render the movement a progress and growth towards the highest and best. A large congregation was present, and all joined most heartily in the service.

The Scottish Van.—The Rev. E. T. Russell, writing from Scotland, records two fine meetings at Dykehead on Sept. 14 and 15. On Monday, Sept. 11, he experienced some trouble through the rowdiness of a section of the crowd, but for the next two meetings he was able to engage the Co-operative Hall, which holds 550, and which was packed on both occasions. On Friday, Sept. 16, he was at the Cross once more, and on Monday, Sept. 19, he again addressed a good meeting at the Co-operative Hall. On Saturday, Sept. 17, Mr. Russell was at Aberdeen attending the Conference of the S.U.S.S.U., but on Sunday he resumed his usual work at Falkirk where, in the evening, he addressed a large audience.

NOTES AND JOTTINGS.

OXFORD AND JOURNALISM.

At a reception which was given to about two hundred members of the Institute of Journalists in the Sheldonian Theatre, Oxford, a week ago, Dr. Heberden, Principal of Brasenose College, said he believed it was a fact that Oxford sent more of her sons into the great profession of journalism than any other English University. Mr. A. G. Gardiner, editor of the *Daily News*, in the course of a paper on "Journalism and the Universities," emphasised the need of men with well-equipped minds, but at the same time admitted that the Universities cannot undertake that technical training which can only be thoroughly acquired in a newspaper office. "But," he added,

"the more the Universities widen, modernise, and humanise their culture, the more will they benefit journalism, and through journalism the whole range of national life." He suggested that the English Universities should give more definite encouragement to men to take up journalism.

THE ABOLITION OF CAPITAL PUNISHMENT.

At the solemn opening of the Courts of Justice in Madrid, the Minister of Justice announced that the Government is preparing, among other important reforms, a measure for the abolition of the death penalty. The question whether it is expedient to abolish capital punishment has also been discussed again at the Congress of German Jurists, at Danzig, but at the conclusion of the debate the motion advocating that capital punishment be expunged from the Statute Book was rejected by fifty votes to twenty-four.

THE ARTISTS' CORNER IN ST. PAUL'S CATHEDRAL.

We are reminded by *The Times* that in the Artists' Corner, that part of the Crypt beneath the eastern extremity of the South Choir aisle, lie Sir Joshua Reynolds (1723-1792), founder and first President of the Royal Academy; James Barry, R.A. (1741-1806), the historical painter; John Opie, R.A. (1761-1807), the portrait and historical painter; Benjamin West, second President of the Royal Academy (1738-1820), one of the original Royal Academicians; Henry Fuseli, R.A. (1741-1825); George Dawe, R.A. (1781-1829); Sir Thomas Lawrence, third President of the Royal Academy (1769-1830); J. M. W. Turner (1775-1851); Sir Edwin Landseer, R.A. (1802-1873); George Cruikshank (1792-1878); Lord Leighton (1830-1896), seventh President of the Royal Academy; and Sir John Millais (1829-1896), eighth President of the Royal Academy.

In addition to the foregoing painters, the Crypt contains the remains of the sculptors John H. Foley, R.A. (1818-1874), and Sir J. Edgar Boehm, R.A. (1834-1890); and of the architects Robert Mylne, F.R.S. (1734-1811), and George Dance, R.A. (1741-1825).

AN ASSYRIAN SCHOLAR AND EXPLORER.

Mr. Hormuzd Rassam, the eminent Assyrian scholar and explorer, has recently died at Hove, in his 85th year. He was born at Mossul, Northern Mesopotamia, on the bank of the Tigris, opposite the site of ancient Nineveh. In 1845 he made the acquaintance of Mr. (afterwards Sir) A. H. Layard, and was invited to assist the latter in excavating the site of Nineveh. This was the beginning of an important and interesting friendship for Mr. Rassam, and after coming to England for a time to complete his education at Oxford, he again went out to Mossul with Mr. Layard under the instructions of the trustees of the British Museum. Mr. Rassam was fortunate in discovering in Nineveh the palace of Assur-Bani-Pal, the Sardanapalus of Herodotus, and many years later, while conducting the British National Archaeological researches in Assyria, Armenia, and Babylonia, he brought back many priceless relics illustrative of the history and art of these countries. He discovered, also, the sites of the cities of Sippara, of Sepharvaim, and Cuthah, in Southern Mesopotamia.

COMPLIMENTARY LUNCH TO DR. BOOKER WASHINGTON.

The luncheon to Dr. Washington, which is being organised by the Anti-Slavery and Aborigines Protection Society at the Whitehall Rooms, on October 6, will be a remarkable gathering. Lord and Lady Courtney, the Bishop of Exeter, Mr. John Burns, Sir Harry Johnston, Sir Conan Doyle, Mr. Percy Alden, M.P., Mr. H. G. Chancellor, M.P., Mr. and Mrs. W. A. Cadbury, Professor Estlin Carpen-

ter, Mr. and Mrs. Morel, and Mr. W. H. Mas-singham are among those who intend to be present. The chair will be taken by Sir T. Fowell Buxton, President of the Society, who entertained Dr. Washington at Waltham Abbey on his arrival in London. Tickets for the luncheon may be obtained from the Rev. John H. Harris, Organising Secretary, Denison House, Vauxhall Bridge-road, London, S.W.

MR. GEORGE HOWELL'S LIBRARY.

Books were the chief delight of Mr. Howell's life, and he once said that he could remember, as a lad of fifteen, "tramping over from Wington to Bristol, and coming back with six books under my arm. They were Mason on 'Self-Knowledge,' Wesley's 'Christian Perfection,' Pyke's 'Early Piety,' Baxter's 'Saint's Rest,' and two others." He did not confine his reading, however, to books of this type, and his library, which contains some 7,000 volumes, covers every field of literature. This library was, it will be remembered, purchased by public subscription and presented to the Bishopsgate Institute "as a monument of a sturdy, self-reliant life, and of an unusual power of self-education."

CLEOPATRA'S NEEDLE.

There have been rumours to the effect that Cleopatra's Needle is to be removed to the South Kensington Museum or the British Museum, as the London atmosphere is said to be destroying the sharpness of the hieroglyphics. It appears, however, that nothing worse than a thorough cleaning of the obelisk is proposed, although the opportunity will be taken to make a thorough examination of the four faces of the monument in order to discover if it is really suffering from our climate. It would be a misfortune if Cleopatra's Needle, after withstanding the seasons for three thousand years in Egypt, were to yield to the smoke and fog of London in thirty years.

THE WORK OF THE LABOUR EXCHANGES.

The Board of Trade Labour Gazette, published last week, contains particulars of the work of the Labour Exchanges during August. The total number of workpeoples' applications on the register at the end of August was 79,829, as compared with 72,670 at the end of July. The total number of applications received during August was 124,085, as compared with 118,588 during July. The vacancies filled during the month numbered 31,257, as against 33,813 in the previous month. The August figures, however, covered a period containing one working day less than in July, and the business of the Exchanges was affected by the holiday season. The July figures included 3,732 fruit pickers, and 804 temporary vacancies filled at Liverpool in connection with the Royal Agricultural Show. In August, 2,022 persons were employed, through the Exchange, as fruit pickers. Deducting this seasonal employment, the number of vacancies filled in July was 29,277, or 1,220 per day, and in August 29,235, or 1,271 per day.

THE HOME SECRETARY'S PRISON REFORMS.

The following resolution has been passed by the Committee of the Humanitarian League:—"That this Committee desires to express its satisfaction at the changes which the Home Secretary has introduced, or proposes to introduce, in the prison system—reforms which have been repeatedly advocated by humanitarians—and its hope that he will further strengthen his scheme by putting an end to all needless imprisonment for the non-payment of debts, as well as for the non-payment of fines, and by revising the system by which, under the present Prison Rules, a court of visiting justices, sitting in secret, can pass severe sentences of flogging on a prisoner who is undefended."

Educational, &c.

"SALARY-RAISING" EDUCATION

A practical answer to the problem which is uppermost in the minds of "The Inquirer" readers and British public generally.

Recent articles in the press dealing with the problem of unskilled labour and how it is obviated in Germany by compulsory technical training of the boy has had a fitting answer. This answer has consisted of reported experiences of men, not only of the labouring and mechanic class, but of that great army of middle-class workers who suffer no less through lack of training—experiences showing how easy it is for men to raise themselves to good and valued positions through the aid of that influential institution, the International Correspondence Schools.

Voluntary versus Compulsory.

Some day, perhaps, we may have compulsory secondary education in this country. Meantime, it is well to note the splendid work being done by the I.C.S., as the "schools" are familiarly termed, because their system of training at some obviates all difficulties of distance or fixed hours of attendance.

The authorities of the ordinary technical schools are themselves the first to admit the enormous advantages possessed by the I.C.S. home tuition. For instance, Professor Boyd-Dawkins, D.Sc., of Victoria University, Manchester, recently stated:—

There is no organisation I know of anywhere in the world that brings the worker face to face with the need of technical education in the same way as this Institution does—an organisation which brings to bear the personal influence. I feel that this new method of instruction is of the highest value. I, as a member of the older system of education, welcome you as fellow-workers, doing a great work."

Opportunities for all Men.

Let us emphasise the fact that the teaching so eminently advocated here is available to all men of all ranks, ages, localities, and means. All the embarrassments and restrictions of ordinary class teaching are swept away. A man or boy can qualify equally for higher positions in his present vocation or for some entirely different, more congenial calling. For the I.C.S. courses (with their free equipments), are so thoroughly practical, understandable, and concise, and the pupils so carefully corrected and guided by practical experts through the post, and then finally assisted to actual better positions, that a little ambition in addition to ability to read and write, is all that is necessary for success.

Some Actual Successes.

Among the 120 odd different I.C.S. courses—all distinguished by the same practicableness and economical availability—are Civil Service, Illustrating, Applied Arts, Architecture, Civil Engineering, Analytical Chemistry, Book-keeping and Business Training, Publicity Work, and Foreign Languages; in all of which men have achieved successes as remarkable for their value as for rapidity of their achievement.

I.C.S. tuition or technical training is untrammelled by any sectarian or political surroundings—it is an absolutely independent business concern neither following nor directing any Party or Sect.

£25,000 were spent at London Headquarters during the past twelve months in keeping I.C.S. Text-Books up to date, and over 4,000 I.C.S. students have voluntarily reported promotion or advanced wages in one year. All the resources of the I.C.S. Students' Aid Department are placed at the disposal of students, which means that at the present moment less than 1 in 400 students are unemployed; this distinctly emphasises a well-known Educationist's recent remark that "The Way to Better Things is the I.C.S. Way." Space does not here permit of reports of these successes, but any reader of THE INQUIRER interested, in his own behalf or that of his sons or friends or employees, can obtain actual

Reference to these Students

by merely writing and stating the subjects or vocation concerned. They will also receive specific details of the whole possibilities of success in that particular subject as well as a book reporting the world-wide success and influence of the I.C.S. Please mention THE INQUIRER, and address the International Correspondence Schools at their Headquarters, Dept. 352/B45, International Buildings, Kings way, London, W.C.

TUITION BY POST

For all Examinations,

— BY —

CLOUGH'S Correspondence College.

Established 1879.

THE OLDEST, LARGEST, AND MOST SUCCESSFUL CORRESPONDENCE COLLEGE.

Clough's System of Postal Tuition is
MOST ECONOMICAL.
MOST CONVENIENT.
MOST SUCCESSFUL.

85,000 Successes in 31 years
prove Clough's System the Best.

SPECIAL COURSES FOR:

All Professional Preliminary Examinations (Legal, Medical, Theological, &c.).

All Civil Service Examinations.

All Commercial Examinations.

Positions open to Women.

Courses in single subjects may be taken.

"The efficient System afforded by Clough's . . . gives the maximum result at a minimum cost."

"The Civilian," August 14, 1909.

Write for full particulars and advice to
Clough's Correspondence College,
Temple Chambers, London, E.C.

CIVIL SERVICE EXAMINATIONS SPECIAL EXPERT TUITION

BY

JOHN GIBSON, M.A.

(First Class, Camb., Educational Silver Medalist at Four International Exhibitions; Author of "Modern Education," &c.) and a

Large Staff of Experienced Tutors.

CORRESPONDENCE, CLASS AND PRIVATE TUITION.

Resident Pupils received at Upper Norwood.

RECENT SUCCESSSES.

India Civil Service.—August, 1908: E. C. Snow (First Trial).

India Police.—June, 1907: A. S. Holland, 18th; F. Trotter, 23rd; J. C. Curry, 25th; C. N. James, 26th; P. H. Butterfield, 40th; H. S. Henson (First Trial) June, 1908-9: EIGHT passed, including THIRD Place, ALL but one at FIRST TRIAL.

Consular Service.—June, 1907: N. King took FIRST Place at FIRST TRIAL. July, 1908: Mr. F. G. Rule was FIRST (First Trial). DIRECT from Chancery L. July, 1909: E. Hamblock, FIRST; G. A. Fisher SECOND; G. D. Maclean, THIRD; i.e., THREE of the FOUR Posts awarded.

Student Interpreterships (China Japan and Siam).—September, 1907: FIVE of the SEVEN Posts taken, including the FIRST THREE, all but one at First Trial; July, 1909: J. W. Davidson SECOND, and A. R. Owens, FOURTH (i.e., TWO of the FIVE Posts given), both at FIRST TRIAL and March, 1908 (Levant): L. H. Hurst, FIRST (FIRST TRIAL); C. de B. Maclean, FOURTH (First Trial).

Supreme Court of Judicature.—S. Geary (First Trial).

Intermediate Examinations.—FOURTEEN Recent Successes, including the FIRST. Nearly all at FIRST TRIAL.

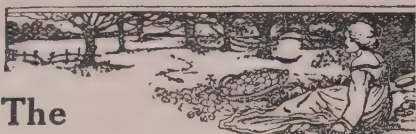
N.B.—FIVE times running in 1907-9, the FIRST Place has been taken in the CONSULAR SERVICES.

JOHN GIBSON, M.A.,

24, CHANCERY LANE, W.C.

27, Queensborough Terrace, Hyde Park, W. (West End Branch), and

14-22, Victoria Road, Upper Norwood, S.E. (Resident Branch).



The Way made Easy

We make it easy for you to carry out the ideal diet by supplying parcels of ready-shelled Nuts, sun-dried Fruits, sun-ripened Cereals, dainty Legumes, virgin Olive Oil, pure English Honey, &c., value 5s. and upwards, carriage paid to any address in the United Kingdom.

Our unique DANA Food Flaker will be found of immense assistance in preparing Nuts and other hard foods for the table so as to make them easy of mastication and digestion. The price is 7s. 6d., carriage paid.

Full particulars of all the above will be found in our interesting FREE Booklet, the contents of which include more than twenty easy Recipes for non-flesh dishes and valuable

Hints on the Everyday Uses of Nuts

We send it free, with one or two free samples of ready-to-eat Nut Food if you mention the *Inquirer*.

GEORGE SAVAGE & SONS,

Nut Experts,

53, Aldersgate Street, London, E.C.

The Ideal Cereal Foods

Cereal food of some kind is necessary for everyone—but *what kind?* Most people take the wrong kind—white bread, milk puddings, porridge, &c. These things *cause* constipation, dyspepsia, and what not?

The "P.R." Body-Building Biscuits

(of which there are some 35 varieties) are the ideal cereal foods because they represent the *entire food-value of unspoiled grains* (wheat, barley, oatmeal, &c.), *in an absolutely pure and thoroughly digestible form*. Their regular use in place of bread and sloppy foods banishes constipation and cures dyspepsia.

Full particulars post free, or Box of

35 Samples post-paid 1/3

THE WALLACE "P.R." FOODS CO.,

465, Battersea Park Road,
LONDON, S.W.

FACTS ABOUT RACE DETERIORATION.

RACE deterioration is not a thing we care to talk about as a rule. Even if it can be proved that people to-day are not as healthy and robust as their forefathers were supposed to be, there is something hurtful to the national pride in admitting that the average Englishman is not such a strong, fine fellow as we should like him to be, and that the Empire's best asset—the children—are not, speaking generally, as sound and vigorous as it behoves us to keep them if we are to go on surviving as the "fittest." We feel, too, that the causes for this physical degeneration are so many and so hard to overcome that it is difficult to know where to begin the work of reform, and so it becomes easier to avoid the subject altogether than to attempt to grapple with the tremendous problems in which it involves us.

There is, however, one aspect of the question upon which we can easily fix our attention, for it is daily brought home to all of us, though we attach far too little importance to it. This is the relation of food to mental and bodily fitness. "Men are what their food makes them," to a very large extent, and when we think of the innumerable ills of the flesh to which most of us are prone, of the amount of time which many people are obliged to give up to "being ill," and of the way in which we are perpetually confronted with advertisements of patent medicines in the columns of our newspapers, and in the meadows that border our railway-lines, it cannot but occur to us that if we brought some scientific thinking to bear on the question of the daily meals, many of the aches and pains, at least, which often make life a weariness might be obviated. But the matter is more serious than this, as Mr. Edmond Hunt points out in an admirable little penny pamphlet, which can be obtained at the Priory Press, Hampstead, entitled "The Necessity for Food Reform." He there refers to the significant fact that "side by side with the increase in the amount of meat consumed per head of the population rises the percentage of deaths from that scourge of modern times—cancer." Thousands of youths, he also reminds us, are annually rejected as unfit from various causes to serve in the Army and Navy. Decayed teeth alone, the cause of many serious constitutional disorders, are responsible for the rejection of numbers of candidates, in the Civil Service as well as the Army and Navy, while it is stated that 75 per cent. of the children in our elementary schools suffer from the same defect. This is largely due to "artificial feeding," the elaborate cooking of food now so much in vogue, and a diet consisting largely of meat and white bread. "Now we may presume," Mr. Hunt goes on, "other things being equal, that the nation whose diet is adequate and well chosen will show the community to be endowed with a high state of health and physical fitness. On the other hand, the adoption of an unsuitable diet will be indicated by a general lowering of the public health and physique, together with a widespread dissemination of disease. Judged by these standards the dietary which, of late, the English people

Appendicitis

Dr. Lauder Brunton, before the Public Health Conference recently, said "That the increase in appendicitis apparently coincides with the alteration in the method of grinding corn."

This was doubtless the immediate cause of Dagonet (the famous author of Dagonet Ballads) writing recently in "Mustard and Cress"—

SAFE GROUND.

Stone-milled Home-grown Wheat
Wholesome, sound, and right is;
Foreign, steel-milled if you eat,
Ware Appendicitis.

Dark's the flour for bone and brains,
Worthless stuff the white is;
All the steel-milled sort contains
Is Appendicitis.

"ARTOX" Stone Ground Wholemeal

prevents appendicitis and other diseases springing from constipation by keeping the system regulated and nourished. It is made from the wheat, the whole wheat, and nothing but the wheat. It not only makes the finest possible wholemeal bread, but also the most delicious and nutritious puddings, pies, cakes, tarts, biscuits, scones, pancakes, &c., &c. Try it for a week and you will give up white flour.

Strongly recommended by *The Lancet*, and Mrs. C. Leigh Hunt Wallace, and used in the Wallace Bakery. Sold only in 3 lb., 7 lb. and 14 lb. sealed linen bags; or 28 lb. will be sent direct carriage paid for 5s.

"ARTOX" is not sold loose.

Send to-day for our handsome booklet full of recipes. Post free—

APPLEYARDS Ltd. (Dept. 4),
MILLERS, ROTHERHAM.

It Pays To Study Your Health

Begin by Using

GRANOSE

The Family Breakfast Food.

It is Most Nourishing,
Purifies the Blood, and
Will Cure Indigestion.

BROMOSE

Is especially useful to those suffering from anaemia, consumption, and wasting diseases of any kind. It is a wonderful body builder. Bromose, in powder form, known as Malted Nuts, is a splendid food for children. Used as a liquid it is far superior to any meat extract.

FREE SAMPLE and further particulars of these two valuable foods on application to the

INTERNATIONAL HEALTH ASSN. LTD.

Stanborough Park, Watford, Herts.

have adopted is shown to be seriously at fault."

We should like to quote at length from this useful little pamphlet, to give a list of the illustrious men, from Plato downwards, who have for various reasons adopted a fleshless diet—to deal with the fascinating question of economics into which we are inevitably led when we consider this subject, and the powers of endurance exhibited by vegetarian athletes; but it would profit the reader much more to get it for himself. He will find that the question of food reform is dealt with in a scientific and temperate manner, and that Mr. Hunt has some wise things to say about the nutritive value of fruits, pulses, cereals, &c., and upon the attention which should be paid to the human body, that "delicate piece of mechanism," if we are to attain the highest state of efficiency. "The upward trend is towards fruitarianism," he says on one page, a conclusion which would be heartily endorsed by Mr. Sampson Morgan, whose article in a recent number of the *Fortnightly Review* on "Fruit for Food and Food for Fruit," should be read alike by fruit-eaters and fruit-producers.

It is scarcely believable that the Golden Age can be brought about by a simple diet alone, and probably even a world of food-reformers would not be free from discords and human imperfections! It is, however, very important in an age like our own, when the wear and tear of the nervous system is constantly being increased and life is becoming more complex every day, that the body should be built up with pure, nutritious foods, and that the vital elements of uncooked foods should enter and enrich the blood as much as possible.

Millions of people in various parts of the world thrive on a vegetarian diet, especially in the East, where the relations between the body and the spirit are more clearly understood than in the West. We may indeed cite the splendidly-proportioned Sikhs, the Indian wrestlers, the healthy and hardy Turks, the Roman soldiers of old, and the vigorous Japanese, as examples of people capable of enduring great privations and performing the most fatiguing tasks, whose marvellous physique is, or has been, the wonder of the world. The latter, it is true, are beginning to adopt a meat diet under the impression that it will increase their average stature, but it remains to be seen whether this will not prove to be another instance of the folly of indiscriminately adopting Western habits. The Hon. Rollo Russell, in his book entitled "Strength and Diet," says that "of seventy-two classes of persons who have shown exceptional strength, endurance, and health, sixty-one were practically vegetarians... So that we may, I think, conclude that the very large majority of the world's best examples of physical development have been practically vegetarian." This ought to be enough to show us that, whether we consider the question of food reform a vital one or not, at least it would not harm any of us, especially if we are compelled to lead sedentary lives, and are subjected to much nervous strain, to simplify our meals as much as possible, and allow fresh fruit and vegetables to form the greater part of our diet.

ALL THOSE INTERESTED IN
REFORM FOOD DIET AND COOKERY
AND WHO BELIEVE THAT SIMPLE FOODS
WILL CURE SHOULD READ

"The Health From Food Library,"

Edited by JAS. HY. COOK.
Price One Penny each. Post free 1jd.

No. 1. FRUIT PRESERVING, or Fresh Fruits and how best to preserve them. New and enlarged edition, 1909, including extra chapters on the latest Reformed and Scientific Methods of Fruit Preserving, &c.

No. 2. AIDS TO A SIMPLER DIET. New and enlarged edition, 1910. 40th Thousand. Chapters on how to begin—A Balanced Diet—How to insure against Mistakes—The Food Value of Fats—What to Eat and How to Eat it—The Gravy Difficulty—Nutrition and Economy—Over-feeding, the great danger—A Simple Food Menu—Digestion Table, &c.

No. 3. WHOLEMEAL FLOUR. All about it and how to use it. With 60 new and Proved Recipes.

No. 4. BANANAS AND ALL ABOUT THEM. With 80 Recipes for preparing and Cooking Fresh and Dried Bananas and Banana Flour.

No. 5. UNCOOKED NATURAL FOODS. Contains Menus with good combinations, and 75 Novel Recipes.

No. 6. SCIENTIFIC COOKERY AND AIDS TO ITS ADOPTION. Contains Chapters on Scientific Cookery—Labour-saving Methods—Objects of Cooking—Attractiveness, Digestibility, Flavours, &c.—Different Effects of Heat on Proteids and Carbohydrates—Boiling Detrimental to all Foods—The Scientific Method of Cooking an Egg—Cooking by Steam—Fireless Cooking—Dry Steam Cooking—Slow Cooking—Frying, &c.

No. 7. UNDERESSED RICE. The Staple Food of Oriental Nations. All about it and how to use it, with 100 Recipes for cooking and preparing Plain, Sweet and Savoury Dishes, Bread, Cakes, &c.

No. 8. REFORMED DIABETIC FOODS AND COOKERY. With 101 Recipes on how to prepare Diabetic Bread, Biscuits, Gems, Soups, Savouries, Sweets, Salads, &c.

No. 9. THE ROLE OF THE FOOD SALTS IN THE DIETARY OF MAN. By Dr. GEORGE BLACK. Chapters on—How our Bodies are Formed—Man's Proper Diet—The Value of the Food Salts in the Preservation of Health, &c.

No. 10. THE OLIVE. Its Medicinal and Curative Virtues. By GEORGE BLACK, M.B. Edin.

The Ten post free for 10d.; From—
"PITMAN" Health Food Co., 231, Aston
Brook Street, Birmingham.

ASK YOUR GROCER FOR

TABLOS
THE PUREST, SALTEST, AND
MOST PERFECTLY CONDITIONED TABLE SALT

AND FIRMLY REFUSE ANY SUBSTITUTE.

IN ARTISTIC TINS CONTAINING
ABOUT 1½-LBS. NETT. PRICE 5D.

Send Postcard for Sample to:—

TABLOS LTD.
17, Temple Chambers, London, E.C.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

Miscellaneous.

HAVE your Autumn and Winter Blouses made from "Spunzella"—unshrinkable wool. Over 100 handsome designs. Cream and dark grounds. Lasting wear. Patterns free. Write to-day.—HUTTON'S, 5, Larne, Ireland.

GENUINE IRISH LINEN Breakfast Cloths. Cream damask, dainty ornamental Shamrock design. Borders to match. 42 inches square, only 1s. each. Postage 3d. extra. Patterns free.—Write, HUTTON'S, 5, Larne, Ireland.

APPLES.—Excellent Cooking Apples, 42 lbs. 7/-; 21 lbs. 4/-; carriage paid in England and Wales.—FRANK ROSCOE, Steeple Morden, Royston.

Typewriting, &c.

TYPEWRITING.—Sermons, Articles, and MS. of every description accurately and intelligently typed. 1s. per 1,000 words. Also duplicating undertaken. Terms moderate.—E. P., 14, Buckley-road, Kilburn, N.W.

SERMONS, Articles, and every description of literary matter neatly and accurately typed. Terms from 1s. per 1,000 words.—I. 48, 3, Essex-street, Strand, W.C.

Books for Sale and Wanted.

OLD BOOKS on Topography wanted, specially Norwich and East Anglian counties. Also old Books of Travel and Discoveries.—I. 51, 3, Essex-street, Strand, W.C.

DECORATE YOUR HOME



The "Ideal" Embroidery Machine will enable you to do most handsome Embroideries with ease. Covers, Cushions, Slippers, etc., can be richly embroidered.

We have secured 20,000 "Ideal" Embroidery Machines, and are offering them to readers of THE INQUIRER for 3/6 only. Order at once to secure prompt delivery. Money returned if sold out.

The Embroidery Work Box, containing Ideal Apparatus, Frame, Patterns, Wool, Scissors, etc., for 6/6.

THE BELL PATENT SUPPLY CO., LTD.
147, Holborn Bars, London, E.C.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL. Miss ORME.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

Schools.

PENMAENMAWR.—HIGH-CLASS BOARDING SCHOOL FOR GIRLS.

Principal: MISS HOWARD.

Recommended by the Rev. R. J. Campbell, M.A., who takes a personal interest in it.

Thorough English education on modern lines. Preparation for Oxford Locals and London University Examinations. Delightful climate, combining sea and mountain air. Games, Cycling, Sea Bathing.

Visitors received during vacations. Terms moderate.

LETCHWORTH SCHOOL, HERTS.

—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon). Head of Junior School: Mrs. N. STEPHENSON.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

In the country, four miles from Crewe. Preparatory Department recently added. Boys admitted on the Foundation at half fees.

For particulars apply to the HEAD MASTER, or to the Clerk to the Governors, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL,

AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

LANDUDNO.—TAN-Y-BRYN.

Preparatory School for Boys, established 1893; on hillside overlooking centre of the Bay. Sound education under best conditions of health. Inspection cordially invited.

L. H. EDMINSON, M.A. (Oxon).
C. J. MONTGOMERY, M.A. (Oxon).

WAVERLEY SCHOOL, SHERWOOD

RISE, NOTTINGHAM. Head Master: Mr. H. T. FACON, B.A. Boarders. Home influence. Private field opposite school. Telephone. New Term, Monday, September 19.

SUNNYBRAE SCHOOL (established

10 years), for Girls and little Boys.—Education thorough. Modern house and sanitation, very healthy locality. Moderate inclusive terms.

Principal, Miss CHAPLIN, Balcombe, Sussex.

HARRINGAY DAY AND BOARDING

SCHOOL for BOYS, Hornsey, London, N. (Established 25 years.)

Preparation for all exams. Home comforts. Terms, 10 to 12 guineas, all inclusive.

Headmaster: Rev. D. DAVIS (Manchester College and Oxford University).

SCHOOLS in ENGLAND or ABROAD for Boys and Girls.

Messrs. J. and J. PATON, having an intimate knowledge of the best Schools and Tutors in this country and on the Continent, will be pleased to aid parents in their selection by sending (free of charge) prospectuses and full particulars of reliable and highly recommended establishments. When writing, please state the age of pupil, the district preferred, and give some idea of the fees to be paid.—J. and J. PATON, Educational Agents, 143, Cannon Street, London, E.C. Telephone, 5053 Central.

Board and Residence.

BOURNEMOUTH.—Elvaston, West

Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliff Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply Mrs. POCOCK.

BOURNEMOUTH.—The Midland

Boarding House, Lansdowne-road, is most central. Lofty rooms; good catering. An ideal home. 25s. weekly.—STAMP, Proprietress.

GRANGE-OVER-SANDS, LANCs.—

Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

LANGLEY HOUSE, DAWLISH,

A HOLIDAY AND HEALTH RESORT for Ladies. Advantages for girls visiting alone. Through trains from Midlands and the North.—Prospectus from Miss JONES.

ST. LEONARDS-ON-SEA.—“Cran-

stock,” 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LOW GREEN HOUSE, THORALBY,

LAYSARTH, S.O., YORKS.—Paying Guests received. Fine moors, waterfalls, and interesting ruins.—Particulars from Miss SMITH.

Situations

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

MIDDLE-AGED LADY, Companion,

Nurse or Housekeeper. Seven years' reference.—Miss TAYLOR, 31, Byron-road, Small Heath, Birmingham.

LADY REQUIRED as COMPANION

to elderly lady. Age about 40.—Write with full particulars to Miss E. M. GREG, Lode Hill, Handforth, Manchester.

GENTLEWOMAN (32) requires post

as Housekeeper or Help. Thoroughly domesticated, capable manager, experienced, good cook.—Address, Miss HOWELL, 73, Guildhall-street, Folkestone.

HOUSEMAID, thorough, middle-

aged, active. Good references.—C. M., 5, Stamford-place, Heath-street, Hampstead, N.W.

WANTED, by an elderly lady, a well-

educated, capable lady as LADY-COMPANION.—Apply, Mrs. JOLLY, Upper Terrace Lodge, Hampstead, N.W.

THE BUSINESS

THE WORKERS' BOOKSHOP,

For the Sale of

PUBLICATIONS Educational, Technical, Philanthropic, Social,

A List of which may be obtained free,

IS NOW TRANSFERRED.

5, Princes Street, Cavendish Square

(the new premises of the Central Bureau for the Employment of Women).

“NEW THEOLOGY” BOOKS.

Cr. 8vo, 140 pp., 2s. net; by post, 2s. 3d.

THE JEWISH RELIGION IN THE TIME OF JESUS.

By Dr. G. HOLLMANN, of Halle.

Cr. 8vo, 164 pp., 2s. net; by post, 2s. 3d.

THE SOURCES OF OUR KNOWLEDGE OF THE LIFE OF JESUS.

By Prof. PAUL WERNLE, D.Theol.

Cr. 8vo, 184 pp., 2s. net; by post, 2s. 3d.

PAUL:

A Study of His Life and Thought.

By Prof. Dr. W. WREDE.

Preface by Dr. J. ESTLIN CARPENTER.

Cr. 8vo, 144 pp., 2s. net; by post, 2s. 3d.

THE APOSTOLIC AGE.

By E. VON DOBSCHUTZ, of Strassburg.

Cr. 8vo, 76 pp., 1s. 6d. net; by post, 1s. 8d.

WHOSE SON IS CHRIST?

Two Lectures on Progress in Religion.

By Prof. FREDERICH DELITZSCH.

BOOK ROOM, Essex Hall, Essex-street Strand, W.C.
Postage saved by ordering through Bookseller.

BAD WRITING

Changed, here or by Post. Also Shorthand, Book-keeping, in 26 easy lessons. Write for new Prospectus.

SMITH & SMART (^{Estab.} 1840), Private Tutors, 59, Bishopsgate Street Within, E.C.

OLD FALSE TEETH.

We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.

WOOLFALL & CO., SOUTHPORT.

READ JOHN PAGE HOPPS' MONTHLY,

THE COMING DAY.

PRICE THREEPENCE.

Contents for SEPTEMBER.

The Ideal Church of the Future.
The Sin against the Holy Ghost.
The Call of God to the Excited.
Evolution and a Future Life.
Is Theology Blasphemy?
What is “Sedition” in India.
Notes by the Way.
Almonds and Raisins.

LONDON: A. C. FIFIELD, 13, Clifford's-inn, Fleet-street.

May be had from all Newsagents, or direct from the Editor
The Roserie, Shepperton-on-Thames.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate—Saturday, September 24, 1910.

* * * Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3561.
New Series, No. 665.]

LONDON, SATURDAY, SEPTEMBER 24, 1910.

[ONE PENNY.

By **S. H. MELLONE, M.A., D.Sc.**,
Formerly Examiner in Philosophy in the Universities
of St. Andrews, London, and Edinburgh.

**The Immortal Hope: Present
Aspects of the Problem of Im-
mortality.**

(Published September 21.)

Price **2s. 6d.**

WILLIAM BLACKWOOD & SONS.

By the same Author.

Studies in Philosophical Criticism.

Price **10s. 6d. net.**

Leaders of Religious Thought:
Newman, Martineau, Comte, Spencer,
Browning.

Price **6s. net**

An Introductory Text-book of Logic.

Fourth Edition. Price **5s.**

WILLIAM BLACKWOOD & SONS.

**Converging Lines of Religious
Thought.**

Price **2s. net.**

THE BRITISH AND FOREIGN UNITARIAN ASSO-
CIATION, Essex Hall, Essex Street, London, W.C.

**Laws of Life: A Simple Introduction to
the Elements of Ethics.**

Price **1s. net.**

THE SUNDAY SCHOOL ASSOCIATION, Essex Hall.

By the same Author and MARGARET DRUMMOND,
M.A., Lecturer in Psychology in the Teachers' Training
College of the Edinburgh Provincial Committee.

Elements of Psychology.

Price **5s.**

WILLIAM BLACKWOOD & SONS.

Aberdeen Unitarian Church.

THE Committee make Appeal for help
in their effort to clear off the debt on the
Building. It amounts to £1,404, and the in-
terest is an oppressive burden from which
they desire to be relieved. The Appeal is
made in view of the completion of Mr.
WEBSTER's twenty-one years of Ministry here,
and the seventieth year of his age.

The McQuaker Trustees have promised a
grant of £50, on condition that £450 be raised
before December 31, 1910.

The Committee earnestly appeal for dona-
tions to enable them to secure the Grant.
The sum of £134 is still needed for this.

Donations may be sent to Rev. A. WEBSTER,
Avalon, Bieldside, or to the Treasurer, Mr. T.
M. SPIBY, 92, Bonaccord-street, Aberdeen.

	£	s.	d.
Congregational Donations promised	158	9	10
Donations already acknowledged	180	1	0
Rev. R. B. Drummond, B.A., Edin- burgh	5	0	0
Principal Carpenter, M.A., D.D., Oxford	5	0	0
James Murray, M.P.	2	2	0
J. D. Donald, Newcastle	1	1	0
C. Carter, Newcastle	1	1	0

MISS LOUISA DREWRY gives
Lectures, Readings, and Lessons in
English Language and Literature, and kindred
subjects; reads with private pupils; examines;
and helps students by letter, and in her Read-
ing Society. For information about her Meet-
ings for the study of Literature apply by letter.
Miss DREWRY's Lectures, Readings, and
Lessons will begin again early in October.—
143, King Henry's-road, London, N.W.

PROVINCIAL ASSEMBLY

of Non-Subscribing Ministers and Congre-
gations of London and the South-Eastern
Counties.

THE TWENTY-SECOND

ANNUAL MEETING

WILL BE HELD AT

THE FREE CHRISTIAN CHURCH,
New Road, Brighton,

On **TUESDAY, October 4, 1910:**

Religious Service, 11.45 a.m. Preacher:
Rev. T. E. M. EDWARDS, former Minister of
the Assembly.

The Service will be conducted by the Rev.
A. A. CHARLESWORTH, of Highgate.

Collection in aid of the funds of the Assembly.

Luncheon in the Royal Pavilion, 1.15 p.m.

Business Meeting in the Church, 3 p.m.,
Mr. JAMES S. BEALE, President, in the Chair.

Tea in the Royal Pavilion, 5.30 p.m.

Public Meeting in the Royal Pavilion, 7.30
p.m. Chairman, the Rev. PRIESTLEY PRIME.
Speakers: Mr. Lawson Dodd, the Rev. John
Page Hopps, the Rev. W. G. Tarrant, the Rev.
H. Gow.

Tickets for the Luncheon, 2/6, Tea, 6d.
(Ministers and Delegates free) may be obtained
of the Church Secretaries, and of Mr. HALE, at
Essex Hall, Essex-street, Strand, W.C.; or the
Rev. P. PRIME, Hill Crest, Surrenden-road,
Brighton; or the Hon. Sec. pro tem., Rev. F.
H. JONES, 14, Gordon-square, London, W.C.

Cheap return tickets, 5/4 each, by trains
leaving London Bridge 9.3 a.m., and Victoria
10.5 a.m., and leaving Brighton for Victoria at
9.45 p.m.

CENTENARY OF MRS. GASKELL.

At **8.30 on Thursday, Sept. 29,**

(The Centenary of her birth),

An **Illustrated Lecture** will be given in the
Essex Church Schoolroom,

By the Rev. FRANK K. FREESTON, on
"THE AUTHORESS OF CRANFORD."

All lovers of Mrs. Gaskell are invited to attend.

LONDON DISTRICT UNITARIAN SOCIETY.

Will all friends in town and country note that

THE UNITED SERVICE

will be held in the

DUTCH CHURCH, AUSTIN FRIARS, E.C.

on

SUNDAY, OCTOBER 16, at 7 o'clock.

Preacher: Rev. J. M. LLOYD THOMAS.

UNITARIAN FREE CHURCH,
Dickson Road, North Shore, Blackpool.

INDUCTION of the Rev. J. HORACE SHORT,
on Saturday, October 1, at 3 p.m. Rev.
Principal Alex. Gordon, M.A., Rev. A. H.
Dolphin, and Rev. H. Fisher Shorb will take
part in the Service.

Tea at 5 p.m., 6d. each. Welcome Meeting,
6.30 p.m. (Chairman, John Chew, Esq.).

The STEWART ACADEMY,

104, HIGH HOLBORN, LONDON,
W.C.

SHORTHAND (Pitman's)

120 WORDS A MINUTE IN SIX WEEKS

guaranteed under Hubert Stewart's
Simplified Method of Teaching.

Clergymen, Authors, and all Professional
men find their work lightened and an immense
amount of valuable time saved by a knowledge
of Shorthand.

Secretaries to Churches, Institutions, &c.,
by adding a knowledge of Shorthand to their
other acquirements, greatly increase the value of
their services and widen their sphere of usefulness.

POSTAL LESSONS FOR COUNTRY STUDENTS.

HUBERT STEWART'S System of Teaching
Pitman's Shorthand is eminently adapted to
POSTAL INSTRUCTION. With Two Lessons a
Week, and application of about an hour daily,
pupils of ordinary capacity invariably attain to
the speed of 80 words a minute in three months.

POSTAL LESSONS.

One Lesson per Week (thorough mastery in three
months) £1 1 0 the quarter.
Two Lessons per Week (thorough mastery in six
weeks) £2 2 0 the quarter.

SECRETARIAL TRAINING.

Mr. STEWART makes a specialty of preparing
pupils for all kinds of Secretarial posts. The
course, in addition to Shorthand and Typing,
includes Correspondence, Article Writing, English
Literature, Book-keeping, Modern Time Saving
Methods, and all General Office Routine. Each
course arranged to suit the future requirements
of the pupil.

The PRINCIPAL will be pleased to answer all
inquiries and supply further particulars to
anyone calling upon him at 104, High Holborn,
or by post.

"SHORTHAND (Pitman's) FOR RAPID LEARNING,"

By HUBERT STEWART,

Being the Complete Principles of

Pitman's Shorthand SIMPLIFIED.

With Exercises and Key. The method whereby
pupils have attained to the High Speed of
200 words a minute, and

120 WORDS A MINUTE IN SIX WEEKS.

Learners, Writers, and Teachers of Shorthand
should all secure a Copy of this NEW and
UNIQUE WORK, which dispenses entirely with
all other Text-Books.

Obtainable at Price **3s. net.**

The Stewart Shorthand & Business Academy,
104, High Holborn, LONDON, W.C.

STEWART'S SHORT STORY SERIES (in Pitman's
Shorthand). Each number contains a Complete
Original Story. **3d. each.**

"UNGODLY MAN,"

By HUBERT STEWART.

A Novel of Life on the West Australian Goldfields,
vividly portraying the Fearful Hardships and
Exciting Perils endured by the Pioneers of the
Golden West.

Price **4s. 6d.**

Obtainable at
THE STEWART SHORTHAND & BUSINESS ACADEMY,
104 High Holborn, LONDON, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Chapel is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, September 25.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Berrondsey, Fort-road, 7, Mr. A. STEPHEN NOEL.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; 7, Rev. H. WOODS PERIS.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Rev. J. ARTHUR PEARSON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. P. GODDING.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Hord, High-road, Harvest Services, 11, Mr. JOHN CARROLL; 7, Prof. J. L. VASWANI, M.A., of Karachi.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. DR. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11, Prof. VASWANI, M.A.; 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11, Rev. E. W. LUMMIS, M.A.; 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 only, Dr. F. W. S. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. LAWRENCE CLARE; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. E. W. LUMMIS, M.A.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. W. G. TARRANT, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Angelsea-road, 11 and 6.30, Rev. L. JENKINS JONES.
 ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 AMBLESIDE, The Old Chapel (near The Knoll), Rydal-road, 11, Rev. P. M. HIGGINSON, M.A.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. J. W. AUSTIN, M.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SHORT.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. ALFRED HOOD.
 BRADFORD, Chapel Lane Chapel, 10.30, Rev. H. MCLACHLAN, M.A., B.D.; 6.30, Rev. A. S. LE MARE, B.A.

BRIGHTON, Free Christian Church, New-road, 11, Rev. PRIESTLEY PRIME; 7, Mr. ROWLAND HILL.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CHATHAM, Unitarian Christian Church, Hammond-hill 11 and 6.30, Rev. J. M. WHITEMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. CLEMENT E. PIKE.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11 and 6.30, Rev. A. R. ANDREAE.
 GORTON, Brookfield Church, 10.45 and 6.30.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEO. WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. W. H. DRUMMOND.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.15, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHAS. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Harvest Festival, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. DR. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 SOUTHAMPTON, Church of the Saviour, London-road. Service 11 and 6.30.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service (only), 11, Rev. GEORGE STALLWORTHY.
 WAREHAM, South Street, 6.30, Mr. FRANK COLEMAN.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTE.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, Eagles Hall, Government-street, 7.30, Rev. H. G. KELLINGTON, M.A.

"THE UNITARIAN MONTHLY."

Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

BIRTHS.

LEE.—On September 17, at 21, Clarendon-road, Edgbaston, Birmingham, to Mr. and Mrs. T. Oliver Lee, a daughter.

WORSLEY.—On September 17, at 44, Westfield-road, Edgbaston, to Mr. and Mrs. Philip J. Worsley, jun., a son.

A LADY is anxious to get a few donations, however small, for poor working ladies known to her. Particulars given.—X., INQUIRER Office, 3, Essex-street, Strand, W.C.

"THE SPADE AND THE SICKLE."

Monthly Sermons by the
Rev. EDGAR I. FRIPP, B.A.

No. 36.—"But he was a Leper."
No. 37.—"Edith Gittens."

ONE PENNY.

St. John's Road, Leicester.

A Scientific Basis of Belief
in

A FUTURE LIFE

By JOHN PAGE HOPPS.

SIX LECTURES. SIXPENCE.

FIFTH EDITION.

London: A. C. FIFIELD,

Or post free to any place,

From the Author, Shepperton-on-Thames.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK 615

THE RELATIONS BETWEEN LIBERAL CHRISTIANS AND JEWS 616

LIFE, RELIGION AND AFFAIRS :—

 The Centenary of Mrs. Gaskell 618

 Theistic Life and Thought in India.—I. 619

 A Roman Christian's Ideal 620

 The Allotments 621

QUESTIONS AT ISSUE :—

 Religion in Elementary Schools 622

CORRESPONDENCE :—

 National Conference Guilds' Union 623

BOOKS AND REVIEWS :—

 The Nature of Spiritual Communion 623

 The Love-Letters of Auguste Comte 623

 The Life of Louisa Alcott 624

 Literary Notes 624

 Publications Received 625

FOR THE CHILDREN :—

 A Birthday 625

MEETINGS AND SOCIETIES :—

 Aberdeen Unitarian Church 625

 Mr. George Howell 626

 Labour Leaders and the Temperance Movement 627

 The Sin Against the Holy Ghost 627

 Universal Races Congress 627

NEWS OF THE CHURCHES 628

NOTES AND JOTTINGS 628

* * All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.

NOTES OF THE WEEK.

THE centenary of the birth of Mrs. Gaskell—she was born on September 29, 1810—has produced already a considerable harvest of literary recollections and appreciations. There has been a welcome revival of interest in her books, and Knutsford and other places have been ransacked by the archæologist, eager to identify every scene which may have given some suggestion to her creative mind. But the great novelist is not a photographer even of her own impressions. The scenes among which Mrs. Gaskell lived and the people she knew were simply the vehicles which she used to convey her own vision of life. Time has already winnowed her work, leaving what she did perfectly to reflect the humour and pathos of quiet friendships, and the sweetness and strength of English domestic life.

WE learn that *The Indian Mirror* of Calcutta has been celebrating its jubilee. It was, we believe, the first Indo-English newspaper in India, and was established in connection with the Hindu theistic movement, in which Keshub Chunder Sen was the most prominent figure. In 1878 it appeared as a daily, and has come to be looked upon as representing the party of moderation in political and social reform. It is an interesting and unusual circumstance that with the exception of the first few months *The Indian Mirror* has been conducted for the fifty years of its existence by its present proprietor.

WE print to-day the last of our special series of articles connected with the

International Congress of Free Christianity at Berlin. Many of the important lectures and addresses will appear in the official report, which is in active preparation; but the paper by Mr. Claud Montefiore, which he has kindly abbreviated in order to bring it within the compass of our columns, makes an appeal of its own, and is entitled to separate consideration. In the spirit of wide toleration and fervent charity which animates it, it is very characteristic of the temper and aims of the Congress, while it derives an additional interest and importance as a reflection of the Jewish liberal movement in our own country, with which Mr. Montefiore is identified.

AN account of this liberal movement was published in *The Daily News* on Tuesday under the title a "New Sect in Jewry." It is written in a cautious and rather unsympathetic spirit in view of the opening, which is to take place shortly, of a reformed synagogue in Hill-street, Marylebone, where it is proposed to hold services on Sunday, to make a large use of the English language, and to reduce the importance of ancient ceremonial which has lost its significance for the modern mind. The writer of the article appears to think that there is little need of a movement of this kind in England because orthodox Judaism is compatible with the highest professional and social success. It is a ridiculous travesty of the purpose of Mr. Montefiore and those who are associated with him to suggest that they wish to provide an easier kind of religion. Their aim, if we understand them aright, is to emphasize the interior and spiritual quality of all true religion, and to blend their ancestral loyalties with the charity of a widening sympathy and the reasonableness of an open mind.

THE Trade Union Congress has revived interest in the interminable controversy

over religion in the schools by pronouncing strongly in favour of the secular solution. The demand for "a national system of education under full popular control, free and secular, from the primary school to the university," was thorough-going and consistent. The debate revealed a certain amount of anti-clerical bitterness, and a disposition to treat religion as identical with dogma. One delegate went so far as to urge that children should have no religious teaching at all, so that later on they could "choose a religion as they choose a wife."

AN international conference on the subject of unemployment has been in session in Paris during the past week. Eighteen countries have been represented officially, and there has been a large attendance of delegates from the United Kingdom, including Lord George Hamilton, Canon Barnett, Mr. Percy Alden, M.P., Mr. Hobson, Dr. Loch, and Mr. Sidney Webb. Mr. Leon Bourgeois, the chairman of the Organising Committee, spoke of unemployment as "perhaps the worst of all social evils." He urged that it was an evil which affected all civilised nations, and that if a remedy was to be found there must be an investigation of industrial conditions in a scientific spirit, without prejudice of class or nationality, and with a single aim, to arrive at the truth. Employers and employed were equally interested, as well as society generally, in putting an end to the misery, which was in an equal degree a danger and a disgrace.

ON Wednesday the Conference devoted its attention to Labour Exchanges. The interest centred specially upon the marked success of the recent English experiment. Most of the large European countries led the way, Germany for instance having begun work in this direction nearly twenty years ago, but

Mr. W. H. Beveridge was able to show that our own system, based upon national instead of municipal control, and adequately financed, could show already possibilities of greater efficiency. He pleaded that unemployment must be dealt with as a national question, and could not be left with safety in the hands of small and often backward local bodies.

* * *

THE Conference decided to form an International Association for the purpose of co-ordinating all the efforts made by different countries to combat unemployment. It will be the object of this Association to organise a permanent international office, to arrange for periodical international meetings, and to encourage special study of various aspects of the problem. The various countries will be represented on the first committee in the following proportion:—France four members, Great Britain four, Germany four, Belgium four, Switzerland, Holland, and the United States each three, Austria-Hungary and Italy each two, Sweden, Denmark, Russia, Finland, Spain, Norway, Luxemburg, Australia, and Argentina each one.

* * *

THE President of the Conference, M. Bourgeois, in closing the proceedings, congratulated the meeting on the admirable spirit which had marked all its deliberations. Not a single word to which exception could be taken had been uttered. He particularly eulogised the tone of the representatives of the Labour unions, without whose co-operation, in his opinion, they could do nothing, and he expressed the conviction that the organisation just formed would exercise a great influence in promoting a good understanding between employer and employed and in bringing them closer together. If it achieved this the Conference would not have met in vain.

* * *

THE approaching retirement of the Rev. Alexander Webster, of Aberdeen, after a ministry of more than 30 years, will cause widespread regret. He has long been recognised in the north as a forceful personality and intrepid thinker. With many of the gifts of the pioneer he has been able to stand alone and win the respect of opponents who feared his opinions but admired the man. His long and faithful labours have been crowned by the building and adornment of a new church, which will remain as a memorial of his energy and the shrine of his ideals.

WE desire to call the attention of our readers to an illustrated lecture which will be given by the Rev. F. K. Freeston in the schoolroom of Essex Church, Kensington, on "The Authoress of Cranford," next Thursday evening, September 29, the centenary of Mrs. Gaskell's birth, at 8.30 p.m. Admission is free without ticket.

THE RELATIONS BETWEEN LIBERAL CHRISTIANS AND JEWS.*

THE subject concerning which I have been asked—and greatly I appreciate the honour—to say a few words is the relations between Liberal Christians and Jews.

Now whatever may be said as to the choice of the particular Englishman who is now speaking, it was, I have no hesitation in saying, eminently right and reasonable that one chief speaker upon this particular subject should be an Englishman, for in England that bad and odious thing known as Anti-Semitism, whether it be political, or professional, or social, whether it depend on religious hatred or race hatred, or on pride or on prejudice, is practically non-existent. What there is of it stalks in darkness, and does not venture to lift its ugly and unhallowed head. It is for our purposes, and certainly, for all cultivated persons, whether Christian or Jew, a negligible quantity.

The consequence is that in England we find actually existing the indispensable basis for any wholesome or ideal relations between Liberal Christian and Jew, namely, a free and unfettered, equal and harmonious social intercourse between men and women of the one faith, and men and women of the other. There can be no perfect relations without that. Men of different denominations must learn to know and care for each other before they can properly understand and appreciate the religions which have had so large a part in the creation of their respective personalities. If I greatly care for another man, I shall begin to think less lightly of all that belongs to him, of all that caused, and helped to produce, the man I care for. Loving him, I shall respect his religion. Intimate friendships between Jews and Christians are the wholly necessary basis for any right relation between them. I do not say that it is necessary for *every* Jew, or even *every* liberal Jew, to have intimate Christian friends, or for every Christian, or even every liberal Christian, to have intimate Jewish friends. There would not, for one thing, be enough Jews to go round. But it is necessary that *many* Jews and *many* Christians should have such friends. And this is the state of things which you get and find in England.

Much personal intercourse and friendship between Christian and Jew is, I repeat, essential for the most perfect "relations." And this is so in spite of certain dangers, which may, and occasionally do, arise—dangers especially to the Jew, just because his numbers are few, and his continued distinctiveness is therefore more difficult to maintain. I will just allude to these

* Paper read (in part) at the Congress of Free Christianity and Religious Progress, at Berlin, on Wednesday, August 10, 1910.

dangers with a single word. The first danger is inter-marriage, for if the Jew desires (and every professing Jew, be he orthodox, or liberal, does desire) to maintain his religion, he can only do so by a rigorous rejection of mixed marriages. The second danger is that through unlimited social intercourse, combined with the subtle effects of environment, education and literature, the distinctive peculiarities of Jewish Theism—seeing that those who hold to it are a tiny minority living amid a huge majority of Christians—may be watered down and whittled away. I do not deny these dangers, but I think we must be prepared to face them for the sake of a higher good.

For this is the rather difficult, or as some may say, fantastical, thought which I now want to express. Let me illustrate it by an analogy. We all strive towards, and agree that we ought to strive, towards a golden age, a kingdom of God upon earth, when there will be no sin and suffering, no error and woe. Yet we realise that these imperfections are conditions of progress, and to have attained seems to spell stagnation and perhaps decay. Nevertheless, unrealisable as in many ways the moral ideal may be, we strive towards it. Similarly, may it not be said that though each religion dreams of, or even works for, a time when all men shall be of the same faith, and though many of us welcome premonitions and approachments of that unanimity with unfeigned gladness, yet the complete arrival and fulfilment of it seem, on the one hand, impossible, and, on the other hand—without immense changes in human nature and power—undesirable and impoverishing? To my unphilosophic mind the right or ideal relations between Jew and Christian to some extent depend upon both sides of this antithesis or antinomy, that is, upon the fact that, in one way or in some respects, we *do*, and that in another way or in other respects, we *do not*, want and desire everybody to think religiously alike.

Why we want and desire everybody to think religiously alike—to have the same religious faith—is obvious. If we believe that we own and hold the best and truest faith, we inevitably would wish that all the world should own and hold it too. But may we not, while believing and wishing this, yet also believe that, for a long reach of time, at any rate, various kinds and types and phases of Theism are good and desirable, because the conception of God and of His relation to the world is so big and so manifold that men cannot embrace and understand and realise and cherish every aspect of it with equal emphasis and intensity? May we not hold that for long reaches of time, different aspects or formulations of the truth, different approachments to it, even different metaphors and symbols of it, may appeal most to

different minds and to different groups of men? Had not different groups best work their way upwards on their own lines, and in accordance with their own historic past? And if, for long reaches of time, we cannot all possess every valuable nuance, aspect and shade of Truth, might it not, for a long while, tend to the spiritual impoverishment of humanity as a whole if any group, who held some particular phase of Theistic truth, were wholly to disappear or to be merged into another group, seeing that the bit of truth which the one group held or emphasised the other group might not be able to hold in addition to their own bit, or to emphasise as clearly?

But for the natural man and for the eager believer such a conclusion is somewhat difficult to accept. Even the Liberal Christian and even the Liberal Jew are both inclined to think that the truth, the whole truth, and nothing but the truth, resides with their own particular creed. The Christian, for instance, even if he be a Liberal Christian, and in some cases all the more when he is a Liberal Christian, tends to believe that Judaism, at all events, is a religion which belongs, or should belong, exclusively to the past. He tends to believe that Judaism, at all events, has no part or lot in the modern world, and no rôle to play in the religious history of the world. Judaism, at all events, belongs to the museum and not to life. Its efficiency ceased 1,900 years ago, when it gave birth to Jesus and to Paul. Judaism, at all events, represents in religion *ein überwundener Standpunkt*. And as to Liberal Judaism, its case, so the Christian, and even the Liberal Christian, is inclined to think, is even worse. Orthodox Judaism is, at all events, an anachronistic survival of something which was once real. But Liberal Judaism is nothing at all. It has no right to existence; it really has no leg to stand upon, whether the leg of history or of logic. Not unlike, or at least a worthy parallel to, this estimate of Judaism by many Christians is the frequent estimate of Christianity by many Jews. If many Christians think that Judaism is incomparably poorer and feebler than Christianity, many Jews hold that Judaism is incomparably truer, better and more ethical than Christianity. What is good and true in Christianity has been taken over from Judaism, and is thus not new; what is new is not true. And if many Christians are often disposed to think that Liberal Judaism has not the smallest right to the name Judaism any longer, or hold, as I have just remarked, that Liberal Judaism has no logical leg to stand upon, precisely the same compliments are paid by many Jews to Liberal Christianity. For Liberal Christianity, we are often told by them, is not really Christianity at all. Unitarians have no right to call themselves Christians, and there are many who refuse the Unitarian name, who yet, if they were consistent, ought nevertheless to call themselves by it. Some Christians seem to regard us Liberal Jews as Semi-Christians with a Jewish veneer, while some Jews seem to regard my Liberal Christian friends as Semi-Jews with a Christian label. Each party, too, often denies the worth and justification of the other.

I think that if we want the best religious relations between Christian and Jew, this

depreciation of one by the other must gradually cease. We want not only toleration, but something more than toleration. "Toleranz," said Goethe—and his weighty words apply here with peculiar force—"Toleranz sollte nur eine Vorübergehende Gesinnung sein: sie muss zur Anerkennung führen. Dulden heisst beleidigen." We want not merely toleration, but respect, and not merely respect, but recognition.

And what is it that we have to recognise? Among other things, surely this: that each religion, and even each liberal variety of each religion, will not only continue to live a long while, but will have something special and valuable to live for, something of worth and good to place upon the world's big spiritual altar, something distinctive and precious to offer towards the total religious store.

I cannot help feeling fairly sure that Christianity and Judaism must each possess certain peculiar and distinctive adumbrations of that perfect truth which, in its completeness, is beyond the ken and the expression of man. If it were not so I cannot believe that they would have endured so long in their separateness, satisfied so many souls in so many generations, have passed through and emerged from so many trials, and have produced such fine and peculiar spiritual creations.

So it seems to me that a second need in the ideal religious relation of Jews and Christians, and especially of Liberal Jews and Liberal Christians, to each other, is that they should, where possible, learn a little about the specific excellences of the other. What happens so often now is that each seems to study the other, so far as it can be called study, in order to find contrasts and to pick holes. I find that many Jews use Christianity as a foil to Judaism; the demerits of the younger faith set off the virtues of the older religion more brightly. Precisely the same method is pursued by many Christians with Judaism. The law is found to be a lovely foil to the Gospel, and with a fine imaginary description of its burdens the liberty of the Christian is exhibited on a grander and more delightful scale. This sort of thing must cease. It is old-fashioned, un-historical, illiberal. Every religion has its defects and excesses and weaknesses as well as its qualities, strengths and virtues. But what we should be first and mainly concerned with is the qualities, not the defects. What is the *strength* of the Law, that is what the Christian has got to learn. What is the *strength* of the Gospel—that is what the Jew has to discover. To the Christian, Law and legalism must no longer mean aridity and outwardness and *Werkheiligkeit* and self-righteousness and despair and all those silly old familiar catch words. And to the Jew, the Cross of Christ must no longer mean mere foolishness, and the teaching of Jews must no longer be found to be either old or bad, and Paul (most difficult need of all) must no longer be regarded as a mere corruptor of ethical disappear, and hard though the effort is, monotheism. These one-sided views must we must seek to open our eyes, and learn the excellences of a faith which is not, and never will be, our own. We must abandon the old simple antitheses, the old shibboleths; we must give up that delightful

simplicity of which we used to think that all the truth was with us and all the error with our neighbours, and yet we must remain no less ardent Christians and no less ardent and convinced Jews than we were before or than our fathers were in the days of old. If the Jew has intimate Christian friends, and the Christian has intimate Jewish friends, it will be all the easier to do this, because the Jew and the Christian will perceive that Judaism and Christianity are not mere dry and dead collections of doctrines, but that they are primarily vital states of the soul, the religions of actual men and women, who live by them, and live by them lives of varied excellence—lives of devotion and self-sacrifice, of loyalty and patience, of faithfulness and love.

Both Christians and Jews will naturally have their own special conceptions of the future; they will have, and continue to have, their own distinctive views of the divine mission entrusted to their own religion. But is it impossible for each to believe that God is also somewhat with the other? Long ago the Jewish poet Judah La Levi, and the philosopher Maimonides, conceived the fine idea that Islam and Christianity were divinely ordained in order to lead up the pagan races of the world by gradual steps—such as the hardness of their hearts might bear—to the steep purity of Jewish monotheism. Such an idea did them the utmost credit. We have only to apply and develop it, each in our own way, for good and useful purpose to-day. Liberal Jews and Liberal Christians, at any rate, should be able to appreciate the doctrine of *truth combined with, or embedded in, error*. The Jew will still continue to disbelieve in the Incarnation, but what he will seek to understand is the truth, or the fragments of truth, which that erroneous doctrine represents or contains. The Christian will still continue to think Jewish monotheism too abstract or Jewish legalism ethically inadequate, but what he will seek to discover and realise is the bits of special truth and excellence which this defective monotheism and this ethically inadequate legalism must nevertheless contain. It is easy enough for us to see the faults of the other man's religion: what, however, we have to try to see is its virtues.

The Liberal Christian and the Liberal Jew have clearly, or should have clearly, special ties to unite them in a sympathetic alliance together. For if their substantive is different, their adjective is the same. There are certain ways of looking at religion which, I suppose, are more or less common to Liberals all the world over, and these common ways should help to make the relations between Liberal Christian and Liberal Jew more sympathetic and intimate. The asperities and crudities of either religion are toned down and avoided in the Liberal presentation of it. The very doctrines which sundered widest Jew from Christian and Christian from Jew are no longer the same in this Liberal garb or Liberal modification. The Incarnation is not quite the old Incarnation; the divinity of Christ is by no means the old Divinity, the Law is not by any means the old Law; Legalism is not quite the old Legalism. On each side there are changes,

modifications, softenings down; on each side there are (though this is often hidden from the eyes of both) *rapprochements* and bridgings over. The right of the Liberal Jew to call himself a Jew is questioned by the orthodox Jew; the right of the Liberal Christian to call himself Christian is questioned by the orthodox Christian. Hence it is that, in his eagerness to vindicate his Christianity, the Liberal Christian sometimes outdoes his orthodox brother in misappreciation of Judaism, while *mutatis mutandis* the same may be said sometimes of the Liberal Jew in his misappreciation of Christianity. Such excesses are human, and must be gently dealt with and gently condemned. To gain a true appreciation of religious quarrels and misunderstandings we must, as Jowett would say, place ourselves above them. The ferment of Liberalism must, I take it, in the long run, bring men together, and tend to open their eyes and remove their prejudices.

Not all truth is contained in any one, even great, religion. And perhaps no less important is the complementary doctrine that in all the distinctive teachings of the great religions there is truth as well as error, a divine as well as a human element. Perhaps, too, the progress of Liberalism may teach us better to probe beneath the surface, to be less deceived by words, and to look in any religion for living inconsistencies (whether they serve our polemical turn or no) rather than for lifeless deductions from dogmas themselves only half understood, and too often grievously distorted and artificially exaggerated and swollen out.

Sympathetic and even cordial can be the relations between Liberal Christian and Liberal Jew seeing also how much there is which is common between the two creeds. But of such common elements there is no need to speak. Yet we are dealing with relations, relations of the present and relations of the future; and relations imply two separate entities or existences between whom the relation is made up. Thus the very terms of my subject suggest the conclusion: relations and good relations, but *relations* still, not *amalgamation*. The members of neither Judaism nor Christianity will abandon the deep conviction of the special divine mission entrusted to their own faith. The sheet anchor of the Jewish religion—whether in its orthodox or its liberal form—is a profound belief in what is called the mission of Israel. Doubtless every Christian—whether orthodox or liberal—has for his own faith and its future a precisely similar belief. These convictions are fundamental and determining. But what deserves emphasising once more is that the strength and vitalising power of a given religion—certainly of Christianity and Judaism—lie partly in its history, and its traditions, in its memories of, and its links with, the past, as well as in its hopes and visions of the future. It is a good thing and not an evil that neither Judaism nor Christianity, even in their most liberal forms, should desire to sap and undermine this peculiar strength and energy by merging themselves together and forming out of the common residuum another brand new religious denomination. Such a merging together may belong to a distant and dimly

described future. But, for a long while yet, each must develop along its own lines, in accordance with its own particular genius. Through such separateness both religions will best ensure that no distinctive excellence of either should be lost to themselves or to the world.

A public manifestation of good relations and warm religious sympathy between Liberal Jew and Liberal Christian can be most easily exemplified in the interchange of pulpits, a movement which, though the time is hardly ripe for it in England, has been for a long while prevalent in America. Hence the great propriety that an American should have spoken on the right relations between Liberal Christian and Jew as well as an Englishman. For in the United States, Unitarians, and I believe other Liberal Christians too, often occupy Jewish pulpits, while Jewish Rabbis occupy theirs. Neither Jew nor Christian gives up anything of his own distinctive tenets, and yet neither feels the smallest discomfort and gêne. The interchange is an exercise in good will and in that higher recognition or appreciation which Goethe has told us is to be the final goal of toleration. Its effect upon the congregations before whom it takes place must surely be considerable, and has been lately witnessed to by no less a personage than the President of the United States himself. For at a Jewish banquet, where President Taft was recently entertained, he told the story how he, a Unitarian, was wont to worship at Cincinnati in a church which then stood opposite to a Jewish Synagogue. Its Rabbi, Dr. Wise, a notable and distinguished man, who played a great part in the development of American Judaism, sometimes occupied the adjoining Unitarian pulpit, and the future President heard him and got to know him, and without losing a particle of his belief in Unitarian Christianity, conceived a higher respect for, and obtained a better understanding of, the religion, and perhaps even of the personalities, of his Jewish fellow citizens.

And now to bring this tentative and scrappy paper to a speedy conclusion, let me sum up by saying that I picture the right religious relations between Liberal Christian and Liberal Jew to consist, on the one hand, in long continued independence and separateness; on the other hand, in sympathetic understanding and mutual good will, leading ultimately to a very gradual approach of the one to the other. Naturally the Christian will conceive that approach to consist mainly in the Jew becoming more Christian, and the Jew will conceive that approach to consist mainly in the Christian becoming more Jewish. The truth, perhaps, is rather that there will at last be a meeting and a joining of hands somewhere about the centre, but seeing that it is a Jew who is the speaker, he may be pardoned for believing that whenever and wherever the union takes place, and with whatever modifications on either side, it will at least fulfil and realise the words of the prophets:

"And the Lord shall be king over all the earth: in that day shall the Lord be one and his name one." For "Israel shall blossom and bud, and fill the face of the world with fruit."

C. G. MONTEFIORE.

LIFE, RELIGION & AFFAIRS.

THE CENTENARY OF MRS. GASKELL.

CENTENARIES justify their observance when they focus interest afresh upon those whose memories otherwise might fade into forgetfulness. Is it possible that this fate may befall Elizabeth Cleghorn Gaskell? The lapse of forty-five years leaves few, alas, who remember her in the flesh; but to those who have ever worshipped the Lord in either Cross-street Chapel, Manchester, or Brook-street Chapel, Knutsford, the name of Gaskell enshrines associations of domestic and intimate tenderness. Mrs. Gaskell should, indeed, be loved well in all churches of the liberal faith, for she is an ideal example, a noble illustration of their best religious tradition. The daughter of one minister, the wife of another, the friend of a third, she was imbued in a triple degree with the fine spirit and true quality of cultured Nonconformity. She understood and valued the English Presbyterian inheritance of which she has given such a picturesque description in a chapter of "Ruth" and the character of "Mr. Benson." Her father, William Stevenson, was in turn a divinity student at Daventry, classical tutor in the Manchester Academy, and minister of the old Dob-lane Chapel, three miles away, before finally becoming keeper of the Records of the Treasury, and living at Lindsay-row, Chelsea. From her father she inherited, perhaps, her literary tastes; through her mother, Elizabeth Holland, of Sandlebridge, she inherited maternal relatives—Hollands, Wedgwoods, Darwins, Turners—whose honourable characters stand forth in various guise upon the background of her stories. To her mother's sister she owed her adopted Knutsford, which took in the motherless child when but six weeks old, and gave her a home for twenty-two years—those years in which life attaches itself most closely to its surroundings and is possessed by the sense of place. Although glad to have been born in London, and proud of Old Chelsea's intellectual distinction, it is, hence, not strange perhaps that the metropolis finds but small place in her stories. And Manchester, not London, moreover, was to bring her into close quarters with the problems and sorrows of great cities, for her marriage with the Rev. William Gaskell gave her an insight into Lancashire toil impossible to a teacher in the Knutsford Sunday-school.

What an ideal marriage this was, so full of mutual helpfulness; she aiding her husband in his many charitable works, and he encouraging her in her literary labours. From this union, and at his instigation, came "Mary Barton," partly undertaken as an anodyne for affliction on the death of their only son, partly wrung from a compassion which deeply pitied the poor and downtrodden. It is thus "a book with a sob in it," and a pathetic personal note, for its keen sympathy with suffering came from a suffering heart. And, although it at once gained a hearing and won well-merited fame, it has hardly received its due recognition in the history of Victorian fiction.

It is one of the first attempts to picture the unemployed poor, and one of the noblest appeals to capital and labour to understand each other and work together. The influence of Kingsley may have been to the fore, but "Alton Locke" did not appear until two years later. But capital did not like the appeal, and the authoress was accused in the press of maligning the manufacturers. The book, nevertheless, brought her many friends, and chief amongst these Charles Dickens, who secured her at once for his new *Household Words*, and Charlotte Brontë, whose "Life" she was afterwards asked to write. The unfortunate controversy which surrounded this biography need not be revived to-day; it is a faithful and delightful portrayal of her literary contemporary. The other novels which followed "Mary Barton" in turn were received with great attention at the time; whether they are read with equal zest to-day one dare not say. "North and South" introduced again the labour question, but with more mature reflection upon the industrial problem. "Ruth" showed her courage to deal with grave moral issues by its direct treatment of a difficult subject which lay very near to her heart. Although blamed by some for being too outspoken, we admire greatly her noble plea for a more human and merciful Christianity. "Tell Mrs. Gaskell," said one, "that she is a brave, good woman for writing that book, and that I honour her from the bottom of my heart." "Sylvia's Lovers," a more ambitious performance, appeals to those who like Whitby smugglers and press gang adventures. Praised by Canon Liddon, dispraised by Richard Hutton, the reader must abide by his own opinion. "Wives and Daughters," alas! left unfinished, is pronounced dull and unreal by the old and over-critical; but if you have heard it read aloud when young by one since gone, you will champion Molly Gibson as one of the sweetest of heroines, and find your youth brought back afresh in its sparkling pages. Surely it has gained next to the highest place in the affections of all Mrs. Gaskell's readers.

For the highest niche is reserved for "Cranford," quaint, old-fashioned, old-world "Cranford." It is her unique book, artless with the art that conceals, and beyond all praise. It is a perfect harmony of memory and fancy, of the recollection of girlhood, and the reflection of womanhood. Sufficient of it is fact to locate "Cranford" in the actual Knutsford, sufficient of it creative effort to redeem it from a mere record. And its crowning character and joy is the immortal Miss Matty, with her kindly personality—so gentle, tranquil, simple, thoughtful, and even in adversity, such a lady! Dear old Miss Matty, we love you; we laugh with you (but quietly), and we are obliged to blink our eyes sometimes because we cannot help ourselves. Yes, here is the real hold of "Cranford," not alone that it is so picturesque and old-world, but because its humour is so tender, its flavour so pure, its sentiment so delicate and fragrant, without one trace of unkindly irony. It is sure of immortality.

Our great indebtedness to Mrs Gaskell's life and works cannot well be put into words, but it abides. She is a wise, safe

guide through life, calm and wholesome in her judgment, clear and fair in her observation, quick and right in her admiration. She saw things in their true light, understood instinctively the comedy and tragedy hidden behind the eyes of commonplace lives. And she kept that large and gracious charitableness which wishes always to find the best and sees no ill in advance. Added to this was her gift of expression, imagination, creation, realisation. We should gather at once from her stories, did we not know otherwise, that she was a charming presence in herself, a delightful companion, and with practical tact and management in the everyday duties of life. We cannot always have this assurance in women novelists, and we are grateful for her true womanliness, no less than for her books.

F. K. F.

THEISTIC LIFE AND THOUGHT IN INDIA.

THE NEW DISPENSATION.

I.

THROUGH the courtesy of the editor of THE INQUIRER I am enabled to submit a few thoughts concerning a much misunderstood phase of the Brahmo Samaj—that which we call the New Dispensation. The object of this paper is to state, not demonstrate; to present, not prove, our faith and principles. A brief interpretative analysis of our movement is all I seek. And the master-motive of my attempt may be indicated in the words of an English preacher, 'If you have a good thing, share it if possible.'

A few words concerning the historic antecedents of the New Dispensation may be of interest to the 'concrete' English mind. In the calendar of the Brahmo Samaj there are certain dates which arrest my attention—1830, 1850, 1866, and 1880 (I quote from memory)—each one of these marking to my mind a distinct stage in the development of the Brahmo Samaj. In 1830 was opened the Theistic Chapel by Raja Ram Mohun Roy. This laid the foundation of the Brahmo Samaj. Well versed in languages and in ancient literature, Raja Ram Mohun Roy perceived that some of the practices of his people (the "sati" and idolatry, for instance) had no sanction in the religious scriptures of India. The Trinitarian doctrines of Christianity were equally repugnant to him. I know not if he saw into the mystical truth of the Trinitarian teaching, viz., that God being not an abstract, barren Unity (hardly distinguishable from the pure Being of the metaphysician) but a Living Reality is an Organism—one Divine Self-conscious, Self-determining Life having what the finite human mind must necessarily interpret as three distinct (not separate) centres—of will, knowledge, and love. His genius was analytic, not mystical; and the Brahmo Samaj he founded was a Unitarian Hinduism resting on the sacred scriptures of ancient India. He kept the caste. What he devoutly desired was that his people should return to the worship of One God. And, indeed, religion to be real can have no fellowship with idols; it must

be a fellowship with the Living Original of all ideals. In 1830 the Theistic Chapel was built. The same year he left for England, breathing the last benediction of his beautiful heroic life in Bristol on Sept. 27, 1833. It is a day we observe as sacred year after year. On Tuesday next we have a meeting at Bristol to commemorate the man; and we—my honoured friend Rev. P. L. Sen and myself—we, the dust-gatherers of his footprints—go next week to pay our homage to the teacher who lives and works in the Unseen, though his tomb stands at Bristol—the city of our pilgrimage in our heavenly Father's Western home.

1850 is the next significant date. It was in that year that the second great leader, Mahrishi Devendra Nath Tagore, made an important declaration against the implicit belief of the Brahmo Samaj in the infallibility of Hindu Scriptures. Natural Theism became the creed of Brahmoism, and this, according to a large number to-day, must still be the creed of the Brahmo Samaj. Not so believe I. Natural Theism marks, to my mind, the second stage in the development of the Brahmo Samaj. Religion is at once natural and revealed; and not till it becomes a mystical apprehension of the one Logos-light, the one Love-life in all, not till it becomes an insight into the incommunicable interpenetration of the divine and the human may it become the gospel of life.

This mystical element of religion was emphasised by the third great leader—Keshub Chunder Sen. Professor Wilhelm Hermann remarked, not long ago, 'The Church must declare the mystical experience of God to be a delusion.' In the same strain speak even to-day many of the learned theologians of the West. Ah! but there is

"A deep below the deep,
And a height beyond the height;
Our hearing is not hearing,
And our seeing is not sight."

And with every year's studies in the thought and theology of the West, the feeling has grown on me that the need of Christian Europe to-day is the mystical experience of God, the personal (which is more than rational) apprehension of God in the soul, the acknowledgment of the love and grace of the Spirit in the interior life and the service of the Divine will in the appointments and institutions of social life. The theologies of Athanasius and Augustine and the Reformers have played their part: a new enrichment of the Christian consciousness is needed. And this may not be, till 'higher criticism' and 'rational theology' recognise the truth that knowing God is more than knowing about God.

Keshub Chunder Sen's religion of practical mysticism marks thus the third stage in the development of the Brahmo Samaj—the first two being scriptural Unitarian Hinduism, and the Natural Theism, to which a great number are still pledged in the Brahmo Samaj.

The third stage begins with the year 1866, and 1880 is significant, because in that year was made a formal public announcement of the "New Dispensation"—the religion of practical mysticism.

The story of what was done by Keshub

Chunder Sen and his companions is long, and cannot be told except in brief. It is one more vindication of the truth, that the people who practise the presence of God work wonders. Every vision is a call to service; and the great teacher, with the co-operation of his fellow-workers, did a number of things for the uplifting of India. The Calcutta College was opened to educate the religious sense of young men; a fortnightly journal, called the *Indian Mirror*, was started; centres of work were opened in Bengal, Madras and Bombay, in Sind and the Punjab; a Bengali journal called *Dharma Tatva* was started; an international text book in morals and religion embodying texts from the sacred scriptures of world-religions was published. Education, temperance, philanthropy, cheap literature, industrial education of the masses, female emancipation, devotion to Chaitanya, the mediæval mystic of Bengal—a study, in the light of devout reasoning, of the teachings of Christ—these were some of the matters which engaged the attention of the new band of Brahmo workers. They felt—and India felt—the presence of a new spiritual atmosphere. Keshub Chunder Sen's mystical consciousness discerned in it the working of God's grace, the new disclosures and dealings of the Spirit for the uplift of modern India, and the education of the modern age. The Brahmo Samaj was but one member in the mystical body, the world-broad church, of the New Dispensation of the Spirit, immanent and operant in all churches, and calling all to the wisdom of higher life, and the unity of love, wherein is the reconciliation of all religions. In the closing crowning period of his life—a life of self-consecration to the service of the One adorable Will—he delivered with the passion of an Eastern prophet the message which, made melodious in his pure, devout character, was to many of his countrymen a witness of a new dispensation, a new influx of God's grace, gathering together the contributions of ages and countries, and reconciling the great religions one with the other in the One Religion which is God-communion and God-service.

No full account has yet been given to the public of the New Brotherhood's work and experiences during that period. Men of various ranks came, drawn together by the magnetic personality of the man they loved, knowing he loved them all with a larger love; his leadership was one of love, and they caught the contagion of his conviction. They disengaged themselves from the little concerns of life; they took the vow of consecration to the service of God; they lived together, members of one Brotherhood, holding all they had—their money and time and talents—as a trust in the service of the sacred cause. Prayers, talks, hymns, discussions, silent meditation, rapturous joy, social service, domestic duties—they engaged in all, and in all felt near to God. They felt they were in the spring season of the Spirit. And the outside public marked the marvellous transformation effected in the men who joined the New Brotherhood. One came—a poor uncultured man—but entering the new atmosphere he became a singer of unique influence and inspiration, and would often break into spontaneous strains as one of those to whom God

"Whispers in the ear:

The rest may reason, and welcome;
'Tis we musicians know."

Full of tender grace and true idealism are his hymns, and never have I heard them sung without feeling as if they were echoes of the Voice amidst the voices of the world—the strains of heart-music set up in the souls of some on those rare occasions when the Spirit greets the soul and stoops to bless her as his guest. Another came—a poor man he. He resigned his post; he desired to dedicate his life to the sacred cause; he is to-day one of the greatest Sanskrit scholars of his country, and I have considered it a privilege to take lessons at his feet in the philosophy and theology of Higher Hinduism. Another still; he entered the unseen but a few weeks back; he saw into the shut-in splendours of the Mussulman faith, and wrote in rapid succession a number of books which will live after him. Another still; and he saw into the meaning of the Christian faith as not many Christians have done; the author of the "Oriental Christ," the great mystic of his age—P. C. Mozoomdar—was in truth the Eastern apostle of Christ. There is—Beethoven has declared it—a "higher revelation than wisdom and philosophy." It is the gospel of the grace of God, and they who wait upon the Lord, unto them belongs the Truth. And so, if I were to write at length the story of the early beginnings of the Brotherhood of the New Dispensation I could cite one illustration after another of transformed lives (miracles of grace, to use a Christian phrase)—lives charged with a new spirit shown in the work achieved, the sufferings borne, the persecutions accepted, the deep spiritual gladness experienced in the midst of pain, the fellowship with God realised day after day. Thinking of it all I recall the words of Wordsworth:—

"Ah! need I say, dear friend, that to the
brim

My heart was full; I made no vows, but
vows

Were then made for me; bond unknown
to me

Was given, that I should be

A dedicated spirit."

Such hours of spiritual exaltation, of soul-rest in the mother-heart of the universe, of communion with God, marked the beginnings of the New Brotherhood.

Of the faith and principles of the Brotherhood of the New Dispensation I may hope to speak next week.

T. L. VASWANI.

A ROMAN CHRISTIAN'S IDEAL.

A MAN lay stretched in lazy idleness under the shade of a tree, dreamily watching the river which flowed near, its water sparkling in the sunshine. It was a country where there seemed no place for cold, or the dull colouring of a northern climate. The sky was gloriously blue, the meadows carpeted with brilliantly coloured flowers, the distant hills were not rugged or stony, but their slopes were green with verdure or yellow with fields of ripening corn.

The man had the dress of a Roman citizen, and the scroll from which he had been reading looked very different from a modern printed book. Evidently he had been struck with a passage, for, as he looked at the rippling water, Marcus repeated the words aloud, "By this shall all men know that ye are My disciples, if ye have love one for another."

As Marcus said the words his thoughts imagined the picture of a world when men should be disciples of the Christ. "What a changed world it will be," he meditated, "when the Christ is obeyed. If I could only look into the future and see what a beautiful place the earth will be. In the present there is war and strife; then there will be peace and love. Mankind will no longer struggle and tear at each other's throats, but, instead, be one brotherhood living together, without lust, without envy, without slave labour, without the weak being trodden down in the struggle to live, without suspicion, without the false pride caused by the insolence of class distinctions. God's kingdom will be realised on the earth. The answer will have come to Christ's prayer—'Thy kingdom come, Thy will be done'—God's will fulfilled in obedience to the law of love. Then far and wide will ring out in triumph the exultant fulfilment of God's possession of the earth, 'For Thine is the kingdom, the power, and the glory.'"

Dreamily the Roman's thoughts dwelt on the beautiful picture of this glorious future.

Suddenly, Marcus seemed to be rudely awakened from his dreaming thoughts by a hoarse shouting. The Roman looked round him in great surprise.

He saw the traffic of London streets, the blocks of houses, the smoky air, he heard on all sides the deafening roar. Again the shouting that strove to rise above the noise, he heard the words this time: "Suicide of Lord X—." Suicide had nothing terrible in it to the Roman, and, as he looked at the monotonous streets and noticed the men and women, many among them so miserably dressed, he did not wonder at the wish to commit suicide. In what barbarous land was he, where such squalor and ugliness showed on every side? Then he thought of the wonderful words he had been reading of the kingdom of love. If this kingdom of Christ was established there would be no desire in man to take his life. Again that discordant shouting. A man thrust a paper close to Marcus, saying, "Terrible suicide!"

"What is the name of this town?" Marcus asked.

The man looked at him in great surprise. "Guess it's London," he said after a few moments' pause.

"London," Marcus repeated, astonished in his turn, "surely that is the capital of a barbarous land called Britain. I did not know it was such a terrible place."

"Guess you'll be wanted from where you came from," remarked the man with a laugh as he turned away and resumed his shouting.

Marcus stood watching the crowd of human beings, feeling very much perplexed. Then the scene changed. He found himself in a quiet street. On his

ear came the solemn sound of chanting. A procession of priests and choir boys passed slowly by. As they did so people fell on their knees. There was one exception, a dark-faced man, who, seeing Marcus also standing, came to him and said with angry scorn:

"That is their God they are worshipping. I see you are a stranger, and free from the cursed superstition."

"I worship the God revealed by Christ," Marcus answered in wonder.

The man looked almost as much surprised as the newspaper seller.

"I thought you were like myself, freed from superstition. It is the Christ whom these fools worship."

"I must be dreaming," Marcus said, "has the Christ, indeed, conquered the world?"

"The Christ has, indeed, conquered," the man said fiercely, "but He has only conquered to lose. We are striving to get free from the accursed tyranny. It is through the legends made from the Jew's life that all the misery of the world is due. 'I suppose,' he added condescendingly, 'He really was a good man, and enlightened for His time. He could not help the folly of mankind.'"

"I thought," Marcus said, more and more amazed, "that the Christ's kingdom would bring on earth a reign of love and peace."

"On the contrary," returned the man, "it has brought war and miseries, superstitious idolatry, and fiendish cruelty."

Marcus shivered as with cold. "I think," he said, "there is some hideous mistake. I have been reading of this kingdom, and thinking how beautiful the earth will be when the Christ reigns in the lives of men."

"A madman's dream," said the man bitterly, "and you appear to be equally mad yourself. Perhaps a madman's paradise is happier than a sane man's hell."

"But," Marcus persisted, "if all men strove to bring Christ's kingdom upon earth, the earth would become an abode where men lived in brotherly love. There would be no strife, no class hatred, no vice, for all men would live in peace and the strong would no longer prey upon the weak."

"It has been tried," the man answered, "the Church has been with us for centuries. The Christian doctrines have been taught, and they have been found wanting."

"I know nothing of doctrines," Marcus said in surprise at the strange words. "The Christ taught men to love one another; He instituted the sacrament of love, whereby all men can realise His presence, and become like Him, taking, indeed, by the simple act His very life into their own."

"You mean, I presume, the childish fable of the Mass, a relic of a savage superstition."

"I mean the sacrament of life and love," the Roman answered, "I do not know what you mean by the Mass, and, as for savages, Christians have among them the noblest of the names of Rome."

"You seem to be very mad," the man said dryly, "and to imagine you are an early Christian."

Again Marcus seemed to be standing in the streets of London. The night had

fallen, and the glaring gas lights shone on scenes of vice and misery. Marcus watched with horror the women in their tawdry finery, and wondered at savages having so many slaves. "Their capital seems as evil and corrupt as Rome, only ugly, monotonous, and sordid." He thought of the words he had read, of the Christ's loving message, of His stainless purity, and shuddered as he looked on the flaring scenes of the London streets.

With a start he awoke—his eyes fell on the scroll—"By this shall all men know that ye are My disciples, if ye have love one for another." Marcus remembered the words of the stranger telling him of the cruelty and suffering the Christ's reign had brought. "It is not true," he thought, "thank God, it was only a hideous dream."

THE ALLOTMENTS.

"OUR village allotments" is an ugly name for what is in reality a beautiful stretch of flower and vegetable gardens. I have no business in these allotments at all. I do not pay for a plot of ground, much less do I toil over the brown earth. I simply go there as an excuse for a chat with certain rustic souls, in particular with one called Sandy—an honest fellow with a dry sense of humour, an unconventional philosopher, and one who has that happy knack of taking a genuine interest in his fellow-workers.

"Well, Sandy," I said one evening, "I have never seen foxgloves in your garden before. It used to be potatoes and monster marrows. I am afraid, Sandy, you are making your garden a luxury rather than a necessity. Is that altogether wise?"

"Yes," said Sandy, slowly filling and lighting his pipe, "it is. Spuds and marrers be all very well in their way. Veg'bles be the Marthas o' a garden an' flowers be the Marys. It all depends on your natur an' the size o' the family to feed which comes first. W'en you get on a bit in life, sir, you feels a call for blossom, an' marrers, growin' so big that 'tis a wonder they don't 'urt themselves, seems, some'ow, out o' place. Childer and marrers grows out o' their clo'es and plots so quick. I 'ardly knows which grows faster. Marrers be cram-full o' conceit an' ambition. They puts out their green feelers directly they've opened their big yellor eyes, an' simply tramples an' smothers everything else. I could learn the marrer a lot, sir, an' one o' the things I'd like to learn it is that marrers ain't the only veg'ble God made for table an' for a showy place in 'arvest thanksgivings. Now some people be jus' like marrers—"

"Yes, Sandy, that's true. But what about the foxgloves?"

"Ah!" exclaimed the gardener, smiling. "Now you've awakened ole memories! I wish folks would go back to the ole-fashioned flowers instead o' cryin' arter noo varieties, blue roses, yellor sweet-peas an' wot not. You get God in the ole-fashioned flowers, sir, but in them un'oly 'orticultural tinkerin's o' modern times you get—sumat else! I call to mind 'ow foxgloves useter grow in Cornish 'edges. They be 'appy flowers, so full o' the joy o' bloomin'

that they puts on their purty pink gloves all up their long slim bodies. No stockin's, no bonnets—jus' gloves for no 'ands at all! An' they be so coorious an' talkative as women. Jus' see 'em growin' in the 'edges an' you'll know wot I means. Some's allas peepin' over a wall to see wot's in the nex' field; some's got their 'eads close together an' is askin' each other wot size they takes in gloves, w'isperin', an' noddin', an' larfin' wi' their flower tattle, an' some stands so straight an' proud as a ramrod that I've seen bees affeared to tuck their buzzin' 'eads in for the 'oney! My little gall says as 'ow the foxgloves be bells to call flowers to worship, an' that if you was to take out the 'ammer in a Passion-flower you could play 'em beautiful."

"Your pansies are doing well, Sandy. I like that big black one over there."

"Yes, 'e's all right, ain't 'e? Pansies allas reminds me o' pore ole Sam Smith. Did I ever tell 'ee about Sam Smith? I thought not. 'E's gone 'ome to 'is last restin'-place now; but it seems only yesterday that I seed 'im in these 'lotments, workin' 'isself a'most ill to get a prize for 'is pansies."

"Sam Smith was a very coorious ole man. 'E was one o' them quiet ones wot did more 'ead-work than tongue-work; wot you might call a deep man was Sam Smith. Now in them days the Parson down at the chapel useter gi'e a prize for the best pansies grown on the 'lotments. For many years my pansies got the prize. I could see as 'ow Sam Smith took my winnin' o' the prize very 'ard indeed. 'E didn't say nothin', mind 'ee, but the thoughts wot 'e put into 'is eyes sometimes would have surprised 'ee!"

"In ninety-seven I mind as 'ow Sam made a special effort to get the prize. 'E used to spell out books about pansies, an' often made the childer laugh by the way he pronounced the long words. The fertilisers wot 'e used to bring up to the 'lotments was a' insult to the noses o' us all. Sam was up early in the mornin', late in o' nights, full o' concern about 'is pansies. An' to do 'im justice 'e certainly 'ad a very fine lot o' pansies indeed; but though I say it, sir, they weren't quite so big as mine. An' wot's more Sam knew it."

"The night afore the pansies was to be picked an' sent in to the Parson, I 'appened to be in the 'lotments 'aving a quiet pipe agin the wall. It was so dark that I could see my shag glowin' in the bowl. Presently I sees ole Sam shufflin' along wi' a lantern. I sees 'im come up to my garden, kneel down, an' look closely at my pansies. 'E was there a long time mumblin' to 'isself. Then, all o' a sudden, off 'e goes to look at 'is own. 'E didn't say nothin' then, but kep' perfect'ly still, an' in that pore ole man's silence I knew 'e was sufferin' a deal. I felt real sorry for 'im till I sees 'im rise to 'is feet agin an' come along wi' a big jar. A very ole man wi' a lantern an' jam jar walkin' along late o' night be a funny sight, mister, an' I mind 'ow I larfed at the time. But it weren't so funny, arter all, for a moment later I sees ole Sam stoopin' over my garden takin' out 'eaps an' 'eaps o' black slugs an' laying 'em on my pansies! At first, sir, I was for rushin' out an' givin' the ole man a bit o' my mind—ints about slugs on other folks' gardens. Then I sees 'is poor ole

tired face, an' w'ite 'air, an' shaky 'ands—they shook, mister, long afore 'e thought o' slugs. I knew 'ow much 'e wanted that pansy prize, though 'is method o' gettin' it 'urt me at the time. I could 'ave gone an' taken the slugs away, p'r'aps put 'em on 'is own garden, but I didn't. I went out o' the 'lotments so quiet as a mouse, knowing as 'ow black slugs was makin' a supper o' my prize pansies!"

"Well, Sandy," I said, "did that wicked old Sam get the prize?"

"Yes, sir, 'e did! 'Twas a very 'and-some biscuit-barrel, silver-plated, an' arterwards we was all asked to come in an' 'ave biscuits out o' it. Sam was so pleased as Punch about it, an' said quite a lot o' nice things to me about my not gettin' the prize. W'en I passed 'is cottage, I often used to see that ill-gotten biscuit-barrel on the mantelpiece in the parlour. Once I saw Sam sittin' in a chair lookin' at it same as a snake looks at a sparrer. All the pride 'ad gone out o' 'is pore ole face. 'Twas then I asked God to make clear Sam's wrong-doing, an' God, who made the pansies—and slugs, too, come to that—did reveal 'Imself to Sam.

"One very wet night I 'eard a tap at my door. Such a coorious, shaky tap 'twas. Openin' the door I found Sam carrying a parcel under 'is arm.

"'I've somat to tell 'ee, Sandy,' says Sam, sittin' down on my 'orse-air sofa. 'This 'ere biscuit-barrel ain't mine. 'Tis yours!"

"Then the pore ole feller sobbed like a chile as 'e told I about the slugs. I didn't let on as 'ow I knew all about it. Sam's 'eart was breakin' a'most, an' mind 'ee, 'twas a contrite 'eart, an' who was I to chide? Nothin' would satisfy Sam till I promised to take the biscuit-barrel.

"At the nex' prayer-meetin' Sam up an' told God an' all o' us wot 'e 'ad done. Pore Sam was tremblin' like that there bit o' grass i' the wind. I jus' 'eld 'is 'and w'ile 'e prayed. I felt a big 'appiness stir in my 'eart as I listened to 'im, an' w'en I 'appened to look up at 'is face, I saw a look wot told me there was a prize awaiting Sam wot would never be takin' away, a girt Peace up i' the Kingdom w're I believe flowers still grow.

"Sam lies buried in the little cemet'ry over yonder in the valley. Every spring I plants pansies on 'is grave, an' very often I goes round wi' a lantern to take away the slugs."

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

RELIGION IN ELEMENTARY SCHOOLS.

THE subject of religious education in our public elementary schools is for the present in abeyance; but it remains an urgent and irritating question of the day. It crops up with unfailing regularity with every half-yearly demand for rates, and

has been brought once again prominently before the public mind by the vote in favour of the secular solution at the Trades' Union Congress. By and by—when we have topsyturveyed our constitution or have sat upon our House of Lords, and have cleared out of the way one or two other comparatively simple and straightforward legislative jobs—we shall turn once more to religion in the elementary schools and the hopelessly impracticable problem of laying down a scheme of religious teaching on lines permanently satisfactory not only to various religious sects, but to a good many irreligious sects, any or all of whom may not unreasonably and not improbably develop pretty much the same objection to the financial support of teaching they do not believe in that "passive resisters" have now for years been displaying all over the country. No doubt we shall again attempt something in the nature of a compromise; and if we get it through we may foolishly congratulate ourselves on having settled the matter, and inaugurated a new era of educational peace. But anyone who has lived through the past forty years and who is gifted with any prescience will pretty confidently expect that no permanent peace will come of compromise, but only another period of smouldering discontent, petty jealousies, bitter squabbling, and educational obstruction.

We are most of us tired of the talk about compromise, and are hopeless of any permanent solution in that direction. Even the recent proposals of the "Conciliation Committee" do not in the least re-encourage us. Slowly but surely public opinion is coming round to the "secular solution" as the only one at all likely to bring about sectarian peace and educational efficiency—the system which would require the public-school teacher to teach secular subjects only, leaving religious instruction for the children entirely to the zeal and enterprise of the churches.

That, of course, is not the ideal system; but it is the best system for the present state of the social and religious world. In the matter of knowledge there are many of us who cordially dislike the distinction between the "secular" and the "religious." All true knowledge is religious. Many of us believe now, and all rational men may by and by come to believe, that the facts of the multiplication table have no more actuality about them than the principles enunciated in the Sermon on the Mount, that they are but different plots in the great field of absolute truth, and that one is just as sacred as the other. All true knowledge will one day be accounted holy, and the imparting of it in the school-room will be the work of a profession every whit as sacred as that of the pulpit. Even now it is only the brutish and the stupid who do not regard the instruction of children in the principles of sound and healthy life—whether we call it religion or morality or by any other name—as an indispensable part of education, and no doubt the ideal thing would be that the expert teacher of "secular" subjects should be an enthusiastic expert in the teaching and enforcing of those higher principles of right living. Some day that ideal may be generally realised, and no man and no woman will venture into the

sacred profession of child teaching who is not deeply imbued with a noble and an ennobling sense of the moral dignity and responsibility of the calling, and who is not only willing but eager to impart all that constitutes the fullest education of which a child is capable. In many and many a schoolroom the ideal is, to a large extent, realised already. But such cases, it is to be feared, are exceptional, and too often it happens that the man or the woman who is most entirely in the right place as a teacher of the "secular" is lamentably deficient as a teacher of the "religious"; and the peculiar misfortune of the matter is that, the more conscientious a person may be in his unwillingness to teach what he cannot honestly believe, the less fitted he may be for what is required of him and the more seriously he may be handicapped in his professional progress.

Under the social and religious conditions which exist to-day, and are likely to exist for many a long day to come, the best, if not the ideal solution of all difficulties would be for the State—the municipality—the community—frankly to recognise the popular distinction between the secular and the religious, and to require of the public teacher only secular teaching, leaving the inculcation of religion entirely to the parent and the moralist as represented by the churches and various other ethical organisations. When the Education Act of 1870 was incubating there were those in great numbers who were strongly in favour of this broad principle, and forty years' experience has but demonstrated their wisdom. If they had had their way it would have been better for religion and better for education, and moralists of all shades would long ago have adapted their activities to the needs of the time.

There was one notable experiment made on these lines. Unfortunately the conditions of success were not fully understood. It was an entirely new undertaking, and religious zeal outran practical sagacity. It proved a failure, and ever since it has been generally accepted as a proof of the impracticability of "the secular solution." It really proved nothing of the kind. It proved only the impracticability of the secular solution in the particular way adopted. The experiment referred to is, of course, the spirited but futile attempt of Birmingham to divide the secular from the religious, reserving one for the professional school teacher and leaving the other to the churches.

When Birmingham elected its first School Board in 1870, some of the freer spirits of the great Midland centre, led by Dr. Dale, Alderman Manton, the Rev. W. F. Clarkson, the Rev. J. Hulme, and, I think, Mr. Joseph Chamberlain, determined that, if they could prevent it, the new public authority, whatever else it did or did not do, should have nothing to do with the teaching of religion. Apparently they took their stand on two fundamental principles that are just as sound to-day as they were then: first, that primarily the responsibility for the religious teaching of children rests with the parents; and secondly, that the teaching of religion should be the work of religious people, and for them alone. They believed that the secular work of the schools and the religious training of the children could both be

more effectively carried on if entirely separated, and they succeeded in inducing the Board to adopt this view, though not without an element of compromise in the arrangement. "Moral" teaching, it was agreed, should be a part of the work of the Board, and even the use of the Bible was arranged for. Every day the teacher in charge of each school was to select a passage from it for straightforward reading without any comment, and once a week there was to be a moral lesson—a twenty minutes' lesson on honesty, industry, truthfulness, temperance, kindness, and so forth, but without any appeal to the teaching of the Bible or to religious considerations. Facts and illustrations were to be selected from ordinary daily life. That was the nearest approach to religious teaching that any official in the Birmingham schools was required or, indeed, permitted to make. But every facility was afforded for religious instruction by voluntary agents from the outside. Permission to use the schoolrooms, for three-quarters of an hour on two mornings of the week, was given to the committee of any society representing one or more of the religious communities of the town, to ministers in charge of congregations, or to any person wishing to give religious instruction whose application was sustained by the signatures of the parents of at least twenty children in regular attendance in one of the departments of any Board school.

The Birmingham Free-Churchmen threw themselves into this work with great enthusiasm. So determined were they that religious teaching should owe nothing to the secular authority governing the schools that they insisted on paying a small rent for the use of the schoolrooms during their occupation. It was a very spirited movement, but nobody seemed quite to have realised what they were undertaking. A sort of syllabus of Bible teaching was drawn on lines similar to those of the London syllabus, and on two mornings of the week it was settled that the appointed school teachers were to stand aside and voluntary teachers were to take their places and give systematic class instruction. But there were something like 50,000 children in the Birmingham Board schools, and on week-day mornings, of course, competent teachers were not to be had in anything like the necessary numbers. The burden was too heavy, and eventually the scheme broke down. For some years "Godless education"—mere morality and unexpounded Bible teaching—was all that was provided. Later on, however, the "Nonconformist conscience" became too uneasy to tolerate this, and a scheme of religious services for the children was elaborated, and proved much more feasible. When, some fourteen or fifteen years ago, Mr. Athelstan Riley and his extreme ritualistic friends seemed bent on upsetting the compromise in London and to be very likely to force earnest educationists to insist on the "secular system," I had occasion to go down to Birmingham to investigate its working there, and I found it in many ways interesting and suggestive. I will say a little about it in another article. The system had then been in operation for about seven years, and on the face of it appeared to be in good working order.

In all the schools there were 157 departments. In 83 of them religious instruction was being given on two days a week, and in 54 once a week. There were thus 137 departments receiving regular instruction, leaving 20, most of them infants' departments, unprovided for. The general testimony was that upon the whole it worked exceedingly well. But under the surface there were very evident signs of collapse, and eventually the whole thing again broke down, and Church and Nonconformity abandoned what had been a very promising attempt to solve the problem which is still before the country and must of necessity shortly again be dealt with. Birmingham failed twice, but I brought away from my inquiry into the matter a very decided impression that, with some modification of their plans, Birmingham might have achieved a complete and brilliant success, and the matter might long ago have been finally settled for the whole country.

G. F. MILLIN.

CORRESPONDENCE.

NATIONAL CONFERENCE GUILDS' UNION.

SIR,—May I once again draw the attention of those interested in young people's societies to the above Union. The winter session is just beginning, and now is the most suitable time to join the Union. It is a common experience that many Sunday school scholars, after reaching a certain age, drift away from the church and school. The Union is an organised effort to overcome this difficulty. The object of a Guild is to "foster the religious life" and "to inspire personal service" in those who have arrived at an age when they are able to undertake various duties for the school or church or community. It is the experience of many churches that the Guild (the name "guild" is not essential) is one of the most useful and helpful of their organisations. Moreover, these are the days of the co-operative spirit, and it is felt by the council that all work among young people would be strengthened by being federated into a national movement. The "Topic List," issued by the Union for 1910-11, provides an admirable scheme of work for the winter session. I shall be glad to supply copies of this on application, and I will also send leaflets on "The Guild Idea," and "How to Form a Guild," to any who write to me for information.—Yours, &c.,

C. M. WRIGHT, *Hon. Sec.*
Atkinson-road, Ashton-on-Mersey,
Cheshire, September 20, 1910.

BOOKS AND REVIEWS.

THE NATURE OF SPIRITUAL COMMUNION.*

DR. STANTON COIT has written a short book which has an interest and a value to liberal thinkers on religion, perhaps of

* *The Spiritual Nature of Man.* By Stanton Coit, Ph.D. West London Ethical Society, Bayswater. 1s. net.

a different kind from that which he intended. Writing from the Ethical Society standpoint, he is led to examine the basis and reasons for spiritual fellowship such as the churches have aimed at. The result is a strong view of the deep necessities in human nature which drive men to find their best life in a community or group. The "Group Spirit" is, in fact, one of the powerful, permanent characteristics of the higher human culture, and the words, "Whosoever two or three are met together in my name, there am I," is no mere accidental saying, but is a particular instance of a great general law. Dr. Coit shows that, for him at any rate, this larger, more comprehensive Over-Self of the group (and ultimately of the Ideal Humanity) is no mere abstract fancy, but is as real as "spirit" can ever be in the individual. To Christian thinkers, such a justification as Dr. Coit here gives of the church idea is most interesting, because it is presented on its own merits as a natural mental phenomenon. There remains, of course, the question whether this basis is broad and big enough for such a tremendous superstructure as a spiritual Over-Self, or, in the language of religion, the Holy Catholic Church and the Communion of Souls. Does not Dr. Coit too nearly identify "mental" with "spiritual"? Not all mental activity can be properly dignified with the title "spiritual." The strenuous hopes and prayers and sacrifices which bind together into one solidary power all the souls that work for the higher things of humanity can scarcely be sufficiently explained on the level of psychological science as the exercise of so much mental energy. No doubt what prevents Dr. Coit from giving a special sense to the word "spiritual" is that he is afraid of the idea of the "supernatural." He is so anxious to insist that everything is natural, and so determined to keep out the cloven hoof of "another world," that he cannot allow a true and distinct value to the spiritual. Yet it becomes increasingly plain that the progress of thought in religion depends very largely in the substitution of the spiritual, and of spiritual values, for the spurious category of the "supernatural," which in the past has been so often set over against a no less unreal world of the natural.

THE LOVE-LETTERS OF AUGUSTE COMTE.*

CLOTILDE DE VAUX was the sister of a pupil of Comte, and he first saw her in 1844. She had been unhappy in her married life, as her husband, a man of bad character, had deserted her. She was trying to make a living by writing. Comte fell desperately in love with her; and desired, though there was then no divorce in France, that their relations should be those of man and wife. To this, however, Mme. de Vaux would not consent. The volume before us contains, in English, the correspondence which passed between them from

* *Confessions and Testament of Auguste Comte, and his Correspondence with Clothilde de Vaux.* Edited by Albert Crompton. Liverpool: Henry Young & Son. 6s. (cloth), 3s. 6d. (paper).

April, 1845, to March, 1846, and the twelve Meditations (as they may be called) composed by Comte on the successive anniversaries of her death, which took place in April, 1846.

"The change wrought, after mid-life," says Martineau, "in this man of large, full and daring mind, by an undistinguished young woman of thirty, is analogous, in its suddenness and depth, to what is known as conversion; and its excesses, at once ludicrous and pathetic, are due to the incongruous heaping on a finite nature of affections that are meant and measured only for the Infinite." The impartial reader will find abundant confirmation for these statements in this volume. Clothilde de Vaux awakened in Comte, and concentrated on herself, the affections due to every relation of life; she was to him at once his betrothed, his daughter, his disciple, his redeemer, his divinity. The most marked effect of the change due to her influence—to quote Martineau again—"consists in a recognition of moral conceptions, and appreciation of an order of sentiments, plainly inadmissible on the principles of his earlier philosophy; it enthrones affections, it appeals to enthusiasms, it institutes practices, it predicts futurities which are chimerical, unless the logic of his fundamental structure (*i.e.*, the Positivist limitations of knowledge) be unsound." It was during these years that Comte thought out the Religion of Humanity, as a system of belief and ritual. The fundamental principles on which this rests are thus stated by himself, on the third anniversary of the death of Clothilde de Vaux: "Henceforward, our principal aim will be the complete subordination of intelligence to sociability; the intellect being mainly employed in helping the growth and guiding the employment of our benevolent affections, which are the real source of true human happiness, both private and public. Had it not been for thy constant influence on my heart, possibly I might never have adequately felt that this holy discipline, far from hindering lofty theory, secures for it better nourishment. . . . Humanity is the only true Great Being, whose members we necessarily are, to whom we must always refer our thoughts, our sympathies, our actions" (p. 346-7). As material for the history of Positivism, and as a collection of documents of human life, this volume is extremely interesting.

THE LIFE OF LOUISA ALCOTT.

PROBABLY no book for girls has ever been more widely read than Louisa Alcott's famous "Little Women," that delightful story of the March family, with the loving and wise "Marmee" at its head, which has brought sunshine and laughter into so many English and American homes. It was written, as indeed most of Miss Alcott's books were written, at high pressure, when she was not in the best of health, and when domestic cares were pressing, but its success was instantaneous and, to the modest author, amazing. "I plod away, though I don't enjoy this sort of thing," she wrote, when she was at work on the book. "Never liked girls, or knew many, except my sisters; but

our queer plays and experiences may prove interesting, though I doubt it." The "queer plays and experiences" did "prove interesting," for they had all been part of that happy home-life at Concord out of which Louisa, with her merry, impulsive, loving nature knew so well how to extract the humour and beauty. And the children who worshipped her name were not deceived (children never are!) in thinking that Jo, and Meg, and Amy, and Beth were no make-beliefs, but as much alive as they were themselves.

Miss Belle Moses has given us a pleasant account of the author of "Little Women,"*—a restless and sometimes rebellious member of an impecunious family, for whose daily needs the most lovable of fathers, with his serene philosophy and impractical ideals, was not always able to provide. From very early days she seems to have cherished the idea of lifting her dear ones out of poverty into affluence, and she succeeded beyond her wildest dreams. Herself a lover of luxury, as she was wont to declare, fond of fun, social functions, and the pretty things that women love, she faced continually the task of self-sacrificing toil, and overworked herself to such an extent that she suffered perpetually from ill-health and "nerves" during the last few years of her life. It is doubtful whether energetic natures like hers ever learn the meaning of rest until nature compels them to acknowledge their physical limitations, but it was chiefly the thought of "Marmee's" lack of comforts, and "Plato's" shiny coat, that spurred Louisa on in her literary efforts. She always contrived, however, to get as much as three ordinary people out of life, from the time when she acted "Jack and the Beanstalk" and "Cinderella" with her sisters in the old barn at Concord, to the days when fame pursued her to the quiet retreat at Orchard House, where reporters sat on the wall and took notes while she "picked pears in the garden."

Her life was not without romantic episodes, although these were of a mild order, and "led to nothing," as her girl admirers regretted to learn. We remember the youthful and rather sentimental worship of Emerson, for whom she always retained a warm admiration, and the charming friendship with the Polish boy at Vevey (the "Laurie," up to a certain point, of her best-known story), when she was a settled "old maid"—of thirty-three! Louisa Alcott was a friend of Thoreau, Theodore Parker, and the Hawthornes, and knew something of the anti-slavery agitation at the early age of seven, when her father, who was teaching school at Boston, began to "lose caste" on account of his strong views on this subject. She also had a taste of active service, during the war between North and South, when she went to Georgetown as hospital nurse and practically ruined her health in consequence. Life became full of shadows as the years went by, death was busy in her home, and Miss Alcott confessed that she grew puzzled over the mysteries which she had never found time to think out. But she was too busy with her wholesome stories to become intro-

spective, her simple faith did not waver, and almost to the end she turned a sunny face on the world, teaching others to see in their daily experiences what she never failed to detect herself—the light of beauty and the glint of humour which make sorrow bearable, and happiness a bright possibility.

LITERARY NOTES.

IT is the opinion of Mr. J. M. Dent, the well-known publisher, that the new Copyright Bill which was introduced and read for the first time last July will check the publication of the best literature. By the present law the term of copyright extends for 42 years, or for life and seven years, whichever of the two be the longer period. The new Bill proposes that copyright shall last for life and for a period of fifty years after death.

* * *

THIS Mr. Dent regards as a distinctly retrograde step. "It is only the best things in literature," he said, when he was interviewed recently on the subject, "that are affected by the Law of Copyright, and that any additional clog should be put upon their free and full publication is entirely contrary to the democratic spirit in England. At the present time one of our greatest ideals is to cheapen education, and to place good literature in the hands of even the humblest workers." If the present Bill becomes law, he fears that many good books are likely to be withheld from the public longer than they are at present. This was the case with Ruskin's books, the prices of which remained, until lately, prohibitive for the working classes.

* * *

WE understand that the Rev. Edwin J. Dukes is arranging to publish in English a quarterly summary of the monthly issues of *Le Chrétien Libre*, which is devoted to the cause of the French ex-priests. Mr. Dukes has been appointed secretary for England, and will keep his readers informed on all matters connected with the Modernist movement in Italy, Austria, Spain, and other countries, in order that they may better understand the religious crisis in France. His address is 82, Devonshire-road, Palmer's Green, London, N., and he will welcome financial help from those who sympathise with the work, and will also be glad to accept invitations to speak at meetings.

* * *

MISS MAY MORRIS, the daughter of the poet, is editing the "Collected Edition of the Works of William Morris," in twenty-four volumes, which Messrs. Longmans are publishing. The edition includes some unpublished matter of great interest, and each volume will be preceded by an introduction and biographical notes by Miss Morris. The edition will be printed under the typographical direction of Mr. C. H. St. John Hornby at the Arden Press.

* * *

A NEW magazine, which is to be called the *Vineyard*, will appear in October. Its

* Louisa May Alcott: Dreamer and Worker. By Belle Moses. Sampson Low, Marston & Co., Ltd. 6s. net.

spécial aim is to advocate the cultivation of progressive thought and action in country life, and Miss Katharine Tynan, Aylmer Maude, Cecil Sharp, Grace Rhys, and other well-known writers are interested in the venture. The *Vineyard* will be published by Mr. Fifield.

* * *

PROFESSOR RALEIGH's new book, "Six Essays on Johnson," is announced by the Clarendon Press. Professor Raleigh has already published a study of "Johnson on Shakespeare," and in the six forthcoming essays there will be found a certain sequence of thought as well as subject.

* * *

In a preface to his forthcoming book, "The Awakening of India" (Hodder & Stoughton), Mr. J. Ramsay Macdonald, M.P., says:—"I have tried to be just, both in my appreciations and depreciations. Not a sentence has been written without a recollection of the many proofs I had that there is generosity, fair-mindedness, and a desire to do right in all classes and all races in India. If anyone reading these pages detects in them an unhappy suggestion that all is not well with India, that unsettlement is getting worse, that we have not yet found the way of peace, that the West might be more hesitating in asserting the superiority of its material civilisation, I confess he will only have detected what is actually my feeling."

* * *

MESSRS. HODDER & STOUGHTON also announce the publication of the 4th and 5th volumes of "The Expositor's Greek Testament," thus completing the work, the first volume of which appeared in 1897.

* * *

THE Rev. Norman Maclean's new work, "Can the World be Won for Christ?" had its origin in the World Missionary Conference in Edinburgh. It discusses the general principles underlying the scientific study of the missionary enterprise. Messrs. Hodder & Stoughton are the publishers. The same firm also announces for early publication a new book by Principal Forsyth, entitled "The Work of Christ."

PUBLICATIONS RECEIVED.

MESSRS. SIMPKIN, MARSHALL, HAMILTON, KENT & Co.:—The Lion's Whelp: G. M. Irvine, B.A., M.B., with an introduction by Dr. John Campbell.

MESSRS. THOMAS & Co., Manchester:—Through Europe with Roosevelt: John Callan O'Laughlin.

MESSRS. WILLIAM BLACKWOOD & SONS, Edinburgh and London:—The Immortal Hope; Present Aspects of the Problem of Immortality. Sydney Herbert Mellone, M.A., D.Sc. 2s. 6d.

SHERRATT & HUGHES, Manchester:—The Problem of the Crippled School-Child: E. D. Telford, F.R.C.S. 6d.

CONSTABLE & Co.:—The Life of Tolstoy, Later Years: Aylmer Maude. 10s. 6d. net. Nietzsche: Anthony M. Ludovici. 1s. net. Swedenborg: Frank Sewall, M.A., B.D. 1s. net. The Creators: May Sinclair, 6s. Enchanted Ground: Harry James South. 6s. Jisie of the Ranges: G. B. Lancaster. 6s.

HODDER & STOUGHTON:—Light from the Ancient East: Adolf Deissmann. Translated by Lionel R. M. Strachan, M.A. 16s. net. At the Villa Rose: A. E. W. Mason. 6s.

FOR THE CHILDREN.

A BIRTHDAY.

THE subject of this week's talk everyone has had only once, whether old or young, rich or poor. But some of you will say, "We have a birthday every year; you are quite wrong." No, it is you that are mistaken, we have only had one birthday, though we may have had and may have still many anniversaries of it.

What does a birthday really stand for? I think some boys and girls think it is nothing more than a time for having presents. Grown-up people must have an excuse for giving them, and there it is! Such children think they would like to live perhaps in that strange country that Alice found through the looking-glass (after she had finished exploring Wonderland), where, as in all looking-glasses, things were a bit topsy-turvy. There Humpty Dumpty told her you got what was called an "un-birthday" present on every day that was not your birthday, so you had at least 364 presents in a year and 365 in leap years! Well, I expect, if you got so many, you would get tired of them, and if you didn't I'm sure "grown ups" would feel in their pockets and say, "We should, at any rate." Have you ever thought to thank God for those birthday and Christmas presents? They are the gifts of love—the love of parents and friends. God is love, therefore they are really His gifts. A little girl-friend of mine once wanted certain things for her birthday, so she wrote a note like this: "Dear God, will you put into the hearts of my earthly friends these three things," and then followed a list containing a hair ribbon and a row of pearl beads, and the letter concluded, "I should have asked for a bike, but that is too much." Well, that note was put into the candlestick, where it was found by a big sister, and all the things were given her as birthday presents except the "bike," which, you see, she hadn't asked for, though I don't think it would have made much difference if she had. I am not passing this plan on to you for practice, I simply want to say that it was God who put it into her friends' hearts to give her those things, so they were really His gifts. God gives a great present to the world on every birthday, the gift of a new life. What that may be we know when we think of the birth of Jesus, but even the fact that we were born may make people thankful if we determine that our lives shall be a gift to the world, and there is no better gift than that of a good life. If you try to give yourself in that way, however small or ordinary you may look, you may do a great deal. A great writer was saying recently that he didn't suppose there was any great stir when the second son of Robert Cromwell was born at Huntingdon in 1599. No, I don't suppose there was, and he might have added that probably he was no different to any other baby in the neighbourhood, and even a little less pretty, for when he grew up he had not a very handsome appearance. But that baby became Oliver Cromwell, and we do not know anything of the other babies that may have cried and crowed near him. You may seem very ordinary, your little

brother or sister may not seem of much account, but remember that through God's help they might be as great as a Luther or a Cromwell. There was a schoolmaster in Germany in the fifteenth century who used to bow to his boys because, he said, he never knew what they might become, and as it happened one of those boys was named Martin Luther. Let us never despise ourselves or the children we know, for God must have had a purpose when He gave them to the world, and if we cannot become great we can all, by trying, become good. W. K.

MEETINGS AND SOCIETIES.

ABERDEEN UNITARIAN CHURCH.

MR. WEBSTER'S RETIREMENT.

A SOCIAL meeting in connection with the anniversary services of the Aberdeen Unitarian Church was held on Sept. 19 in the church buildings. There was a very large attendance. Dr. Robert Lyons presided. There accompanied him on the platform Rev. Alexander Webster, minister of the church; Rev. Charles Hargrove, Leeds; Rev. Charles Mackie, Drumoak; Mr. John M'Intyre, Mr. H. H. Duncan, and Mr. Thomas M. Spiby. An apology was read from Rev. Alexander Brown. Tea was served in the church hall, and the company afterwards assembled in the church, where addresses and an interesting musical programme were given.

Dr. Lyons, in taking the chair as convener of the Church Committee, expressed the pleasure it gave him to preside at the anniversary social two years in succession, and to offer them all a hearty welcome. During the last year they had had very many proofs of success in the different branches of the work of the church. Continuing, Dr. Lyons said Mr. Webster's desire, owing to the condition of his health, to sever that intimate bond of relationship which had existed so long between him and the members of that congregation had thrown its chilling shadow over them. In that hallowed church, hallowed by his ministrations, a monument of his earnestness, strenuousness, and zeal, his spirit had often laid its impress on their minds and heart, and he thought it was only right on that occasion to express, however inadequately, their deep sense of their spiritual indebtedness to him. The charm of his personality, his sincerity, his strenuous efforts, had called forth in every one of them deep feelings of esteem and admiration, and above all and better than all an abiding sense of warm affection. Their hearts, he was sure, went out to him in hoping that he would have many happy days of usefulness, and they hoped that some scheme might be devised by which his enabling presence might long grace and adorn that church.

Rev. Charles Hargrove, in the course of his address, said that that congregation was threatened with what seemed to be little less than a disaster. What were they to do? It would be very nice indeed if they could keep Mr. Webster. He wished very much he had the power to work miracles, and then he would take him by the hand and say, "Brother, be of good cheer, you are well, you are not ill." Mr. Webster was to blame a great deal himself. He was a warning to them; he had been overworking himself for many years. They were all sorry for it. But no church should identify itself with a man, and he asked them to look and see how they could live their own independent life—the life of the society or of the congregation. Men like Mr. Webster were not to be picked up for just offering so much a year for them. They

might get a learned man, but never such a good man. But if they would profit by what they had learned, that they were not to depend on any man, but that they were going to live as he had taught them, then would that church continue, and in the years to come would not fall into the torpid state of so many churches.

REMINISCENT SPEECH BY MR. WEBSTER.

Mr. Webster, who was very cordially received, said he wished it had only been possible that he was not the prominent topic of that evening's speeches. Mr. Webster said that he first came to Aberdeen to preach 34 years ago. He came back to Aberdeen the following year, when the Social Science Congress met at Aberdeen. He had the honour to preach one of the sermons on that occasion, and he was told that a number of the distinguished visitors in connection with that congress were present in the old church. He was asked to come back again, and he was told that the door of the old church would have to be shut if he did not come. He did not wish that, but when he did come back it was on the distinct understanding that they should build a new church.

He came of a healthy race, although of a race the members of which sometimes died very suddenly. His good old grandfather died in the church at Old Meldrum on the sacrament Sunday when he was carrying round the wine. But he had always felt that whatever he did in soul or body was very largely due to that sturdy race of which he came. At eight years of age he was practically consecrated to the ministry. Good old George Gerrie, whom many of them knew, put his hand on his head on one of those days, and said "Sandy, you'll be a minister yet." He did not understand what it meant, and he little thought that he would ever be standing there fulfilling the old man's prophecy. He was exceedingly thankful that he had been able to do what he had done, and he hoped to be able to live to do more, but still he thought he had only done his duty as a Scottish boy in trying to fulfill the old Scottish glory. That old Scottish glory for which their fathers lived and died was the foundation of that church—a church which carried out those principles better, to his mind, than any church that he knew. That was the people's church, and the people in Aberdeen were beginning to know that it was their church, and they would realise more deeply as the years went on that it was so. The longer he lived the deeper his faith became in the spiritual life, and in the men and women of the future. Whatever happened to his own person he wished them to depend on this, that with the last fibre of his body and the last touch of his soul, he would be faithful to the teaching of Jesus of Galilee, he would be faithful to his own soul, and he would be a member of that or some other congregation that stood for that religion.

SPEECH BY MR. MACKIE.

Rev. Charles Mackie said that for all their apparent light-heartedness there must be among them that night a feeling of depression; for it was impossible to dissociate their thoughts from the sorrowful fact that as a church they were about to drop the tried and trusty pilot who had steered the barque of their distinctive principles in that northern city so wisely and so well for over a quarter of a century. In other churches, for all the palaver that was sometimes made over the loss sustained by a minister quitting his charge, it did not really signify much who was minister. Tom was as good as Harry, and, in his own opinion, a great sight better. These churches had simply to roll along well-engineered roads, sometimes as richly upholstered motor cars, sometimes in hawkers' guise as hawkers' carts. If as motor cars, the minister had a very soft seat, or, to

use a hackneyed phrase, occupied a very desirable position; and, even if as hawkers' carts, he had a comparatively light job, though a somewhat harder seat. Now there was a vast difference between rolling and lifting. A little child might roll what a strong man could not lift. It was just here where their difficulties lay. The Unitarian Church had to act against the gravity of popular opinion, or at least of popular sentiment, popular habits of thought, and especially against customary popular expressions. Thus, instead of gliding along more or less smoothly, with a set of plausible phrases and stereotyped trains of thought, their ministers were obliged to be always contradicting, always pulling easy-going people up, and trying to get them to rise from the terra firma of tradition into the air of free thought, and to fly on weird-looking aeroplanes of speculation. Can you wonder at their not succeeding in getting many passengers? When a man was seated in a cart, it was not a matter of anxiety whether his horse jogged on or stopped. In fact, he felt safer when it stopped than when it trotted, or especially when it galloped. This was why so many had a rooted objection to a progressive church. They preferred to be in a dismounted old tramcar, fixed up as a garden house or a golf pavilion. Then they knew exactly where they were. To drop the metaphor, a Unitarian minister to be successful must be in continual intellectual motion. He must be always trying to convert people to his theological views. In days gone by, this was full of personal risk, and their church was not without its noble band of martyrs. But in these days of ours there was no difficulty on this score. The only form of persecution that survived, to any extent, was boycotting, which did no great harm. But if a Unitarian minister was now allowed full swing to express his convictions where and when he pleased, he encountered a difficulty far more subtle, and trying, and hopeless than burning at the stake. He encountered perfect indifference as to whether his views were right or wrong. He found that he was simply beating the air, for hard, dogmatic theology had gone out of fashion. That was the real reason why the stake and the gibbet did not stand at their kirk doors as formerly. Most people now preferred to have their religious opinions in a fluid state, sometimes liquid, oftener gaseous. Let them go into any of their popular churches and they would find that the minister dispensed his views in corked bottles, by measure and not by weight. He left dogma severely alone, and poured forth wishy-washy sentiments and moral platitudes, with a tincture of spurious literary culture. If dogma appeared at all in the service it was sung thoughtlessly by the choir, and listened to carelessly by the congregation. Now it was this indifference to dogma that put their ministers in a very awkward position, and made it more and more difficult for them to keep up the churches. Thus it was that they stood in greater need to-day than ever of men of great force of character and intellectual ability to occupy their pulpits. A mere Unitarian minister would utterly fail. They needed a man, an intellect, a big human heart, a faith in righteousness, and truth, and in God as the power making for both. These individualised in an interesting personality would alone succeed, he did not say in converting people to adopt Unitarian dogma, but in what was far better, in directing and guiding the conscience and efforts of honest-thinking men on the side of righteousness and truth in every sphere of human activity. It was, then, because he realised the difficulty they would have in obtaining a worthy successor to their grand old man that he regretted to hear of his intended resignation. It meant a loss, not only to them, but to the whole community, for he had fought a good fight, and to-night that church, both as an intelligent body of Christians and also as a beautiful and well-equipped

building, could truly say, "Well done, good and faithful servant!"

MURAL PAINTING DEDICATED BY DR. HUNTER.

The beautiful mural painting by Mr. John M. Aiken, Gray's School of Art, in the Aberdeen Unitarian Church, was dedicated recently at a special service in the church, at which the Rev. Dr. Hunter, Glasgow, took the leading part. Mr. Webster has pointed out in a couple of descriptive discourses the significance of the figures represented in the four groups symbolical of the seed sown by the wayside, among thorns, on stony ground, and on good ground.

Dr. Hunter, prior to his sermon, said—Let me say in a word or two that I have sincere pleasure in taking part in this service to-night. Since I began my public ministry in the city of York more than thirty years ago, I have always been glad to embrace every opportunity of cultivating and expressing the Catholic sympathies of our religion, and to hold intercourse with the ministers and members of all denominations. I have done so as a matter of Christian principle. God, I believe, has His true servants in all churches, and Christ is not the leader of parties and sects. To be loyal to Jesus Christ we must be loyal to his great law of religious fellowship, which is expressed in the immortal words—"Whosoever shall do the will of my Father in heaven, the same is my brother and sister and mother." The spirit of Christ, and not particular ways of thinking and believing, is the essential and eternal thing in historical Christianity. It is the unity of the spirit that is the bond of peace. I am glad to be present to-night for two special reasons. I am glad to be able to take a modest part in the dedication of this beautiful mural painting in this house of God. It was an ancient custom to adorn the walls of churches with pictures adapted to kindle the devout feelings of the worshippers or to enforce great religious lessons. Our Protestant Churches did not act wisely when they banished all such aids to religious worship, and gave to superstition the monopoly of artistic symbolism. There must be, of course, no beautifying of our churches and no enrichment of our worship at the expense of sincerity and truth, but I believe, with Emerson, that where worship is real it will gather fast enough beauty and music and poetry of its own. I am glad also to be present here to-night to show the sincere and great respect I have for your minister. His thoughts concerning some things are not my thoughts, but that does not matter much. Opinions are a poor bond of union. I am very sorry to hear that Mr. Webster's health is such that he must retire from the ministry at the close of the year. He has been a good citizen of Aberdeen, and a faithful and good minister to his congregation, ever true to the faith that is in him. And now, when the shadows are lengthening, we pray God that at evening time he may have light and peace.

MR. GEORGE HOWELL.

THE death of Mr. George Howell, at the age of 78, has removed one of the most active and prominent men in the Labour movement. He began his public life early, for he joined the Chartist movement in his teens, and at the age of 27 he was the first secretary of the London Trades Congress. He had three ambitions as a boy—to speak at Exeter Hall, to write a book, and to become a member of Parliament—all of which he realised. Between 1885 and 1895, during which ten years he was the Liberal-Labour representative of North-East Bethnal Green in Parliament, his work was so successful that he was called "the Champion Bill Passer," and his passion for knowledge and thoroughness in everything he undertook dated from the time when, as a young bricklayer of 21, his ten hours' work

a day did not prevent him from reading omnivorously in his spare time.

His force as an agitator for the betterment of the working classes was quickly recognised, and, among other offices, he held that of first secretary of the Parliamentary Committee of the Trade Unions Congress, and secretary of the Reform League, in which capacity he acted as marshal of the Hyde Park procession on the day when the railings went down. He was, however, always opposed to violence in any form, and used to maintain that on this occasion the railings fell as the unintentional consequence of the pressure of the crowd.

Illness and failing eyesight tried him much in his later days, which were relieved from want by a subscription which reached over £1,500 in 1897, and a subsequent grant of a Civil List pension. He was a singularly happy-looking man, a natural student and lover of books, with a capacity for work which was extraordinary. He fought for the causes which he supported with a Puritan faith and fervour, but he was able to meet disappointment in a philosophic spirit, and when he lost his seat in 1895 he turned once more to his library, and spent his time in reading and writing as long as he was able to do so. Among the numerous volumes which came from his pen "Trade Unionism, New and Old," and the "Life of Ernest Jones the Chartist," are, perhaps, the best known.

LABOUR LEADERS AND THE TEMPERANCE MOVEMENT.

IN connection with the Annual Assembly of the Trades Union Congress at Sheffield last week, the annual meeting of the Trades Union and Labour Official Temperance Fellowship was held on Thursday night and attended by a large number of Trades Union leaders, including Mr. Arthur Henderson, M.P. (who presided), Mr. J. Ramsay MacDonald, M.P., Mr. A. H. Gill, M.P., Mr. D. J. Shackleton, M.P., Mr. Will Crooks, and others. Mr. Henderson commenced with the remark that as long as intemperance stood in the way the workers would have difficulty in carrying out the many reforms they so much desired. Intemperance was one of the greatest obstacles to progress. Mr. Balfour referred to the reckless use of alcohol as "this great and ever-present tragedy." No one knew how true that was more fully than did the trade union official. It was the man they were anxious to get hold of because of his influence and his example.

Mr. Ramsay MacDonald, M.P., remarked that the trade union official saw the ravages of drink in the men, in civic life and in Party politics. He had seen young men with magnificent futures opening out before them who had gradually drifted away through drink, and found themselves in the workhouse, or, as a last resort, had become Tariff Reform lecturers. In public bodies which dealt with problems of poverty nothing presented greater difficulties than the poverty which came as a result of drink. And then in Party politics they could, as they had done that day, pass resolutions by magnificent majorities about the Osborne case; they could send their representatives to Parliament; they could call for measures to remedy the great evils which confronted the people on every hand, and then when the General Election came they found masses of men who put the public house before everything. The trade unionist who did that sold his very birthright for a more miserable mess of pottage than did the foolish Esau. He saw some of their critics had labelled them as Wesleyan Methodists. Well, it would be none the worse for some of those critics if they had some of that Wesleyan Methodism in them. The Labour movement and the organised temperance movement had been too long apart.

Mr. Will Crooks remarked that there were three things that were cheap—advice, sympathy, and—the cheapest of all—excuses. He was brought up in an aristocratic neighbourhood, where they lived mostly by borrowing and making excuses. He knew a good deal of the excuses the average working man made for drinking. He knew more of the temptations he had to face, and it was for the people of this country to remove those temptations. It was not a temptation to him when he heard of a "real cert" for the Lincoln. He knew people who had had some. Nor did he feel any temptation if he had a shilling in his pocket when he passed a publichouse. And he didn't go back and stand himself a drink for his pluck in passing. But the temptations were there, and they were a disgrace to our civilisation. And yet Sir James Crichton Browne had given the brewers a testimonial. He contended that if the man had a right to sell his own birthright, or even to sell the birthright of his wife, he had no right to sell the birthright of his children. He had only been in Sheffield about 48 hours, but three times or more had his heart bled to see the little old men and women in their streets, mentally and physically deficient; not the bright children, with sweet innocence, but cunning little old men and women. Shame on the nation which tolerated this. The working man talked about his power, but it was his responsibilities that he should realise, and one of the first things he should do was to demand fair dealing and opportunities for our little children.

THE SIN AGAINST THE HOLY GHOST.

THROUGH all the ages, and all along the line of march with all its experiences, the human race works out its own salvation. What Paul said of the individual is true for the whole. "Work out your own salvation with anxious care, for it is God who worketh in you, to will and to work for his good pleasure." The work is done by God and man, and by God in man.

Here we come up with the mighty thought that the "all truth" promised by Christ must be taken literally, even though he did not mean it so. It is one eternal and universal spirit that works in all; in science, politics, and sociology, as well as in religion. As Paul said, "It is the same God that worketh all in all." Did he see it, too?

All our heresies and most of our "seditions," have been inspirations. It is the fatal error that all is revealed. And yet great churches and conclaves and mighty theologians have acted like the little girl of which Oliver Wendell Holmes tells. "A man called early one evening to see his pastor, and a little girl of nine opened the door to him. 'Father is not at home,' she said, 'but if you have come to talk about your soul, you had better come in, for I understand the whole plan of salvation.'"

We often hear about the sin against the Holy Ghost. Is not that sin the very opposite of what it is usually supposed to be? Jesus said the spirit would come to guide us into further truth, and show us things to come. What, then, if the sin against that is repudiation of the higher life in humanity—repudiation of the fresh inspiration, the new unfolding? What if the sin against the Holy Spirit is the sin against the Time-Spirit—resistance, for instance, to the New Theology, and the bitter assailing of Unitarian thought and the City Temple? . . . What if, to the conventional orthodoxy of the day, Christ is still saying, "I have many things to say unto you but ye cannot bear them now?" Yes, it is now as it has ever been—"the light shineth in the darkness, and the darkness comprehendeth it not," and the seers of

God are treated as rebels against Him. It must be so while poor human nature is what it is: but ever the truth moves on, and moves on those who are ready for it, and who can be used by it.—The Rev. J. Page Hopps in *The Coming Day* for September.

UNIVERSAL RACES CONGRESS.

ATTENTION has already been drawn in our columns to the First Universal Races Congress which is to be held in July, 1911, at the London University. We have now received the official prospectus, and the programme, which will occupy five days. It should be noted that, since the Congress is to serve the purpose of bringing about healthier relations between Occident and Orient, all bitterness towards parties, peoples, or governments will be avoided, without, of course, excluding reasoned praise and blame. With the problem simplified in this manner, and with a limited number of papers written by leading authorities who will elucidate the object of the Congress, there is every hope that the discussions will bear a rich harvest of good, and contribute materially towards encouraging friendly feelings and hearty co-operation between the peoples of the West and the East.

The following is the programme for the eight half-day sessions:—(1) Fundamental Considerations—Meaning of Race and Nation. (2-3) General Conditions of Progress. (3A) Peaceful Contact between Civilisations. (4) Special Problems in Inter-Racial Economics. (5-6) The Modern Conscience in Relation to Racial Questions. (7-8) Positive Suggestions for Promoting Inter-Racial Friendliness. To assist adequate discussion the papers are to be sent to members of the Congress a month before the gathering, and will be taken as read. Abstracts of the papers will also be provided.

It is proposed to hold, also, in connection with the Congress, an exhibition of books, documents, portraits, skulls, diagrams, &c. Attendance at the meetings of the Congress will not be restricted to any particular class of persons. The fee for active membership (including attendance, volume of papers of about 500 pages in English or French with valuable bibliographies, and other publications) will be 21s. Fee for passive membership (excluding attendance, but including volume of papers and other publications) will be 7s. 6d.

Further information may be obtained from the Hon. Organiser, Mr. G. Spiller, 63, South Hill Park, Hampstead, London; from the Rev. Ramsden Balmforth, Daisy Bank, Upper Camp-street, Cape Town; from the American co-Secretaries, Professor W. E. B. DuBois, Atlanta University; from Prof. F. Tönnies, Eutin, Holstein, Germany; and from Dr. Abendenon, Jan van Nassastraat 43, The Hague.

Among the subjects dealt with at the Congress will be "National Autonomy and Civic Responsibility," by Mr. John Robinson, M.P.; "The Problem of Race Equality," by Mr. G. Spiller; "Religion as a Consolidating and Separating Influence," by Prof. Rhys Davis; "The Present Position of Women," by Sister Nivedita (Miss Margaret Noble), Calcutta; "India," by the Hon. G. K. Gokhale, C.I.E., Poona; "The Government of Colonies and Dependencies," by Sir Sydney Olivier, K.C.M.G.; "The Press, Literature, Art and Science," by Dr. Ferdinand Tönnies; "The Fundamental Principle of International Ethics, and some Practical Applications of It," by Dr. Felix Adler; "Forced Labour," by Sir Charles Dilke; "Opening of Markets and Countries," by Mr. J. A. Hobson; "The Respect Due by the White Race to Other Races," by Baron d'Estournelles de Constant; and "International Language," by Dr. L. L. Zamenhof.

NEWS OF THE CHURCHES.

London District Unitarian Society.—We are requested to inform our readers that a united service of the London District Unitarian Society will be held at the Dutch Church, Austin Friars, on Sunday, Oct. 16, at 7 o'clock, when the Rev. J. M. Lloyd Thomas, of Nottingham, will preach. Many of the churches in and around London, including Hampstead, Kentish Town, Highgate, Kilburn, Islington, Essex Church, Peckham, Lewisham, Bermondsey, and others, will be closed in the evening, in order that the ministers and members of the congregations may have an opportunity of attending the united service.

Harvest Festivals.—We have received an account of the harvest thanksgiving services which were held at Adrian-street Church, Dover, on Sept. 11, when the Rev. C. A. Ginever preached morning and evening; and of the harvest festival at Ilford, on Sept. 18, where Mr. John Kinsman preached in the morning and the Rev. W. H. Drummond in the evening. At Cullompton, where the harvest festival was combined with the Sunday-school anniversary, and the preachers were the Rev. J. Worthington in the morning, and the Rev. F. Allen, of Newton Abbot, afternoon and evening; at Bolton (Halliwell-road Free Church), where Mr. S. Fairbrother conducted the morning service, and the Rev. C. Harvey-Cook, of Warrington, afternoon and evening; and at Ilkeston, the preacher being the Rev. Kenneth Bond, of Leicester.

Belfast : York-street.—Mr. John Dare Davies, of the Home Missionary College, Manchester, was ordained as assistant and successor to the Rev. A. O. Ashworth in the ministry of York-street Non-subscribing Church, Belfast, on Thursday, Sept. 15. Mr. Davies was senior student of his college, and comes to Belfast with excellent testimonials. A good congregation assembled at the service which followed the usual order. The Rev. G. L. Phelps conducted the religious service introductory to the ordination, preaching in 2 Cor. iv. 1-2, and an exposition of Presbyterianism was given by the Rev. R. M. King. Mr. Davies made a statement of his principles and aims in taking up the work of the Christian ministry, declaring that his faith rested on the teaching of the New Testament in which he found one God the Father and one Lord Jesus Christ. His preaching would be based on the principles of the Divine Fatherhood and human brotherhood. He desired to enter into the experiences of all the members of the congregation and to be a friend to all. The ordination prayer was offered by the Rev. James Kennedy, after which the right hand of fellowship was given by all the ministers present. Principal Gordon gave the charge to the minister and congregation, speaking to both of the need of courage and strength. Strength of body, mind and soul, he reminded them, was an attainment gained by self-mastery and combination, for no man standing alone could be what he might be and should be in the fulness of his powers. If it was true that the minister made the people, it was also true that the people made the minister. If the poet was God's seeing man, and the prophet God's speaking man, the apostle was God's working man. Let them co-operate and use their opportunities. The service concluded with a hymn, and the Benediction pronounced by the Rev. A. O. Ashworth. At the close of the service the committee of York-street congregation entertained the ministers to luncheon. The toast of "The Newly Ordained Minister" was given by the Rev. D. J. Williams, and Mr. Davies, in reply, again spoke of his desire to be of real service in the Church of Christ. He was deeply conscious of the responsibilities

he had undertaken and of how much he owed to his predecessors in York-street Church. He would endeavour to be faithful to its traditions, and he counted upon the sympathy and help of the congregation. In the evening a social meeting was held when the members of the congregation gave a hearty welcome to the new minister. Addresses were delivered by the Revs. Alex. Gordon, A. O. Ashworth, H. J. Rossington, J. Worthington, G. L. Phelps, J. A. Kelly, R. M. King, J. D. Davies, and Mr. James Neill.

Blackpool.—The North Shore Unitarian Church reports that the congregation has been considerably augmented by visitors during the holiday season, and that the induction of the Rev. J. Horace Short has been fixed for Oct. 1.

Framlingham and Bedfield : Suffolk Village Mission.—After eight years the Rev. Richard Newell resigns the pastorate of the above churches on the 30th inst. Mr. Herbert C. Hawkins, of London, who has been with the van in the Southern Counties, succeeds to the position of Suffolk Village Missionary.

Kentish Town : Free Christian Church.—On Sunday morning, Sept. 25, the preacher will be Professor Vaswani, who will give an address to the congregation at Ilford in the evening.

London : Acton.—The Rev. A. C. Holden, M.A., who left Manchester College, Oxford, at the end of last term, has been appointed minister to the Unitarian Church at Acton, in succession to the Rev. A. Hurn. A welcome meeting will be held at the church on Saturday, Oct. 8, at which Dr. Estlin Carpenter and several London ministers and laymen are expected to be present. Visitors from other churches will receive a hearty welcome. Full particulars will be announced shortly.

Southend-on-Sea.—On Sunday last, Sept. 18, the evening service was conducted by Miss Amy Withall, B.A., who spoke on the passing of time "day by day," the meaning and significance of life under the light of incessant movement, and the call of time to every soul to render the movement a progress and growth towards the highest and best. A large congregation was present, and all joined most heartily in the service.

The Scottish Van.—The Rev. E. T. Russell, writing from Scotland, records two fine meetings at Dykehead on Sept. 14 and 15. On Monday, Sept. 11, he experienced some trouble through the rowdiness of a section of the crowd, but for the next two meetings he was able to engage the Co-operative Hall, which holds 550, and which was packed on both occasions. On Friday, Sept. 16, he was at the Cross once more, and on Monday, Sept. 19, he again addressed a good meeting at the Co-operative Hall. On Saturday, Sept. 17, Mr. Russell was at Aberdeen attending the Conference of the S.U.S.S.U., but on Sunday he resumed his usual work at Falkirk where, in the evening, he addressed a large audience.

NOTES AND JOTTINGS.

OXFORD AND JOURNALISM.

At a reception which was given to about two hundred members of the Institute of Journalists in the Sheldonian Theatre, Oxford, a week ago, Dr. Heberden, Principal of Brasenose College, said he believed it was a fact that Oxford sent more of her sons into the great profession of journalism than any other English University. Mr. A. G. Gardiner, editor of the *Daily News*, in the course of a paper on "Journalism and the Universities," emphasised the need of men with well-equipped minds, but at the same time admitted that the Universities cannot undertake that technical training which can only be thoroughly acquired in a newspaper office. "But," he added,

"the more the Universities widen, modernise, and humanise their culture, the more will they benefit journalism, and through journalism the whole range of national life." He suggested that the English Universities should give more definite encouragement to men to take up journalism.

THE ABOLITION OF CAPITAL PUNISHMENT.

At the solemn opening of the Courts of Justice in Madrid, the Minister of Justice announced that the Government is preparing, among other important reforms, a measure for the abolition of the death penalty. The question whether it is expedient to abolish capital punishment has also been discussed again at the Congress of German Jurists, at Danzig, but at the conclusion of the debate the motion advocating that capital punishment be expunged from the Statute Book was rejected by fifty votes to twenty-four.

THE ARTISTS' CORNER IN ST. PAUL'S CATHEDRAL.

We are reminded by *The Times* that in the Artists' Corner, that part of the Crypt beneath the eastern extremity of the South Choir aisle, lie Sir Joshua Reynolds (1723-1792), founder and first President of the Royal Academy; James Barry, R.A. (1741-1806), the historical painter; John Opie, R.A. (1761-1807), the portrait and historical painter; Benjamin West, second President of the Royal Academy (1738-1820), one of the original Royal Academicians; Henry Fuseli, R.A. (1741-1825); George Dawe, R.A. (1781-1829); Sir Thomas Lawrence, third President of the Royal Academy (1769-1830); J. M. W. Turner (1775-1851); Sir Edwin Landseer, R.A. (1802-1873); George Cruikshank (1792-1878); Lord Leighton (1830-1896), seventh President of the Royal Academy; and Sir John Millais (1829-1896), eighth President of the Royal Academy.

* * *

In addition to the foregoing painters, the Crypt contains the remains of the sculptors John H. Foley, R.A. (1818-1874), and Sir J. Edgar Boehm, R.A. (1834-1890); and of the architects Robert Mylne, F.R.S. (1734-1811), and George Dance, R.A. (1741-1825).

AN ASSYRIAN SCHOLAR AND EXPLORER.

Mr. Hormuzd Rassam, the eminent Assyrian scholar and explorer, has recently died at Hove, in his 85th year. He was born at Mossul, Northern Mesopotamia, on the bank of the Tigris, opposite the site of ancient Nineveh. In 1845 he made the acquaintance of Mr. (afterwards Sir) A. H. Layard, and was invited to assist the latter in excavating the site of Nineveh. This was the beginning of an important and interesting friendship for Mr. Rassam, and after coming to England for a time to complete his education at Oxford, he again went out to Mossul with Mr. Layard under the instructions of the trustees of the British Museum. Mr. Rassam was fortunate in discovering in Nineveh the palace of Assur-Bani-Pal, the Sardanapalus of Herodotus, and many years later, while conducting the British National Archaeological researches in Assyria, Armenia, and Babylonia, he brought back many priceless relics illustrative of the history and art of these countries. He discovered, also, the sites of the cities of Sippara, of Sepharvaim, and Cuthah, in Southern Mesopotamia.

COMPLIMENTARY LUNCH TO DR. BOOKER WASHINGTON.

The luncheon to Dr. Washington, which is being organised by the Anti-Slavery and Aborigines Protection Society at the Whitehall Rooms, on October 6, will be a remarkable gathering. Lord and Lady Courtney, the Bishop of Exeter, Mr. John Burns, Sir Harry Johnston, Sir Conan Doyle, Mr. Percy Alden, M.P., Mr. H. G. Chancellor, M.P., Mr. and Mrs. W. A. Cadbury, Professor Estlin Carpen-

ter, Mr. and Mrs. Morel, and Mr. W. H. Mas-singham are among those who intend to be present. The chair will be taken by Sir T. Fowell Buxton, President of the Society, who entertained Dr. Washington at Waltham Abbey on his arrival in London. Tickets for the luncheon may be obtained from the Rev. John H. Harris, Organising Secretary, Denison House, Vauxhall Bridge-road, London, S.W.

MR. GEORGE HOWELL'S LIBRARY.

Books were the chief delight of Mr. Howell's life, and he once said that he could remember, as a lad of fifteen, "tramping over from Wrington to Bristol, and coming back with six books under my arm. They were Mason on 'Self-Knowledge,' Wesley's 'Christian Perfection,' Pyke's 'Early Piety,' Baxter's 'Saint's Rest,' and two others." He did not confine his reading, however, to books of this type, and his library, which contains some 7,000 volumes, covers every field of literature. This library was, it will be remembered, purchased by public subscription and presented to the Bishopsgate Institute "as a monument of a sturdy, self-reliant life, and of an unusual power of self-education."

CLEOPATRA'S NEEDLE.

There have been rumours to the effect that Cleopatra's Needle is to be removed to the South Kensington Museum or the British Museum, as the London atmosphere is said to be destroying the sharpness of the hieroglyphics. It appears, however, that nothing worse than a thorough cleaning of the obelisk is proposed, although the opportunity will be taken to make a thorough examination of the four faces of the monument in order to discover if it is really suffering from our climate. It would be a misfortune if Cleopatra's Needle, after withstanding the seasons for three thousand years in Egypt, were to yield to the smoke and fog of London in thirty years.

THE WORK OF THE LABOUR EXCHANGES.

The Board of Trade Labour Gazette, published last week, contains particulars of the work of the Labour Exchanges during August. The total number of workpeoples' applications on the register at the end of August was 79,829, as compared with 72,670 at the end of July. The total number of applications received during August was 124,085, as compared with 118,588 during July. The vacancies filled during the month numbered 31,257, as against 33,813 in the previous month. The August figures, however, covered a period containing one working day less than in July, and the business of the Exchanges was affected by the holiday season. The July figures included 3,732 fruit pickers, and 804 temporary vacancies filled at Liverpool in connection with the Royal Agricultural Show. In August, 2,022 persons were employed, through the Exchange, as fruit pickers. Deducting this seasonal employment, the number of vacancies filled in July was 29,277, or 1,220 per day, and in August 29,235, or 1,271 per day.

THE HOME SECRETARY'S PRISON REFORMS.

The following resolution has been passed by the Committee of the Humanitarian League:—"That this Committee desires to express its satisfaction at the changes which the Home Secretary has introduced, or proposes to introduce, in the prison system—reforms which have been repeatedly advocated by humanitarians—and its hope that he will further strengthen his scheme by putting an end to all needless imprisonment for the non-payment of debts, as well as for the non-payment of fines, and by revising the system by which, under the present Prison Rules, a court of visiting justices, sitting in secret, can pass severe sentences of flogging on a prisoner who is undefended."

"SALARY-RAISING" EDUCATION

A practical answer to the problem which is uppermost in the minds of "The Inquirer" readers and British public generally.

Recent articles in the press dealing with the problem of unskilled labour and how it is obviated in Germany by compulsory technical training of the boy has had a fitting answer. This answer has consisted of reported experiences of men, not only of the labouring and mechanic class, but of that great army of middle-class workers who suffer no less through lack of training—experiences showing how easy it is for men to raise themselves to good and valued positions through the aid of that influential institution, the International Correspondence Schools.

Voluntary versus Compulsory.

Some day, perhaps, we may have compulsory secondary education in this country. Meantime, it is well to note the splendid work being done by the I.C.S., as the "schools" are familiarly termed, because their system of training at some obviates all difficulties of distance or fixed hours of attendance.

The authorities of the ordinary technical schools are themselves the first to admit the enormous advantages possessed by the I.C.S. home tuition. For instance, Professor Boyd-Dawkins, D.Sc., of Victoria University, Manchester, recently stated:—

There is no organisation I know of anywhere in the world that brings the worker face to face with the need of technical education in the same way as this Institution does—an organisation which brings to bear the personal influence. I feel that this new method of instruction is of the highest value. I, as a member of the older system of education, welcome you as fellow-workers, doing a great work."

Opportunities for all Men.

Let us emphasise the fact that the teaching so eminently advocated here is available to all men of all ranks, ages, localities, and means. All the embarrassments and restrictions of ordinary class teaching are swept away. A man or boy can qualify equally for higher positions in his present vocation or for some entirely different, more congenial calling. For the I.C.S. courses (with their free equipments), are so thoroughly practical, understandable, and concise, and the pupils so carefully corrected and guided by practical experts through the post, and then finally assisted to actual better positions, that a little ambition in addition to ability to read and write, is all that is necessary for success.

Some Actual Successes.

Among the 120 odd different I.C.S. courses—all distinguished by the same practicableness and economical availability—are Civil Service, Illustrating, Applied Arts, Architecture, Civil Engineering, Analytical Chemistry, Book-keeping and Business Training, Publicity Work, and Foreign Languages; in all of which men have achieved successes as remarkable for their value as for rapidity of their achievement. I.C.S. tuition or technical training is untrammelled by any sectarian or political surroundings—it is an absolutely independent business concern neither following nor directing any Party or Sect.

£25,000 were spent at London Headquarters during the past twelve months in keeping I.C.S. Text-Books up to date, and over 4,000 I.C.S. students have voluntarily reported promotion or advanced wages in one year. All the resources of the I.C.S. Students' Aid Department are placed at the disposal of students, which means that at the present moment less than 1 in 400 students are unemployed; this distinctly emphasises a well-known Educationist's recent remark that "The Way to Better Things is the I.C.S. Way." Space does not here permit of reports of these successes, but any reader of THE INQUIRER, interested in his own behalf or that of his sons or friends or employees, can obtain actual

Reference to these Students

by merely writing and stating the subjects or vocation concerned. They will also receive specific details of the whole possibilities of success in that particular subject as well as a book reporting the world-wide success and influence of the I.C.S. Please mention THE INQUIRER, and address the International Correspondence Schools at their Headquarters, Dept. 352/B45, International Buildings, Kings way, London, W.C.

Educational, &c.

TUITION BY POST

For all Examinations,

— BY —

CLOUGH'S

Correspondence College.

Established 1879.

THE OLDEST, LARGEST, AND MOST SUCCESSFUL CORRESPONDENCE COLLEGE.

Clough's System of Postal Tuition is
MOST ECONOMICAL.
MOST CONVENIENT.
MOST SUCCESSFUL.

85,000 Successes in 31 years
prove Clough's System the Best.

SPECIAL COURSES FOR:

All Professional Preliminary Examinations (Legal, Medical, Theological, &c.).

All Civil Service Examinations.
All Commercial Examinations.
Positions open to Women.

Courses in single subjects may be taken.

"The efficient System afforded by Clough's . . . gives the maximum result at a minimum cost."

"The Civilian," August 14, 1909.

Write for full particulars and advice to

Clough's Correspondence College,
Temple Chambers, London, E.C.

CIVIL SERVICE EXAMINATIONS

SPECIAL EXPERT TUITION

BY

JOHN GIBSON, M.A.

(First Class, Camb., Educational Silver Medallist at Four International Exhibitions; Author of "Modern Education," &c.) and a

Large Staff of Experienced Tutors.

CORRESPONDENCE, CLASS AND PRIVATE TUITION.

Resident Pupils received at Upper Norwood.

RECENT SUCCESSSES.

India Civil Service.—August, 1908: E. C. Snow (First Trial).

India Police.—June, 1907: A. S. Holland, 18th; F. Trotter, 23rd; J. C. Curry, 25th; C. N. James, 26th; P. H. Butterfield, 40th; H. S. Henson (First Trial) June, 1908-9: EIGHT passed, including THIRD Place, ALL but one at FIRST TRIAL.

Consular Service.—June, 1907: N. King took FIRST Place at FIRST TRIAL. July, 1908: Mr. F. G. Rule was FIRST (First Trial). DIRECT from Chancery L. July, 1909: E. Hamblock, FIRST; G. A. Fisher SECOND; G. D. Maclean, THIRD; i.e., THREE of the FOUR Posts awarded.

Student Interpreterships (China Japan and Siam).—September, 1907: FIVE of the SEVEN Posts taken, including the FIRST THREE, all but one at First Trial; July, 1908: J. W. Davidson SECOND, and A. R. Owens, FOURTH (i.e., TWO of the FIVE Posts given), both at FIRST TRIAL. March, 1908 (Levant): L. H. Hurst, FIRST (First Trial); C. de B. MacLaren, FOURTH (First Trial).

Supreme Court of Judicature.—S. Geary (First Trial).

Intermediate Examinations.—FOURTEEN Recent Successes, including the FIRST. Nearly all at FIRST TRIAL.

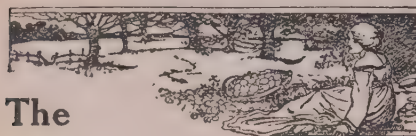
N.B.—FIVE times running in 1907-9, the FIRST Place has been taken in the CONSULAR SERVICES.

JOHN GIBSON, M.A.,

24, CHANCERY LANE, W.C.

27, Queensborough Terrace, Hyde Park,
W. (West End Branch), and

14-22, Victoria Road, Upper Norwood, S.E.
(Resident Branch).



The Way made Easy

We make it easy for you to carry out the ideal diet by supplying parcels of ready-shelled Nuts, sun-dried Fruits, sun-ripened Cereals, dainty Legumes, virgin Olive Oil, pure English Honey, &c., value 5s. and upwards, carriage paid to any address in the United Kingdom.

Our unique DANA Food Flaker will be found of immense assistance in preparing Nuts and other hard foods for the table so as to make them easy of mastication and digestion. The price is 7s. 6d., carriage paid.

Full particulars of all the above will be found in our interesting FREE Booklet, the contents of which include more than twenty easy Recipes for non-flesh dishes and valuable

Hints on the Everyday Uses of Nuts

We send it free, with one or two free samples of ready-to-eat Nut Food if you mention the *Inquirer*.

GEORGE SAVAGE & SONS,

Nut Experts,

53, Aldersgate Street, London, E.C.

The Ideal Cereal Foods

Cereal food of some kind is necessary for everyone—but what kind? Most people take the wrong kind—white bread, milk puddings, porridge, &c. These things cause constipation, dyspepsia, and what not?

The "P.R." Body-Building Biscuits

(of which there are some 35 varieties) are the ideal cereal foods because they represent the entire food-value of unspoiled grains (wheat, barley, oatmeal, &c.), in an absolutely pure and thoroughly digestible form. Their regular use in place of bread and sloppy foods banishes constipation and cures dyspepsia.

Full particulars post free, or Box of

35 Samples post-paid 1/3

THE WALLACE "P.R." FOODS CO.,

465, Battersea Park Road,
LONDON, S.W.

FACTS ABOUT RACE DETERIORATION.

RACE deterioration is not a thing we care to talk about as a rule. Even if it can be proved that people to-day are not as healthy and robust as their forefathers were supposed to be, there is something hurtful to the national pride in admitting that the average Englishman is not such a strong, fine fellow as we should like him to be, and that the Empire's best asset—the children—are not, speaking generally, as sound and vigorous as it behoves us to keep them if we are to go on surviving as the "fittest." We feel, too, that the causes for this physical degeneration are so many and so hard to overcome that it is difficult to know where to begin the work of reform, and so it becomes easier to avoid the subject altogether than to attempt to grapple with the tremendous problems in which it involves us.

There is, however, one aspect of the question upon which we can easily fix our attention, for it is daily brought home to all of us, though we attach far too little importance to it. This is the relation of food to mental and bodily fitness. "Men are what their food makes them," to a very large extent, and when we think of the innumerable ills of the flesh to which most of us are prone, of the amount of time which many people are obliged to give up to "being ill," and of the way in which we are perpetually confronted with advertisements of patent medicines in the columns of our newspapers, and in the meadows that border our railway-lines, it cannot but occur to us that if we brought some scientific thinking to bear on the question of the daily meals, many of the aches and pains, at least, which often make life a weariness might be obviated. But the matter is more serious than this, as Mr. Edmond Hunt points out in an admirable little penny pamphlet, which can be obtained at the Priory Press, Hampstead, entitled "The Necessity for Food Reform." He there refers to the significant fact that "side by side with the increase in the amount of meat consumed per head of the population rises the percentage of deaths from that scourge of modern times—cancer." Thousands of youths, he also reminds us, are annually rejected as unfit from various causes to serve in the Army and Navy. Decayed teeth alone, the cause of many serious constitutional disorders, are responsible for the rejection of numbers of candidates, in the Civil Service as well as the Army and Navy, while it is stated that 75 per cent. of the children in our elementary schools suffer from the same defect. This is largely due to "artificial feeding," the elaborate cooking of food now so much in vogue, and a diet consisting largely of meat and white bread. "Now we may presume," Mr. Hunt goes on, "other things being equal, that the nation whose diet is adequate and well chosen will show the community to be endowed with a high state of health and physical fitness. On the other hand, the adoption of an unsuitable diet will be indicated by a general lowering of the public health and physique, together with a widespread dissemination of disease. Judged by these standards the dietary which, of late, the English people

Appendicitis

Dr. Lauder Brunton, before the Public Health Conference recently, said "That the increase in appendicitis apparently coincides with the alteration in the method of grinding corn."

This was doubtless the immediate cause of Dagonet (the famous author of Dagonet Ballads) writing recently in "Mustard and Cress"—

SAFE GROUND.

Stone-milled Home-grown Wheat
Wholesome, sound, and right is;
Foreign, steel-milled if you eat,
'Ware Appendicitis.

Dark's the flour for bone and brains,
Worthless stuff the white is;
All the steel-milled sort contains
Is Appendicitis.

"ARTOX" Stone Ground Wholemeal

prevents appendicitis and other diseases springing from constipation by keeping the system regulated and nourished. It is made from the wheat, the whole wheat, and nothing but the wheat. It not only makes the finest possible wholemeal bread, but also the most delicious and nutritious puddings, pies, cakes, tarts, biscuits, scones, pancakes, &c., &c. Try it for a week and you will give up white flour.

Strongly recommended by *The Lancet*, and Mrs. C. Leigh Hunt Wallace, and used in the Wallace Bakery. Sold only in 3 lb., 7 lb. and 14 lb. sealed linen bags; or 28 lb. will be sent direct carriage paid for 5s.

"ARTOX" is not sold loose.

Send to-day for our handsome booklet full of recipes. Post free—

APPLEYARDS Ltd. (Dept. 4),
MILLERS, ROTHERHAM.

It Pays To Study Your Health

Begin by Using

GRANOSE

The Family Breakfast Food.

It is Most Nourishing,
Purifies the Blood, and
Will Cure Indigestion.

BROMOSE

Is especially useful to those suffering from anæmia, consumption, and wasting diseases of any kind. It is a wonderful body builder. Bromose, in powder form, known as Malted Nuts, is a splendid food for children. Used as a liquid it is far superior to any meat extract.

FREE SAMPLE and further particulars of these two valuable foods on application to the

INTERNATIONAL HEALTH ASSN. LTD.

Stanborough Park, Watford, Herts.

have adopted is shown to be seriously at fault."

We should like to quote at length from this useful little pamphlet, to give a list of the illustrious men, from Plato downwards, who have for various reasons adopted a fleshless diet—to deal with the fascinating question of economics into which we are inevitably led when we consider this subject, and the powers of endurance exhibited by vegetarian athletes; but it would profit the reader much more to get it for himself. He will find that the question of food reform is dealt with in a scientific and temperate manner, and that Mr. Hunt has some wise things to say about the nutritive value of fruits, pulses, cereals, &c., and upon the attention which should be paid to the human body, that "delicate piece of mechanism," if we are to attain the highest state of efficiency. "The upward trend is towards fritarianism," he says on one page, a conclusion which would be heartily endorsed by Mr. Sampson Morgan, whose article in a recent number of the *Fortnightly Review* on "Fruit for Food and Food for Fruit," should be read alike by fruit-eaters and fruit-producers.

It is scarcely believable that the Golden Age can be brought about by a simple diet alone, and probably even a world of food-reformers would not be free from discords and human imperfections! It is, however, very important in an age like our own, when the wear and tear of the nervous system is constantly being increased and life is becoming more complex every day, that the body should be built up with pure, nutritious foods, and that the vital elements of *uncooked* foods should enter and enrich the blood as much as possible.

Millions of people in various parts of the world thrive on a vegetarian diet, especially in the East, where the relations between the body and the spirit are more clearly understood than in the West. We may indeed cite the splendidly-proportioned Sikhs, the Indian wrestlers, the healthy and hardy Turks, the Roman soldiers of old, and the vigorous Japanese, as examples of people capable of enduring great privations and performing the most fatiguing tasks, whose marvellous physique is, or has been, the wonder of the world. The latter, it is true, are beginning to adopt a meat diet under the impression that it will increase their average stature, but it remains to be seen whether this will not prove to be another instance of the folly of indiscriminately adopting Western habits. The Hon. Rollo Russell, in his book entitled "Strength and Diet," says that "of seventy-two classes of persons who have shown exceptional strength, endurance, and health, sixty-one were practically vegetarians . . . So that we may, I think, conclude that the very large majority of the world's best examples of physical development have been practically vegetarian." This ought to be enough to show us that, whether we consider the question of food reform a vital one or not, at least it would not harm any of us, especially if we are compelled to lead sedentary lives, and are subjected to much nervous strain, to simplify our meals as much as possible, and allow fresh fruit and vegetables to form the greater part of our diet.

ALL THOSE INTERESTED IN
REFORM FOOD DIET AND COOKERY
AND WHO BELIEVE THAT SIMPLE FOODS
WILL CURE SHOULD READ

"The Health From Food Library,"

Edited by JAS. HY. COOK.
Price One Penny each. Post free 1½d.

No. 1. FRUIT PRESERVING, or Fresh Fruits and how best to preserve them. New and enlarged edition, 1909, including extra chapters on the latest Reformed and Scientific Methods of Fruit Preserving, &c.

No. 2. AIDS TO A SIMPLER DIET. New and enlarged edition, 1910. 40th Thousand. Chapters on how to begin—A Balanced Diet—How to insure against Mistakes—The Food Value of Fats—What to Eat and How to Eat it—The Gravy Difficulty—Nutrition and Economy—Over-feeding, the great danger—A Simple Food Menu—Digestion Table, &c.

No. 3. WHOLEMEAL FLOUR. All about it and how to use it. With 60 new and Proved Recipes.

No. 4. BANANAS AND ALL ABOUT THEM. With 80 Recipes for preparing and Cooking Fresh and Dried Bananas and Banana Flour.

No. 5. UNCOOKED NATURAL FOODS. Contains Menus with good combinations, and 75 Novel Recipes.

No. 6. SCIENTIFIC COOKERY AND AIDS TO ITS ADOPTION. Contains Chapters on Scientific Cookery—Labour-saving Methods—Objects of Cooking—Attractiveness, Digestibility, Flavours, &c.—Different Effects of Heat on Proteids and Carbohydrates—Boiling Detrimental to all Foods—The Scientific Method of Cooking an Egg—Cooking by Steam—Fireless Cooking—Dry Steam Cooking—Slow Cooking—Frying, &c.

No. 7. UNDERESSED RICE. The Staple Food of Oriental Nations. All about it and how to use it, with 100 Recipes for cooking and preparing Plain, Sweet and Savoury Dishes, Bread, Cakes, &c.

No. 8. REFORMED DIABETIC FOODS AND COOKERY. With 101 Recipes on how to prepare Diabetic Bread, Biscuits, Gems, Soups, Savouries, Sweets, Salads, &c.

No. 9. THE ROLE OF THE FOOD SALTS IN THE DIETARY OF MAN. By Dr. GEORGE BLACK. Chapters on—How our Bodies are Formed—Man's Proper Diet—The Value of the Food Salts in the Preservation of Health, &c.

No. 10. THE OLIVE. Its Medicinal and Curative Virtues. By GEORGE BLACK, M.B. Edin.

The Ten post free for 10d.; From—
"PITMAN" Health Food Co., 231, Aston
Brook Street, Birmingham.

ASK YOUR GROCER FOR

TABLOS

THE PUREST, SALTEST, AND
MOST PERFECT CONDITIONED
TABLE SALT

AND FIRMLY REFUSE ANY SUBSTITUTE.

IN ARTISTIC TINS CONTAINING
ABOUT 1½-LBS. NETT. PRICE 5D.

Send Postcard for Sample to—
TABLOS LTD.

17, Temple Chambers, London, E.C.

DELICIOUS COFFEE.

RED WHITE & BLUE

For Breakfast & after Dinner.

Miscellaneous.

HAVE your Autumn and Winter Blouses made from "Spunzella" unshrinkable wool. Over 100 handsome designs. Cream and dark grounds. Lasting wear. Patterns free. Write to-day.—HUTTON'S, 5, Larne, Ireland.

GENUINE IRISH LINEN Breakfast Cloths. Cream damask, dainty ornamental Shamrock design. Borders to match. 42 inches square, only 1s. each. Postage 3d. extra. Patterns free.—Write, HUTTON'S, 5, Larne, Ireland.

APPLES.—Excellent Cooking Apples, 42 lbs. 7/-; 21 lbs. 4/-; carriage paid in England and Wales.—FRANK ROSCOE, Steeple Morden, Royston.

Typewriting, &c.

TYPEWRITING.—Sermons, Articles, and MS. of every description accurately and intelligently typed. 1s. per 1,000 words. Also duplicating undertaken. Terms moderate.—E. P., 14, Buckley-road, Kilburn, N.W.

SERMONS, Articles, and every description of literary matter neatly and accurately typed. Terms from 1s. per 1,000 words.—I. 48, 3, Essex-street, Strand, W.C.

Books for Sale and Wanted.

OLD BOOKS on Topography wanted, specially Norwich and East Anglian counties. Also old Books of Travel and Discoveries.—I. 51, 3, Essex-street, Strand, W.C.

DECORATE YOUR HOME



The "Ideal" Embroidery Machine will enable you to do most handsome Embroideries with ease. Covers, Cushions, Slippers, etc., can be richly embroidered.

We have secured 20,000 "Ideal" Embroidery Machines, and are offering them to readers of THE INQUIRER for 3/6 only. Order at once to secure prompt delivery. Money returned if sold out.

The Embroidery Work Box, containing Ideal Apparatus, Frame, Patterns, Wool, Scissors, etc., for 6/6.

THE BELL PATENT SUPPLY CO., LTD.
147, Holborn Bars, London, E.C.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL. Miss ORME.

A SAFE AND SOUND INVESTMENT
FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

Schools.

PENMAENMAWR.—HIGH-CLASS BOARDING SCHOOL FOR GIRLS.

Principal: MISS HOWARD.

Recommended by the Rev. R. J. Campbell, M.A., who takes a personal interest in it.

Thorough English education on modern lines. Preparation for Oxford Locals and London University Examinations. Delightful climate, combining sea and mountain air. Games, Cycling, Sea Bathing.

Visitors received during vacations. Terms moderate.

LETCHWORTH SCHOOL, HERTS.

—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon). Head of Junior School: Mrs. N. STEPHENSON.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

In the country, four miles from Crewe. Preparatory Department recently added. Boys admitted on the Foundation at half fees.

For particulars apply to the HEAD MASTER, or to the Clerk to the Governors, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL,

AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILLIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

LLANDUDNO.—TAN-Y-BRYN.

Preparatory School for Boys, established 1893; on hillside overlooking centre of the Bay. Sound education under best conditions of health. Inspection cordially invited.

L. H. EDMINSON, M.A. (Oxon).
C. J. MONTGOMERY, M.A. (Oxon).

WAVERLEY SCHOOL, SHERWOOD

RISE, NOTTINGHAM. Head Master: Mr. H. T. FACON, B.A. Boarders. Home influence. Private field opposite school. Telephone. New Term, Monday, September 19.

SUNNYBRAE SCHOOL (established

10 years), for Girls and little Boys.—Education thorough. Modern house and sanitation, very healthy locality. Moderate inclusive terms.

Principal, Miss CHAPLIN, Balcombe, Sussex.

HARRINGAY DAY and BOARDING SCHOOL for Boys, Hornsey, London, N. (Established 25 years.)

Preparation for all exams. Home comforts. Terms, 10 to 12 guineas, all inclusive.

Headmaster: Rev. D. DAVIS (Manchester College and Oxford University).

SCHOOLS in ENGLAND or ABROAD for BOYS and GIRLS.

Messrs. J. and J. PATON, having an intimate knowledge of the best Schools and Tutors in this country and on the Continent, will be pleased to aid parents in their selection by sending (free of charge) prospectuses and full particulars of reliable and highly recommended establishments. When writing, please state the age of pupil, the district preferred, and give some idea of the fees to be paid.—J. and J. PATON, Educational Agents, 143, Cannon Street, London, E.C. Telephone, 5053 Central.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT.

Unrivalled position on sea front, close to the Highcliff Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply Mrs. POCCOCK.

BOURNEMOUTH.—The Midland

Boarding House, Lansdowne-road, is most central. Lofty rooms; good catering. An ideal home. 25s. weekly.—STAMP, Proprietress.

GRANGE-OVER-SANDS, LANCs.—

Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

LANGLEY HOUSE, DAWLISH,

A HOLIDAY AND HEALTH RESORT for Ladies. Advantages for girls visiting alone. Through trains from Midlands and the North.—Prospectus from Miss JONES.

ST. LEONARDS-ON-SEA.—“Cran-

stock,” 59, Warrior-square. First-class BOARD AND RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LOW GREEN HOUSE, THORALBY,

LAYS GARTH, S.O., YORKS.—Paying Guests received. Fine moors, waterfalls, and interesting ruins.—Particulars from Miss SMITH.

Situations

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

MIDDLE-AGED LADY, Companion,

Nurse or Housekeeper. Seven years' reference.—Miss TAYLOR, 31, Byron-road, Small Heath, Birmingham.

LADY REQUIRED as COMPANION

to elderly lady. Age about 40.—Write with full particulars to Miss E. M. GREG, Lode Hill, Handforth, Manchester.

GENTLEWOMAN (32) requires post

as Housekeeper or Help. Thoroughly domesticated, capable manager, experienced, good cook.—Address, Miss HOWELL, 73, Guildhall-street, Folkestone.

HOUSEMAID, thorough, middle-

aged, active. Good references.—C. M., 5, Stamford-place, Heath-street, Hampstead, N.W.

WANTED, by an elderly lady, a well-

educated, capable lady as LADY-COMPANION.—Apply, Mrs. JOLLY, Upper Terrace Lodge, Hampstead, N.W.

THE BUSINESS

THE WORKERS' BOOKSHOP,

For the Sale of

PUBLICATIONS Educational, Technical, Philanthropic, Social,

A List of which may be obtained free.

IS NOW TRANSFERRED.

5, Princes Street, Cavendish Square (the new premises of the Central Bureau for the Employment of Women).

“NEW THEOLOGY” BOOKS.

Cr. 8vo, 140 pp., 2s. net; by post, 2s. 3d.

THE JEWISH RELIGION IN THE TIME OF JESUS.

By Dr. G. HOLLMANN, of Halle.

Cr. 8vo, 164 pp., 2s. net; by post, 2s. 3d.

THE SOURCES OF OUR KNOWLEDGE OF THE LIFE OF JESUS.

By Prof. PAUL WERNLE, D.Theol.

Cr. 8vo, 184 pp., 2s. net; by post, 2s. 3d.

PAUL:

A Study of His Life and Thought.

By Prof. Dr. W. WREDE.

Preface by Dr. J. ESTLIN CARPENTER.

Cr. 8vo, 144 pp., 2s. net; by post, 2s. 3d.

THE APOSTOLIC AGE.

By E. VON DOBSCHUTZ, of Strassburg.

Cr. 8vo, 76 pp., 1s. 6d. net; by post, 1s. 8d.

WHOSE SON IS CHRIST?

Two Lectures on Progress in Religion.

By Prof. FREDERICH DELITZSCH.

BOOK ROOM, Essex Hall, Essex-street Strand, W.C.
Postage saved by ordering through Bookseller.

BAD WRITING

Changed, here or by Post. Also Shorthand, Book-keeping, in 26 easy lessons. Write for new Prospectus.

SMITH & SMART (Estab. 1840), Private Tutors, 59, Bishopsgate Street Within, E.C.

OLD FALSE TEETH.

We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.

WOOLFALL & CO., SOUTHPORT.

READ JOHN PAGE HOPPS' MONTHLY,

THE COMING DAY.

PRICE THREEPENCE.

Contents for SEPTEMBER.

The Ideal Church of the Future.
The Sin against the Holy Ghost.
The Call of God to the Excited.
Evolution and a Future Life.
Is Theology Blasphemy?
What is “Sedition” in India.
Notes by the Way.
Almonds and Raisins.

LONDON: A. C. FIFIELD, 13, Clifford's-inn, Fleet-street.

May be had from all Newsagents, or direct from the Editor The Roserie, Shepperton-on-Thames.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HRYWOOD, Deansgate—Saturday, September 24, 1910.

* * * Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3562.
NEW SERIES, No. 666.]

LONDON, SATURDAY, OCTOBER 1, 1910.

[ONE PENNY.

NEW BOOK by

S. H. MELLONE, M.A., D.Sc.,

Formerly Examiner in Philosophy in the Universities of St. Andrews, London, and Edinburgh.

The Immortal Hope: Present Aspects of the Problem of Immortality.

(Published September 21.)

Price 2s. 6d.

WILLIAM BLACKWOOD & SONS.

By the same Author.

Studies in Philosophical Criticism.

Price 10s. 6d. net.

Leaders of Religious Thought:

Newman, Martineau, Comte, Spencer, Browning.

Price 6s. net.

An Introductory Text-book of Logic.

Fourth Edition. Price 5s.

WILLIAM BLACKWOOD & SONS.

Converging Lines of Religious Thought.

Price 2s. net.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION, Essex Hall, Essex Street, London, W.C.

Laws of Life: A Simple Introduction to the Elements of Ethics.

Price 1s. net.

THE SUNDAY SCHOOL ASSOCIATION, Essex Hall.

By the same Author and MARGARET DRUMMOND, M.A., Lecturer in Psychology in the Teachers' Training College of the Edinburgh Provincial Committee.

Elements of Psychology: An Introduction to the Study of Mental Development.

Price 5s.

WILLIAM BLACKWOOD & SONS.

HYMN LEAFLETS.

Price 1/- per 100, post free.

HYMNS FOR HARVEST SERVICE

1. To thee, O Lord, our hearts we raise.
2. Come, ye thankful people, come.
3. We plough the fields, and scatter.
4. The year is swiftly waning.

HYMNS FOR SPECIAL SERVICES

FIRST LINES OF HYMNS.

- SHEET 1.
1. With happy voices ringing.
 2. City of God, how broad and far.
 3. O God, whose presence glows in all.
 4. Softly the silent night.
- SHEET 2.
1. Lord of all being, throned afar.
 2. One thought I have, my ample creed.
 3. Come, let us join with faithful souls.
 4. Life of Ages, richly poured.
- SHEET 3.
1. O God, in whom we live and move!
 2. One holy Church of God appear.
 3. We pray no more, made lowly wise.
 4. When the light of day is waning.
- SHEET 4.
1. Thou Lord of Hosts, whose guiding hand.
 2. Father in heaven, to whom my heart.
 3. Long ago the lilies faded.
 4. Come, kingdom of our God.

SUNDAY SCHOOL ANNIVERSARY HYMNS

1. From year to year in love we meet.
2. Father lead me day by day.
3. One by one the sands are flowing.
4. On weary hearts descending.

BOOK ROOM, Essex Hall, Essex Street, Strand, W.C.

"THE SPADE AND THE SICKLE."

Monthly Sermons by the

Rev. EDGAR I. FRIPP, B.A.

No. 36.—"But he was a Leper."
No. 37.—"Edith Gittens."

ONE PENNY.

St. John's Road, Leicester.

THE LIBERAL CHRISTIAN LEAGUE

Autumnal Assembly Meetings,
October 15th to 20th.

TO BE HELD IN THE

CITY TEMPLE AND THE KING'S WEIGH HOUSE.

SOME OF THE PRINCIPAL MEETINGS.

Saturday, October 15th.

7 p.m. League Reunion in the Lecture Hall of the King's Weigh House. Reception by Sir RICHARD and Lady STAPLEY.

Sunday, October 16th.

11 a.m. and 7 p.m. Services in the City Temple and King's Weigh House.

8.15 p.m. Communion Service in the City Temple.

Monday, October 17th.

7.30 p.m. Annual Demonstration in the City Temple. Speakers—Rev. R. J. CAMPBELL, Right Hon. D. LLOYD GEORGE, Mr. JOSEPH FELS, and others.

Tuesday, October 18th.

10 a.m. "The Mission of Liberal Christianity." Rev. STORFORD A. BROOKE, M.A., LL.D.

11.30 a.m. "The Perpetual Sacrifice: The Symbolism of the Mass." Hon. and Rev. J. G. ADDERLEY, M.A.

6.30 p.m. "Liberal Christianity and the Foreign Field." Rev. E. W. LEWIS, M.A., B.D.

8 p.m. "Incarnation." Sir OLIVER LODGE, D.Sc.

Wednesday, October 19th.

10 a.m. "The Responsibility of Women to the Civilization of the Future." Lady CONSTANCE LYTTON.

11.30 a.m. "Liberal Christianity and the Sunday School Teacher." Rev. G. T. SADLER, B.A., LL.B.

6.30 p.m. "The Value of Systematic Prayer in Christian Life." Lord RADSTOCK.

8 p.m. Dedication Service for League Pioneer Preachers.

Thursday, October 20th.

10 a.m. (In the City Temple). "E. D. Morel and the Congo." Speakers—Sir ARTHUR CONAN DOYLE, Dr. W. E. ORCHARD, and Mr. ISRAEL ZANGWILL.

12 noon. Service in the City Temple.

Unless otherwise indicated, the Meetings will be held in the King's Weigh House.

PROVINCIAL ASSEMBLY

of Non-Subscribing Ministers and Congregations of London and the South-Eastern Counties.

THE TWENTY-SECOND

ANNUAL MEETING

WILL BE HELD AT

THE FREE CHRISTIAN CHURCH,

New Road, Brighton,

On TUESDAY, October 4, 1910.

Religious Service, 11.45 a.m. Preacher: Rev. T. E. M. EDWARDS, former Minister of the Assembly.

The Service will be conducted by the Rev. A. A. CHARLESWORTH, of Highgate.

Collection in aid of the funds of the Assembly.

Luncheon in the Royal Pavilion, 1.15 p.m.

Business Meeting in the Church, 3 p.m.,

Mr. JAMES S. BEALE, President, in the Chair.

Tea in the Royal Pavilion, 5.30 p.m.

Public Meeting in the Royal Pavilion, 7.30 p.m. Chairman, the Rev. PRIESTLEY PRIME.

Speakers: Mr. Lawson Dodd, the Rev. John Page Hopps, the Rev. W. G. Tarrant, the Rev. H. Gow.

Tickets for the Luncheon, 2/6, Tea, 6d. (Ministers and Delegates free) may be obtained of the Church Secretaries, and of Mr. HALE, at Essex Hall, Essex-street, Strand, W.C.; or the Rev. P. PRIME, Hill Crest, Surrenden-road, Brighton; or the Hon. Sec. pro tem., Rev. F. H. JONES, 14, Gordon-square, London, W.C.

Cheap return tickets, 5/4 each, by trains leaving London Bridge 9.3 a.m., and Victoria 10.5 a.m., and leaving Brighton for Victoria at 9.45 p.m.

The STEWART ACADEMY,

104, HIGH HOLBORN, LONDON, W.C.

SHORTHAND (Pitman's)

120 WORDS A MINUTE IN SIX WEEKS

guaranteed under Hubert Stewart's Simplified Method of Teaching.

Clergymen, Authors, and all Professional men find their work lightened and an immense amount of valuable time saved by a knowledge of Shorthand.

Secretaries to Churches, Institutions, &c., by adding a knowledge of Shorthand to their other acquirements, greatly increase the value of their services and widen their sphere of usefulness.

POSTAL LESSONS FOR COUNTRY STUDENTS.

HUBERT STEWART'S System of Teaching Pitman's Shorthand is eminently adapted to POSTAL INSTRUCTION. With Two Lessons a Week, and application of about an hour daily, pupils of ordinary capacity invariably attain to the speed of 80 words a minute in three months.

POSTAL LESSONS.

One Lesson per Week (thorough mastery in three months) £1 1 0 the quarter.

Two Lessons per Week (thorough mastery in six weeks) £2 2 0 the quarter.

SECRETARIAL TRAINING.

Mr. STEWART makes a specialty of preparing pupils for all kinds of Secretarial posts. The course, in addition to Shorthand and Typing, includes Correspondence, Article Writing, English Literature, Book-keeping, Modern Time Saving Methods, and all General Office Routine. Each course arranged to suit the future requirements of the pupil.

The PRINCIPAL will be pleased to answer all inquiries and supply further particulars to anyone calling upon him at 104, High Holborn, or by post.

"SHORTHAND (Pitman's) FOR RAPID LEARNING,"

By HUBERT STEWART,

Being the Complete Principles of

Pitman's Shorthand SIMPLIFIED, With Exercises and Key. The method whereby pupils have attained to the High Speed of 200 words a minute, and

120 WORDS A MINUTE IN SIX WEEKS. Learners, Writers, and Teachers of Shorthand should all secure a Copy of this NEW and UNIQUE WORK, which dispenses entirely with all other Text-Books.

Obtainable at Price 3s. net.

The Stewart Shorthand & Business Academy, 104, High Holborn, LONDON, W.C.

STEWART'S SHORT STORY SERIES (in Pitman's Shorthand). Each number contains a Complete Original Story. 3d. each.

"UNGODLY MAN,"

By HUBERT STEWART.

A Novel of Life on the West Australian Goldfields, vividly portraying the Fearful Hardships and Exciting Perils endured by the Pioneers of the Golden West.

Obtainable at Price 4s. 6d.

THE STEWART SHORTHAND & BUSINESS ACADEMY, 104 High Holborn, LONDON, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Chapel is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, October 2.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bernondsey, Fort-road, 7, Mr. A. ALLEN.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. E. W. LUMMIS, M.A.; 7, Rev. W. J. JUPP.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Rev. J. ARTHUR PEARSON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. E. CAPLETON.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. CHARLES TRAVERS.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Mr. J. KINSMAN; 7, Rev. E. W. LUMMIS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, Harvest Festival, Services 11, 3, and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 only, Dr. F. W. S. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. DOUGLAS HOOLE; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. GEO. CRITCHLEY, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 AMBLESIDE, The Old Chapel (near The Knoll), Rydal-road, 11, Rev. P. M. HIGGINSON, M.A.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. J. W. AUSTIN, M.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SHORT.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. H. M. LIVERS.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. W. LAWRENCE SCHROEDER, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CHATHAM, Unitarian Christian Church, Hammond-hill 11 and 6.30, Rev. J. M. WHITMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. Fyson.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11 and 6.30, Rev. A. R. ANDREAE. Farewell Services.
 GORTON, Brookfield Church, 10.45 and 6.30.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEO. WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.15, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45, Rev. C. HARGROVE, M.A.; 6.30, Rev. M. R. SCOTT.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHAS. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL, B.A.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. W. H. DRUMMOND, B.A.
 MORETONHAMPTON, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PABRY.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS.

PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. H. Gow, B.A.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. JAMES C. STREET.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, Service 11 and 6.30.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11 and 6.30, Rev. GEORGE STALL-WORTHY.
 WAREHAM, South Street, 6.30, Mr. FRANK COLEMAN.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, Eagles Hall, Government-street, 7.30, Rev. H. G. KELLINGTON, M.A.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

BIRTH.

THORNHILL.—On September 25, at Daisy Villa, Park-road, Ashton-upon-Mersey, to the Rev. Albert and Mrs. Thornhill, of Derby, a daughter.

MARRIAGE.

PRESTON—LE MESSURIER.—On September 27, at St. Peter's, Ealing, by the Rev. Austin Thompson, M.A., Arthur Preston, of London and Calcutta, youngest son of the late Joseph Thomas Preston, of Finchley, to Sylvia Mary, second daughter of Colonel Le Messurier, C.I.E., late R.E., of 57, Mount-avenue, Ealing.

DEATH.

JEVONS.—On September 26, at Harrogate, Harriet Ann, widow of Professor W. Stanley Jevons, of 19, Chesterford-gardens, Hampstead, aged 71.

A LADY is anxious to get a few donations, however small, for poor working ladies known to her. Particulars given.—X, INQUIRER Office, 3, Essex-street, Strand, W.C.

READ JOHN PAGE HOPPS' MONTHLY,
THE COMING DAY.

PRICE THREEPENCE.

Contents for OCTOBER.

A Cloud on Dartmoor.
 The Brotherhood and Truth.
 Stand-bys.
 "I Believe."
 An Astute Education Settlement.
 "Sedition" in India.
 A Voice from Liberia.
 Notes by the Way.
 Almonds and Raisins.

LONDON: A. C. FIFIELD, 13, Clifford's-inn, Fleet-street.

May be had from all Newsagents, or direct from the Editor
 The Roserie, Shepperton-on-Thames.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s. d.
PER QUARTER	1 8
PER HALF-YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken.
Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	635
THE WINTER PROGRAMME	636
LIFE, RELIGION AND AFFAIRS :—	
Theistic Life and Thought in India.—II.	637
Gospels v. Epistles	638
Wives of Seafaring Men	639
QUESTIONS AT ISSUE :—	
Religion in Elementary Schools.—II.	639
BOOKS AND REVIEWS :—	
Everyman's Library	640

The Sermons, Epistles and Apocalypses	
of Israel's Prophets	641
Literary Notes	641
Publications Received	642
FOR THE CHILDREN :—	
Skerryvore	642
MEETINGS AND SOCIETIES :—	
Manchester Social Club	643
Anniversary of the Death of Ram Mohun	
Roy	643
The Unitarian Van Mission	643

The Visit of German Students to England	644
The Centenary of Mrs. Gaskell	644
Professor Sadler on Secular Education	644
National Home Reading Union	644
A Sober Democracy	644
British and Foreign Unitarian Assoc.	645
Provincial Assembly of London and the	
South-Eastern Counties	645
The Liberal Christian League	645
NEWS OF THE CHURCHES	645
NOTES AND JOTTINGS	646

** * All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.*

NOTES OF THE WEEK.

THE Church Congress assembled at Cambridge this week for its Jubilee meeting amid a chorus of congratulations. It has outlived the timid dislike of innovations with which it was greeted by the staid and cautious Churchmanship of fifty years ago, and it is now accepted by all sections of English Christianity as a mirror of contemporary religious life, its social aims and intellectual tendencies, within the borders of the Church of England.

* * *

It has often been urged against the Church Congress that it is ineffective, because it has no executive powers, and does not even go so far as to pass resolutions. It simply indulges in an annual debate on a variety of interesting topics, and there is an end. But it is precisely this refusal to allow itself to be used as an instrument for catching votes, which keeps its platform open to men of all parties and makes it an effective organ of public opinion. Most religious questions whether of thought or policy gain immensely from an atmosphere of free discussion into which the eager excitements of partizan victories are not allowed to intrude.

* * *

THE Bishop of Ely, in his presidential address, gave voice to some of the wider ideals of Churchmanship, which have always been cherished by many of the noblest minds in the Church of England. Apparently he has no desire to see the Church draw away from the highways of national life into secluded pastures of its own in the interest of a more defined membership, and a stricter discipline. "The ideal of saintliness to-day," he

said, "comprehends citizenship. The faith whereby we worship in the sanctuary must to day approve itself in the marketplace. There was a time when the secular power did its stern work of government, and left to the Church the championship of righteousness and mercy, the task of healing the sores of Society, and of softening the harshness of human life. The Church then was the City of Refuge for the world. That time has long since passed away. To-day the philanthropic spirit of the Church has interpenetrated the life of the whole community. In this sense the church has Christianised the world."

* * *

A VERY different note was struck in the sermon of the Archbishop of York. He boldly abandoned the cherished idea of an established church as the organ of national religion, and he did so in the interest of the intensive life of the Church as a corporate fellowship of believers, prescribing its own terms of membership and enforcing its own spiritual discipline. Breaking away entirely from the ideas which have been handed down from the sixteenth and seventeenth centuries, and have become almost incorporate in the English mind, he declared that Church and State "represent two different great societies, not one unity under different aspects." Nothing, he said, must be allowed to hinder the growth of the Church as a quite definite and distinct body of Christians with ideals and obligations different from those of ordinary citizens. He even warned his hearers that the Church, in obedience to its divine mission, can tolerate no dictation from the State, and the time may come when the limit of possible endurance has been passed.

* * *

ALL this is prophetic of the acceptance of disestablishment as an act of spiritual liberation by the Catholic party in the Church of England. But we think that the attempt to re-create the ideal of the Church as an exclusive spiritual society,

armed with jealous care against any possible contamination by the world, is even more significant. It is the idea which inspires Canon Hobhouse's recent Bampton Lectures, and is beginning to startle the public mind in the revival of acts of discipline like the refusal of marriage to unbaptized persons. Carried to its logical conclusion it would restore the fierce antagonisms of mediæval religion, its ascetic scorning of the world, and its belief in a state of perfection reached only through ecclesiastical discipline. We confess that an exclusive church of this kind, absorbed more and more in its own esoteric dream of purity, does not attract us. It appears to us to be based on a very unworthy idea of the universal love and goodness of God, and to involve a constructive denial of the spiritual universalism of Christianity.

* * *

THE Vatican at the present time is supplying us with admirable illustrations of what is really involved in a policy of exclusion in the interests of doctrinal soundness and ecclesiastical purity. Pius X. seems prepared even for the fatality of reducing the great Catholic Church to the limits of a small sect, if only the remnant is sound according to his standards. It is stated that he has invited the Commission on Canon Law to frame a decree forbidding the rites of Christian burial in France except to practising Catholics. The only result will be a large increase in secular funerals, and a more determined alienation on the part of the mass of the population from the services of the church. Even the re-actionary clerical party in Belgium is finding the rigour of recent papal action a source of serious difficulty and embarrassment.

* * *

WE are glad to see that the article in the *Daily News* on a New Sect in Jewry, which we mentioned last week, has called forth a reply from Mr. Jack M. Myers, in which he explains the aims of the Jewish Religious Union. After referring to the

failure of the orthodox body to control the younger members of the community, the empty synagogues, the dissatisfaction with out-of-date forms, which have lost their meaning, he says that it is the desire of the members of the Union "to preserve the historic consciousness of the Jewish people, to take from the old tradition everything (and there is much) that is of spiritual worth. But they believe that no religion will last, which does not develop, and that in progress, continuous and never-ending, lies the healthiest and fullest life."

* * *

To this letter Mr. Landa, the editor of the *Jewish World*, has replied in a rather petulant tone. He repeats his indirect attack upon Mr. Montefiore and his book on the Synoptic Gospels, refers to the hostile review by Dr. Gaster, which appeared in the *Daily News*, and adds "the book was also condemned from almost every Jewish pulpit in the United Kingdom." If this last statement is correct, we can only conclude that there are Jewish as well as Christian pulpits which are sorely in need of the breadth and charity of true religion. It does not seem to occur to Mr. Landa that wise men do not condemn books of wide and deep learning. They read them, they try to understand them, and they formulate, as clearly and respectfully as they can, any reasons for dissenting from their conclusions. Condemnation only reveals the prejudice of a timid and perfunctory mind.

* * *

THE *Nation* last week paid a tribute to the invaluable services of the *Manchester Guardian* to the higher journalism of the country. In doing so it spoke plainly but not too strongly of the need of intellect and seriousness of purpose, if the country is to be rescued from the debasing influences of the characterless journalism of the hour. "The first step upwards," it points out, "lies in the recovery of the self-respect of the individual journalist. The whole aim of the mere purveyor is to separate journalism and literature. The object of the reformer should be to re-unite them, to arrive once more at forms of newspaper work which give scope to originality of mind and freshness of temperament, to special aptitude, to independent thought, to all the qualities which give style to a paper like the *Manchester Guardian*, when a paper like the *Daily Mail* is forbidden by the law of its existence to have any style at all." We may add that the religious press has much to learn from this warning, in face of the influences which would degrade it into an obedient echo of partizan opinions or a mere purveyor of ecclesiastical news.

* * *

MR. NEVINSON has rendered another signal service to the cause of freedom in the descriptions of the Finnish tragedy

which he has sent to the press. His account of the meeting of the Finnish Diet at Helsingfors, which appeared in the *Nation* last week, is a very moving piece of writing, calculated to stir the most sluggish sympathies. "There they sat, two hundred strong—firm, solid, almost painfully calm, as is the Finnish nature, allowing no applause, no expression of emotion—the freest and most democratic assembly the world has known." The contest which has been joined is the one, which has made so many of the tragedies of history, between imperial despotism and the soul of a people. If the Finns stand firm in passive resistance to everything which threatens to degrade them, they may yet win, after much suffering, through the sheer strength of faithfulness. And the lovers of liberty everywhere, and all friends of small nations struggling to be free, will cheer them on in this truly spiritual warfare between the armies of violent men and the forces of the soul.

* * *

THE eleventh annual conference of the Brotherhood Movement, which was held in Bristol this week, was largely attended and afforded ample evidence that the organised attempt to gather men together for religious worship on Sunday, apart from the ordinary services of the church, is growing in popular favour. The report of the executive committee showed that there are now 1,416 societies grouped together in 39 federations, affiliated to the National Council. There has been an increase of 358 societies during the year. It is stated that at present the number of members is about half-a-million. There is also a Fellowship hymnbook of which 200,000 copies have been issued.

* * *

THE vexed question of the rating of places of worship and their allied buildings has been raised once again in connection with Whitfield's Tabernacle. Mr. Silvester Horne would do a considerable public service, if he could induce Parliament to settle the matter on a reasonable basis. It is intolerable that any group of people, who have a prejudice against the teaching or work of any particular church, should be able to agitate to have it rated because it does not conform in all respects to the precise terms of an Act of Parliament, which has never been enforced very strictly. And it is equally intolerable that any church should resort to some form of subterfuge in order to bring all its beneficent week-day activities under the term worship, and so secure a technical conformity to the Act. It would seem desirable either to impose some low form of rating upon all places of worship alike, or else to widen the terms of the present law so as to include the various activities of the modern institutional church.

THE WINTER PROGRAMME.

WITH the return of autumn the modern church tends to resume the appearance of a busy hive of industry. Secretaries become suddenly conscious of the importance of their functions. Committees begin to sit far into the night. The winter programme, with its lectures and entertainments and the latest novelties for cultivating friendliness, is eagerly discussed. Soon the faithful Christian will be able to make the proud boast that he has something "on" every night in the week. We do not wish to discuss these fussy ways of being religious, though we hope we shall not be treading upon dangerous ground if we say that they are not suitable or helpful for everybody. Our purpose is simply to suggest that it would be well if more attention were paid, in the arrangement of the winter programme, to the serious purposes for which a church exists, and the special directions in which the minds and hearts of its members need guidance and help. In the present condition of religious thought, which we may describe as one of suppressed excitement in view of the rapidity with which old solutions slip away from us and new issues demand our attention, it would be well that a certain amount of time should be devoted to common thought and study and quiet meditation upon some of the great problems of religion, upon which no man of open mind can pretend to have ready-made solutions. This should be one of the first demands upon the winter programme, and it is desirable that one or two topics should be selected beforehand, so that in the prepared and concentrated thoughtfulness of many counsellors there may be wisdom.

But let us illustrate what we mean by a brief reference to two topics, which must contain for most alert minds some elements of revolutionary excitement. We refer elsewhere to the forthcoming translation of a book by Dr. ARTHUR DREWS on "The Christ Myth," and to the widespread theological controversy to which the arguments advanced in this book have given rise in Germany. Some hint of DREW's conclusions, the sublimation of the apparently solid facts of Christian history into a spiritual mythology, has appeared already in these columns from the able pen of Dr. ANDERSON, of Dundee. But it is hardly rash to prophesy that there will be a great deal of eager discussion of them, when they are presented in a fresh and challenging form and with the added weight of German scholarship. It will surely be the duty of many churches to guide this discussion, and to help their own members to understand it. It is one aspect, the most disquieting of all, of the prolonged attempt to rid religion of what some people regard as the encumbrance of

history. The conclusion at which we arrive is of immense and sovereign importance for the future of Christianity as an historical religion. We ourselves are not helped, but quite the contrary, by these attempts to remove the earthly life of the soul from the limits of time and place. Just as we cannot breathe apart from the atmosphere, or think without the data supplied by the senses, so the life of man is rooted in the past and his religion is blended inextricably with history. This, however, is only a hint of a solution, and we state it merely to show that the traditional answers—whether of orthodoxy or rationalism—to these living problems, may be equally unsatisfactory. We must have the courage to face the facts and to dive in a spirit of quiet and receptive meditation into our own Christian experience.

The other subject to which we desire to refer is not so much a separate topic as a principle of religious thinking, which has modified profoundly the attitude of the modern mind towards theology. The old habits and methods of theological controversy still survive in some quarters. It is conceived as a conflict between two opposed absolutes. Each combatant is sure that he has the truth, and all that he desires is that his opponent should see the error of his ways and exchange his false creed for the true one. We are sure that to many of our readers, as to ourselves, this attitude of mind is impossible. We have come to see that all our attempts to interpret the infinite revelation of the life of God, whether it comes to us in nature or conscience or the amazing personal influences of Christianity, are partial and to some extent relative to ourselves. Instead of denouncing another man's sincere interpretation as hopelessly wrong, we are anxious to understand it, and through sympathy and understanding to enrich our own partial experience. We do not claim even for our clearest thought an absolute and final value. We know that at best it is an imperfect symbol of some aspect of the living reality we call God, as it enters into relation with our own life.

Now it is clear that this principle, which, to coin a short phrase, we may call the relativity of theology, will affect our attitude profoundly both towards ancient and modern creeds and the traditional methods of theological propaganda. At first, so deeply imbued are we with the idea that our own belief is in some sense a final and exhaustive statement of the truth, it may appear that all our familiar enthusiasms are chilled to the heart. But is it really so? Our own conviction is that this attitude of mind is prophetic of a new spirit, which will mean the re-birth of religion. If the supreme confidence which sent us forth simply to battle against the errors of other men is gone, it is replaced by a new docility, a reverent wonder in

presence of all the manifestations of the spiritual life in man, a desire to learn in order that we may be worthy to teach. This may not have much in common with our theological rivalries, but we seem to have got back by an unfamiliar path to the very temper and aim of Christian discipleship.

We would plead, then, very earnestly that room should be found in the winter programme for study and devout meditation on these or kindred topics. They are the subjects upon which men need guidance and crave for fellowship. The call to the church to-day is to abandon its ready-made answers and many of its sectional ambitions, that in a new spirit of teachableness and humility it may receive a wider vision of the truth, and provide an eager welcome for the multitudinous life of the Spirit, which flows through our partial forms of thought, and in a sense eludes them all.

LIFE, RELIGION & AFFAIRS.

THEISTIC LIFE AND THOUGHT IN INDIA.

THE NEW DISPENSATION.

II.

THE note of emphasis in the "New Dispensation" is the new thought of God. The centre-point of our faith is the truth that God is a Self-revealing Spirit. The Eternal whom the philosophers called the Absolute we adore as the Immediate. He is not a distant deity; His life overflows into the soul. The Eternal is the in-soul of all. God is not the pure being of abstract ontology, nor the static substance of mediæval theology. God is a self-revealing reality.

Hence our religion is not credal, but personal. Our bond of union is not a formal creed setting forth a world-scheme, but the devout desire after higher life—the life in God—the union of all who seek the truth within the sacred circle of life lived in God, for the service of all within the mystic pale of humanity—such is the object of the New Brotherhood. The truth has to be progressively lived in order that religion may be a gospel which is more than mere gnosis, a vision which is more than a *Weltanschauung*.

Hence the emphasis in our religion on the interior life. Religion, we maintain, is not a dogma, but an experience; not a creed imposed *ab extra*, but a personal vital realisation of God. Not till we have been awakened by the immediacy of personal contact with God to a mystic apprehension that He is not simply with us, but within us, may we be said to have seen into the open secret of religion.

This view of religion is thus distinguished from all forms of "externalism," resting religion on the authority of a book, a church, or an individual. It is easy to distinguish it, too, from the scholastic dogmatism of mediævalism, not yet out-grown, alas, by

Christendom. It is no less to be distinguished from mere intellectualism or rationalism. Not the intellect alone, but the whole dynamic personality (reason, will, conscience, and heart) must function in the search after the wisdom of high life. Man is more than intellect—a truth emphasised in Eastern psychology and indicated by Cardinal Newman in his "Grammar of Assent." Many of the "higher critics" of the West seem to me to lack just one great factor in dealing with the truths of religion: they appear to approach the questions only through the intellect—the *manas* of Hindu psychology—and not through the devout reason charged with reverent affection for the religious personalities and realities of the unseen. To an Eastern lover of the West they seem to be men of mere scholarship without deep spiritual experience—a factor essential to a correct interpretation of religious psychology. More than mere conception is spiritual experience, and this latter is essential if religion is to be a reality, not a theory. The basis of religion is this personal response to reality. So it is that in one of our books it is written that the proof of God lies in the witness of God within. In a similar strain, indeed, spoke the mystic author of the "Imitatio": "Let not Moses speak to me nor any of the prophets, but rather do thou speak, O Lord God, inspirer and enlightener of all the prophets." Our prophets and teachers and masters are thus reflectors, not mediators, for all are mediated by God himself. He brings us in contact, sympathy, and fellowship with them; and we behold them reflecting the One Light, expressing the One Love of the Spirit.

The truth of the saving love of God is often pictorially expressed in our devotional literature when we refer to God as the Mother. God is the mother-heart of the universe, and the Eternal is on speaking terms with every soul. And the more the consciousness of sin grows upon us, the more we feel the need of a divine mother whose undying love may be the home of the wandering soul pursued by the aggressive forces of evil. The grace of God seeking every sinner and flowing as a spiritual force into every soul is a fact to which the psychology of religion will, I believe, bear ample witness in the years before us. Man's life—conscious and sub-conscious—is in daily-deepening contact with God's immortal love. That love breathes benediction upon us and looks with saving sanctity at us and speaks in touching appeal to us, "to transpose to form and dignity" the base and brute in us, to transfigure our souls scarred with many sins—to remould the Man in each and fashion into fairness every one as a child of the light of God. A daily-deepening progressive consciousness of God's love, and a daily-renewing response of the soul to the suggestions of God's grace in the dealings of life are the essence of real religion. Therefore do we speak of religion as a new dispensation of God's grace. Just because religion is more than creed, just because it is life, and therefore growth, I must enter into newer and newer experiences of the life in God. God's revelations are ever progressive, God's love is ever new. We believe, too, that from time to time fresh spiritual forces enter the field of religious

consciousness. "To incline the race to enlightenment" (as a Buddhist scripture has it), to open up larger visions of higher life, to shape new forward steps in the march of faith, to give a fresh lift to world-evolution, a fresh outpouring of the spirit descends upon the race. An ancient Chinese scripture speaks of "an influence exerted on the intelligence, the emotions, and the heart of man." And there are times when a new influence makes its presence felt in a conspicuous manner. It is an influence which, by its immediacy and intensity and appeal, no less than by its deliverances to the higher reflective consciousness of man points to the presence of a providence of God seeking after man and clasping him with light in the very midst of his gropings "in the land of the living." Sent as a benediction of grace, received as a gift of the Spirit, and stirring a season of a new spiritual upheaval, it may well be called a New Dispensation of God to man.

We believe that we—the children of a larger age—are in the midst of such a new dispensation of the Spirit. To localise the universal is the error of idolatry, and so it is that we have, through good report and evil, refused to identify the new dispensation with the Brahmo Samaj. The great gifts of the Spirit surely are not confined to one denomination, nor bound in to the limitation of one institution. The sweep of the New Dispensation is broader than the Brahmo Samaj. The whole religious world is in the grasp of a great purpose which, in its fresh unfolding of the new age, we call the New Dispensation. The New Dispensation is not a local phenomenon; it is not confined to Calcutta or to India; our Brotherhood is but one body whose thought it functions to-day; it is not topographical, it is operative in all the world-religions. It is a fresh visitation of Wisdom entering into all circles of reflective and religious consciousness to-day, making the pure and devout in East and West as friends of God and prophets. It is a fresh movement of the Spirit to draw together many faiths, and to reconcile all religions in the one religion which is God-consciousness and God-service. It is a fresh communication of the Eternal to the New Age—a communication of the Mystery that stirs all science, of the Essence that abides in all institutional religion, spite of forms which change and rites and writ duties which grow and decline. The progressing liberal religious thought all over the world, the growing sense of the solidarity of races, the new scientific conception of law and order, the disclosure of religious implications and affirmations of scientific consciousness, the new humanitarian outlook upon life, the deepening consciousness of the one Mystery self-revealed in all manifestations, the growing aspiration for a synthesis of the social and spiritual, of science and faith, of work and worship, of East and West—all these suggest to our minds the presence and influence of a New Dispensation of the Spirit.

Limits of space forbid my indicating some other aspects of our faith and giving a story of the social work of the New Brotherhood. Sufficient be it to add that we are ardent advocates of brotherly civilisation. We believe in the higher harmony of East and West. We believe,

also, in the harmony of religions. There is, in truth, but one religion unfolding itself in various religions, identified with no single prophet, but immanent in the teachings and institutions of all wisdom-teachers of the world, the one religion must not be exclusively identified with but one of the great teachers of the world. The one religion is the religion of Christ; but not his alone, and so cannot be called Christianity. It is the religion of Buddha, but not his alone; and so, again, we may not speak of it as Buddhism. It is the synthesis of all world-religions, the dispensation of the Spirit. And our message is the message of brotherhood of religions, of fraternity of world-teachers, of divine humanity, of perpetual and progressive revelation, of God's living contact with the soul, of man's limitless progress, of Aryan wisdom, of the Christ ideal, of mystical experience of the Eternal, of brotherly civilisation, of faith in man and fellowship with man—of freedom, truth, and love. To practice the presence of the living and loving Spirit-God in individual, social, and national life is the ideal of the New Brotherhood, and it is our daily prayer that this ideal may operate more and more in East and West, preparing the way for a reunion of religions in the one religion of the Spirit, vindicating the truth that all religions are lit by the one Logos-light, and sustained by the one Love-Life whose vision is Beauty, Worship, Wisdom, Love.

T. L. VASWANI.

GOSPELS v. EPISTLES.

ORDINARY readers of the New Testament are usually much struck by the great change of tone met with in passing from the Gospels to the Epistles, and for this they find the Acts of the Apostles only an imperfect preparation. In the case of many persons, indeed, the contrast, being a thing noticed in the earliest days of their Bible reading, may now have ceased to occupy their attention; but it will again appear striking whenever a candid reader can manage to peruse the New Testament somewhat as if it were a new book. A partial explanation of this difference of tone may be furnished by chronology and geography. At the time of the Epistles some 20 or 30 years (perhaps more) have elapsed since the events narrated in the Gospels, and certain associations of persons professing a new religion, believed to be that of Jesus Christ, have been formed in many important towns from Palestine to Italy. This diffusion of "Christian Churches" among men of different races and ideas will account in some measure for the change of atmosphere, but hardly for the preponderance of theological doctrine or dogma—using this word in a good sense—in the Epistles.

We soon learn, in the course of our studies, that the Pauline Epistles (except, perhaps, the three "pastorals") are earlier in date of composition than any of the Gospels, though perhaps Mark may be contemporary with the later Epistles actually written by Paul. Very likely we are told by our teacher that for Paul's doings his own letters are better authorities

than the Acts of the Apostles. But how did the people of Antioch, Ephesus, Philippi, Corinth and Rome learn their Christianity? Did Paul and the other Apostles really talk to them as in the Epistles? Or was their religious instruction more like that of Jesus, especially in the first three Gospels? Our instructors will, perhaps, say that the teaching partook of the nature of both the Gospels and the Epistles, and add that there was an "oral Gospel," or brief narrative of the career and teaching of Jesus, current among all the Apostles. The matter common to Matthew, Mark and Luke may, it is said, be taken as fairly representing this oral Gospel.

While disposed in the main to accept all this, we may yet suggest that practically all the matter in the Gospels—even including the fourth—is much more suitable for elementary instruction in Christianity than the matter of the Epistles—matter which appears to represent fairly most of the Pauline teaching in Asia Minor, Macedonia, and Achaia. Every one who, in a Sunday-school or otherwise, has tried to give religious instruction to children, or even to adults of scanty education, has felt that the Gospels are, in general, better fitted for the purpose than the Epistles. Moreover, on investigating the references to New Testament books in the Christian literature of the second and third centuries, we gain a decided impression that though great value was attached to most of the Epistles, the four Gospels were by far the most esteemed.

It is commonly said that there was a "Christ party" at Corinth (1 Cor. i. 12); but it is difficult to say how far the spokesman of that party intended to correct or to disparage the parties of the Apostles. But however this may be, we think there can be discerned, or fairly inferred, a growing desire in the churches to have more exact information about the career and teaching of Jesus Christ himself. We know from the Epistles that much error arose in the early churches; but we may well believe that many converts eagerly sought for the truth, and therefore desired to know more of their Lord's words. The present argument does not tend towards any very late date for the writing of the Gospels. Moderate views (60 to 100 A.D.) will suit very well; but we may be permitted (with respect and gratitude for the labours of many eminent scholars) to venture the opinion that arguments (as of Pfleiderer and others) seem to weaken rapidly as they tend to advance the Gospel-writing dates into the second century, just as the older arguments of Tischendorf grew weak as they endeavoured to establish a very early date.

In conclusion, the view here suggested is, that with all Paul's zeal, good intentions, and self-abnegation, the theological and philosophical element had in him—and possibly in some other Apostles—already rather overlaid or embarrassed the Gospel of Jesus. We might ask such questions as: Did the Apostles, like their Lord, ever teach by parables? And if not, why not? Or, Can we imagine St. Paul delivering the so-called Sermon on the Mount? One suspects that there was something of a reaction from Epistolary Theology—a sort of cry "Back to Jesus," and a demand for his words and his teaching, committed

to the safeguard of written books, of which "many" seem to have existed when the third Gospel was compiled. For our present purpose we need not enter upon the "Synoptic Problem," or the relations of the fourth Gospel to the first three. All the Gospels represent the desire to have more of Jesus, and all have furnished for eighteen centuries the proof that "Never man spake like this man."

WIVES OF SEAFARING MEN.

We are very glad to have our attention drawn to a pamphlet by Miss Mahler entitled "Wives of Seafaring Men," which contains an interesting account of an inquiry undertaken by the Liverpool Women's Industrial Council, and reprinted from *The Englishwoman*. The class of women she deals with is one about which we hear far too little, and yet, as Miss Mahler shows, they suffer peculiar hardships owing to their inferior status in the eyes of the law, which actually tends to lower the standard of marital and parental authority amongst seamen. It is a grievous injustice, for instance, that under the Merchant Shipping Act a seamen is not permitted to stipulate in his agreement for *more than half his pay* to be allotted on behalf of his wife and children, and that this payment is only made monthly, except in cases where the shipowners have been induced to give it fortnightly or weekly. The seaman himself gets board and lodging at sea in addition to his money, so that "the 'half-pay' which is given to his wife represents much less than half his total remuneration," and "in no trade does a man who performs his duty towards his family expect to keep them and pay the rent of his house out of half his wages."

The shifts to which the family is put while the bread-winner is away, often for three months at a time, in consequence of this singular arrangement, are pitiful to read about. In some cases, of course, when a man is known to be respectable, and the landlord is obliging, the rent is held over until the head of the little household returns; but even then no amount of "managing" and pinching can enable a woman to support herself and several children—especially when, as is often the case, one or more are delicate and in need of special care—on 10s. a week, the large amount to which the wife of an able-bodied seaman is *entitled*. Very often the woman works on her own account, and by incredible thrift and industry contrives to keep things going; but frequently the struggle is too much for her, and she has recourse to the pawnbroker or the money-lender, whom she regards as the one "kind and obliging" person to whom she can always turn when things are difficult. Her misfortunes are not always at an end when the husband returns, "for there are far too many temptations awaiting the men as they land with a large sum of money in their hands," and the greater portion of their pay often goes in drink. Miss Mahler sympathises with and understands the poor far too well to merely sentimentalise over them, and her sense of justice is too great to permit of any wholesale denunciations of the men—or

of our English laws—for the sake of arousing a false pity on behalf of these unfortunate wives and mothers. She even admits that some of the latter also drink, and one can scarcely wonder at it when the monotony and hardship of their lives is taken into account; but she gives a little instance of a talk which she once had with a paymaster, who was upholding the conduct of a man who refused to send home any money at all because his wife drank, though it was not clear what he thought would happen to the three children who had been left with her. The paymaster admitted that the husband drank too, "but one might infer that only the woman was the sinner," and this is the attitude which is too often taken by men when the failings of both sexes are being discussed.

The system of giving advance notes, although it seems at first to work out well for the family, as a man receives a note of one month's half-pay to enable him to buy an outfit and leave some money behind him before he sails, is not a good one. Only too often the woman does not get any of this money from her husband, and she then has to wait until the end of the second month for a further instalment, which it is quite possible he may not send. Miss Mahler would like to see this system done away with entirely, and it should, she says, "be made compulsory for men to demand and obtain allotment notes for their wives" more justly proportioned to the husband's wages, and payable weekly. Only those who have lived among the working classes know what a difference it makes when a regular amount, however small, is coming in every seven days, for the temptation to spend freely when a lump sum arrives is almost irresistible so many things being constantly needed.

"We should like to see the Merchant Shipping Act amended on the lines suggested above," says Miss Mahler, "and we have reason to believe that very little opposition would be encountered from the shipowners. . . . We are fighting not only for improved conditions, but also for a principle—the principle of greater equality and justice between men and women. As the law stands at present, the advantage is all on the side of the men. Real partnership with their wives, and a sense of responsibility towards their children, is not only not encouraged, but rendered practically impossible by the wording of the Act. It is said that men cannot be made moral by Act of Parliament. This seems to me only partially true. The object of good laws is surely to create conditions to foster virtue—they are part of the environment that forms character." This is too often forgotten or ignored by people who dabble in ameliorative methods, which cannot do away with the effects of bad legislation, and if it is objected that legal compulsion can never make up for the moral sense which impels men and women to right conduct, we can only reply with the writer of this pamphlet that "it is a necessary first step," and that an attitude of mind must be established by external pressure before you can develop "the germs of a greater freedom and loftier self-development."

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

RELIGION IN ELEMENTARY SCHOOLS.

II.

THE Birmingham experimental trial of the "right of entry," of which some account was given in these columns last week, must be allowed to have been a failure. But it cannot be too clearly and emphatically insisted on that the failure was not in the policy of entirely separating the secular from the religious, and of entrusting one to the public authority and the other to the churches. The lack of success was due simply and solely to the inability of the churches to find a sufficient number of teachers properly qualified. The system was absolutely right, but the churches were unequal to the task of efficiently carrying it out, and that, as I believe, because they went about it in the wrong way. The good people of Birmingham made the mistake that church organisations everywhere make. They could set up any number of churches, and they could maintain paid professional teachers by the score to preach to people whose habits and characters, whose opinions and beliefs were all but unalterably fixed, but when they had to do with 50,000-children who would have been as wax in the hands of skilled and competent teachers of religion, they were content to whip in all the well-meaning amateurs they could find. Never before had the churches had so splendid an opportunity. They had offered to them a sufficient number of fine class-rooms and assembly halls provided for their use, in convenient positions all over Birmingham, and a whole generation of the working and lower middle class population, just at the most malleable and impressionable age, brought into school, reduced to order and handed over to their influence backed by the public authority. What might they not have done with them if they had provided an adequate staff of specially qualified children's teachers! Why, if they had been as wise and farseeing as they were earnest and well-meaning, they would have provided such a staff, even though, in order to do it, they had had for a time to sacrifice their entire church organisation and all their funds to the work.

But, of course, it would not have been necessary to do anything of the kind. Properly managed, the problem would have been by no means a very formidable one. They had the opportunity of taking, under the most favourable circumstances, all the children in the Board-schools for forty minutes twice a week, but they were, apparently, quite unable to rise to any idea beyond that of the amateurish inefficiency of the ordinary Sunday-school. The effort would probably have failed if they had had their entire Sunday-school strength to turn into the work; but on week-day mornings, of course, they had not anything like it. They had to find teachers who, on

Tuesdays and Fridays, from nine o'clock in the morning till twenty minutes to ten, were able and willing to give their services. The Sunday-school method was not at all adapted to the requirements of the case.

The first thing to be done should have been to come to an understanding as to the denominational distinctions to be provided for. It would probably have been agreed that only the broadest of such distinctions need be observed. Religious sects distinguished from each other not by radical differences of creed, but only by forms of Church government or organisation—Presbyterians, Congregationalists, Wesleyan Methodists, Primitive Methodists, for instance—would, no doubt, have been able to act together as one body. All real differences among the churches of Birmingham might possibly have been tabulated under five headings—Church of England, orthodox Nonconformist, Unitarian, Roman Catholic, and Jewish. These distinctions being agreed upon, it would have been the business of the Board to ascertain under which of these headings it was the wish of parents that their children should be enrolled, and to make the proper entries in their registers. Sectarian propagandists wishing to get at the children would have found it necessary, not to get elected to the Board to make discord and set up opposition and obstruction there, but to address themselves to parents. The churches would have had access to the registers, and it would have been for them jointly or individually to provide the number of teachers required. With the co-operation of the Board, schools for this purpose might have been grouped, and the time for religious instruction so arranged in each group as to permit of one teacher going from school to school, or taking different classes in the same school. With the smaller religious bodies it might have been necessary to get the children together at certain centres. No doubt it would have involved some trouble and difficulty, but the troubles would not, in the slightest degree have affected the steady educational work of the Board, and as regards the great majority of the children there would have been no trouble or difficulty at all, and the number of teachers need not have been impracticably large. If the churches had been wise they would have regarded the selection and maintenance of these teachers as by far the most serious and important part of their work. Not only should their children's instructors have been well trained and thoroughly competent men and women, profoundly believing in what they had to teach, full of the inspiration of a great purpose, but with it all—absolutely indispensable to an ideal teacher—they should have been fully charged with that magnetic, sympathetic love for young people that is the special endowment of only here and there one. For such teachers—fervent, capable, devoted, inspiring—the churches should have compassed sea and land. They should have sought for them as operatic managers are always on the look-out for a leading tenor or a prima-donna. They should have paid them well, afforded them every assistance and encouragement, and in every way have treated them as persons of the very highest moral influence and importance.

But all this, of course, was Utopian in

1870; it is Utopian still. The churches have not yet learnt to realise the importance of their dealings with children, or the intrinsic value of those who are specially endowed with the faculty of influencing them. They reserve their big salaries and their posts of honour for the preachers to people, most of whom are trees in various stages of maturity, while for the young saplings the casual amateur is thought sufficient.

If the religious people of Birmingham had risen to their opportunity, and had provided a full staff of really competent instructors, paying them such salaries as would have enabled them to devote their lives seriously to the work—just as they were paying other teachers, as well as clergymen and ministers—I am convinced that their success would have been so complete that their example would have been followed in all large towns, and that some adaptation of the system would have been devised for country districts too. Long before this the religious difficulty in lower schools would have been swept clean out of the way. Our elementary education system would have been in a stage of development far in advance of anything we have yet attained, while the moral and religious tone of our working population would have been appreciably higher. Moreover, it is more than probable that one very important incidental effect of this more efficient religious teaching in our day schools would by this time have brought about a much-needed revolution in the Sunday-school.

In all this I am assuming—as, of course, one could not help assuming after what actually occurred—that when these good people came together to frame their scheme they would insist on the necessity of imposing their doctrinal peculiarities on children, all of them under thirteen years of age. But it would seem just possible that, if they had had definitely to consider how far they could come together, and what really were and what were not essentials for infant minds, they might have had a new pentecostal outstreaming of light and common sense, and that a few of the bigger men among them might have succeeded in persuading them to set aside, for future exposition in the churches, things about which they differed, and to confine their teaching to matters about which they were all agreed. One cannot but fear that even now, if a similar task were undertaken by the churches, such a happy outcome of their deliberations would be hardly probable; but it is pleasant to think of it as at least a possibility.

GEORGE F. MILLIN.

BOOKS AND REVIEWS.

EVERYMAN'S LIBRARY.

MESSRS. J. M. DENT & SONS are to be heartily congratulated upon the addition, this week, of fifty more volumes to Everyman's Library, bringing the total number up to five hundred. It is a very notable achievement in cheap publishing, and a valuable contribution to the higher life of the country. The aim of providing the

best in the literature of the world, in a form to please the eye of the book-lover, and at a price to suit the purse of the poorest, has been followed consistently, with the result that it is now possible for a very modest outlay to procure masterpieces, which hitherto have been rare and costly. Thus the great epic of the sea, "Hakluyt's Voyages," has been published complete in "Everyman" with an introduction by Mr. J. Massfield, and the total cost is only 8s.

The fifty volumes just issued maintain the high level of interest and originality in their selection, some of them being almost forgotten books which deserve to be restored to popular favour. Philosophy and Theology are represented by Spinoza's "Ethics," &c., translated by Andrew J. Boyle, M.A., with introduction by Professor Santayana; John Stuart Mill's "Utilitarianism, Liberty, Representative Government," with introduction by A. D. Lindsay; Bishop Berkeley's "Principles of Human Knowledge, New Theory of Vision," with introduction by A. D. Lindsay; A Kempis' "Imitation of Christ"; "The Little Flowers," and "The Life of St. Francis." In Poetry and Drama a welcome volume will be a selection from Ibsen's Plays, while Ben Jonson's Plays appear in two volumes, with an introduction by Professor Schelling. The classical section has been enriched by the Iliad in Lord Derby's translation, the Odyssey translated by William Cowper, Thucydides' "Peloponnesian War," and two volumes of Plato with introductions by Mr. A. D. Lindsay. We are very glad to welcome a reprint of Mr. Stopford Brooke's "Theology in the English Poets." It is one of the earliest of his essays in literary interpretation, but it contains qualities of enthusiasm and insight which make it one of the best and most illuminating introductions to Wordsworth's poetry we possess.

"Everyman" has been wise in departing from the self-imposed rule of printing only books which have already proved their quality, and providing a few original aids to knowledge. We are particularly delighted with "A Literary and Historical Atlas of Europe," by J. G. Bartholomew. It has been compiled on an original plan. There are 56 coloured maps and 27 line maps illustrating famous battles, while the last section consists of maps illustrating districts connected with famous books and their authors, e.g., London, illustrating Pepys' "Diary," Evelyn's "Diary" and Dr. Johnson, "Paris at the Time of the Revolution," Motley's "Dutch Republic," "The Cloister and the Hearth," Balzac's "Catherine de' Medici," and many more. There are also a Gazetteer of towns and places in Europe having a literary or historic interest, and some excellent plates of English coinage. It is impossible to exaggerate the importance of good maps in giving actuality to history. The poor student has often been inclined to envy the possessor of the "Oxford Historical Atlas of Modern Europe," or Droysens' admirable "Historischer Hand-atlas." Now for the sum of one shilling he can procure a veritable *multum in parvo*. We again thank the publishers of "Everyman," and the editor of the series, Mr. Ernest Rhys, for this abundant feast of pleasure and profit.

THE SERMONS, EPISTLES AND APOCALYPSES OF ISRAEL'S PROPHETS. By Charles Foster Kent, Ph.D. Hodder & Stoughton. 12s. net.

THE Plain Man, puzzled by conflicting critical conclusions of modern writers on the Old Testament, has, at length, been provided with a book which should meet his case. Without a multitude of theories or a word of Greek or Hebrew, Dr. Kent presents us with an original translation of the most valuable portions of the Hebrew scriptures arranged in historical order, and displaying, as far as possible, their ancient literary form. Notes are reduced to a minimum, and represent the clearest and most concise reference to the authorities and principles which have determined the arrangement of the text. Indebtedness to other scholars is obvious and acknowledged. But the author's name is a sufficient guarantee of independent judgment and scientific reasoning. The reader acquainted only with the English versions may at first be perturbed by the breaking up of books familiar under the names of Isaiah, Jeremiah, Zechariah, and the rest, but he will quickly perceive the advantages it affords. The historical method is the key to the study of the Old Testament, solving problems of hard sayings, and disclosing the power and personalities of its writers. It is certain that the wisest of our forbears, with their doctrine of verbal infallibility, could not understand the prophets so truly as the unlettered reader of this single work. The series of eight short essays with which the book opens constitutes in itself a liberal education in the subject of Hebrew prophecy. To single out one for particular mention, that on "The Historical Development of Israel's Messianic Ideals," compressed into ten pages is a perfect model of its kind. Space forbids any adequate notice of critical opinion upon questions in debate. But two points may be mentioned, in one of which our author is more radical, and in another more conservative than most students. Following Professor Torrey (in an unpublished work), the name of Cyrus is excised from the text of Isaiah xlv. 28, and xlv. 1, so that the anointed whom Jehovah had called from the beginning is identified with Israel. On the other hand, no justification is seen for the ascription of Isaiah lvi.-lxvi. to a third writer, commonly known as the Trito-Isaiah. The arrangement of the book is one of its most admirable features, and the bibliography is excellent.

LITERARY NOTES.

THE *Cornhill* for October will contain a special article on Mrs. Gaskell, by the Master of Peterhouse. In the same number the indefatigable essayist, Mr. A. C. Benson, will begin a series of papers with the title "Leaves of the Tree," dealing with the men of note, whose influence and character he has felt in his own life.

WE are glad to learn that Mr. Edmund G. Gardner, one of the most eminent of our English Dante scholars, has a book on

"Dante and the Mystics" almost ready for publication. It is described as a study of the mystical aspect of the "Divina Commedia," and attempts to trace the influence of St. Augustine, St. Bernard, Richard of St. Victor, St. Francis, and other Christian mystics upon the mind of Dante. Dante's position in the Franciscan movement, and his dependence upon earlier mediæval visions of the other world will also be discussed.

MR. T. FISHER UNWIN announces "The Dawn of Mediterranean Civilisation," by Angelo Mosso, author of a well-known book on the palaces of Crete; and "Mediæval Italy from Charlemagne to Henry VII.," by the veteran scholar, Professor Pasquale Villari.

AMONG Mr. T. Fisher Unwin's other announcements there are translations of several books of exceptional interest. "The Religion of Israel," by Alfred Loisy, translated by the Rev. Arthur Galton, was published this week; while Mr. T. M. Kettle, M.P., and Mr. J. M. Howe are responsible for the forthcoming translation of the "Life of Friedrich Nietzsche," by Daniel Halévy, which has already reached its fifth French edition.

BUT another book is likely to arrest even more attention. We refer to the translation of "Die Christusmythe," by Arthur Drews, a book which has stirred the heart of Protestant Germany, and roused it into keen opposition. It is an essay in Christian mythology on lines similar to those followed in Mr. J. M. Robertson's "Pagan Christs," and "Christianity and Mythology." Only faint echoes of the controversy which Drews has called forth have reached our shores, but with the appearance of an English version his book is not unlikely to become the storm-centre of Christian thought here as elsewhere. The translation will be the work of Mr. C. Delisle Burns, and it will be published by Mr. T. Fisher Unwin.

AS an illustration of the importance of the "Drews" controversy in Germany we may mention that large popular meetings have been held in various places at which the question "Hat Jesus gelebt?" has been discussed by scholars of the first rank, while a special catalogue "Literatur zum Kampf um das Christus-Problem" has been issued by the well-known publishers J. C. B. Mohr, of Tübingen.

IN reference to the translations of important French and German books, which are being placed continually upon the English market, to the great advantage of international learning, we should like to call attention to the expensive form in which they are often published. When every allowance has been made for publishing rights, cost of translation and more substantial binding, it ought to be possible to present them to the English reader for something less than double what they cost in the original. Loisy's "Religion of Israel" costs 3 francs in French and 5s. net in English; while the "Life of Nietzsche," by Daniel Halévy, is to be published at 8s. 6d. net in English instead of the 3 fr. 50 for which it can be bought in France.

Is this very serious increase of price quite unavoidable?

WE learn that Dr. James Drummond, formerly principal of Manchester College, Oxford, has another small volume in the press. It consists of a series of practical addresses on preaching and the preparation of sermons, which were given to a class of lay-preachers in London last spring. It will be published immediately by Mr. Philip Green, for the British and Foreign Unitarian Association.

WE have received particulars of a new quarterly paper called "Fellowship," devoted to the cause of Unity. The prospectus states that it will be "A record of things done and doing: a monitor of things forgotten; an opportunity for co-operation in regions that lie open to the whole nature of man, and of learning from each other; a means of drawing together those who look for the coming of the Kingdom in the bond of peace." Among those who have promised to support the new venture are Miss A. M. Buckton, Miss Dorothea Hollins, the Hon. Rollo Russell, Sir Richard Stapley, Mr. J. Murray Macdonald, M.P., Mr. C. E. Maurice, and Professor E. Browne. Correspondence and promises of support should be addressed to the Hon. Sec. of the Fellowship Publishing Fund, G. E. Gladstone, Esq., M.A., Passmore Edwards' Settlement, Tavistock-place, London, W.C.

MESSRS. A. & C. BLACK include among their autumn announcements "The Two Religions of Ancient Israel," by the Rev. T. K. Cheyne; "The Coming Kingdom of God," an address by Professor Bernhard Duhm, translated by Dr. A. Duff; "The Evolution of Mind," by Mr. Joseph McCabe; and "First Principles of Heredity," by Dr. S. Herbert. They also announce a third edition of Professor Karl Pearson's "The Grammar of Science," with a new chapter dealing with Birth Rates, Race Suicide, and Degeneracy.

A WELCOME addition to Messrs. Duckworth's Crown Library will be a new and cheaper edition of the "Life and Letters of Leslie Stephen," by F. W. Maitland. Among recent or forthcoming volumes in their Readers' Library are "A Commentary," by Mr. John Galsworthy; "Saint Augustine and his Age," by Mr. Joseph McCabe; and Mr. Nevinson's "Essays in Freedom," a volume which received our hearty commendation when it first appeared about a year ago. Messrs. Duckworth will also publish a volume entitled "Protestant Thought before Kant," by Professor A. C. McGiffert, in their excellent series of Studies in Theology.

THE Rev. W. Whitaker will publish this autumn an interesting chapter in Nonconformist history. It will be called "One Line of the Puritan Tradition in Hull: Bowl Alley Lane Chapel." The history of the congregation as a definite movement goes back to 1672, when King Charles II. made the Declaration of Indulgence, and a meeting-house was built in Blackfriargate. But the roots of the history go down into the stormy times of the Commonwealth, and the book begins with the firm stand

taken by the Vicar, William Styles, at the period of the sieges of Hull by the Royalists. The gradual evolution of this ancient society, which is remarkable as never having adopted any creed or doctrinal subscription, has not hitherto been traced. The price of the book will be 3s. net, and orders should be sent to the author at 99, Victoria-avenue, Hull.

PUBLICATIONS RECEIVED.

CAMBRIDGE UNIVERSITY PRESS:—Poetry of the Age of Shakespeare: W. T. Young. 2s. 6d. net. Tennyson's Poems, 1830-1864: Edited by J. H. Lobban, M.A. 2s. 6d. net. English and American Civil Wars: Charles Harding Firth, M.A. 1s. 6d. net.

MESSRS. CONSTABLE & Co.:—The Household of the Lafayettes: Edith Sichel. 5s. net.

MESSRS. J. M. DENT & SONS:—Everyman's Library: The Pilgrim Fathers: John Massfield. Utopia and The Dialogue of Comfort: Sir Thomas More. Atlas of Historical Geography: Vol. I., Europe. Bede's Ecclesiastical History. Spinoza's Ethics. Theology in the English Poets: Stopford A. Brooke. 1s. each net.

MESSRS. HODDER & STOUGHTON:—Eschatology of the Gospels: Professor E. von Dobschütz. The Land of his Fathers: A. J. Dawson. 6s.

MESSRS. KEGAN, PAUL, TRENCH, TURNER & Co.:—Medicine and the Church: Edited by Geoffrey Rhodes. 6s. net.

MR. T. FISHER UNWIN:—Woman and Marriage: Margaret Stephens. 3s. 6d. net. The Religion of Israel: By Alfred Loisy. 5s. net.

Cornhill Magazine, October; Contemporary Review, October; Nineteenth Century, October; Light of Reason, October; Calendar of Bedford College of Women.

We have also received from the PROTESTANTISCHER SCHRIFTENVERTRIEB, Berlin-Schöneberg, the following publications of the International Congress of Free Christianity:—Die religiöse Erziehung in Deutschland: Dr. Otto Baumgarten, of Kiel. 40 pfennig. Aufgabe und Bedeutung der Religionspsychologie: Dr. Wobbermin, of Breslau. 60 pfennig. Die Predigtkunst in Deutschland: Professor F. Niebergall, of Heidelberg. 40 pfennig. Philosophie und Theologie: Dr. August Dorner, of Königsberg. 1 mark. Was unsereiner will, ein Bekenntnis, Kein Programm: Dr. Christof Schrempf, of Stuttgart. 50 pfennig. Die Bedeutung des Judentums für den religiösen Fortschritt der Menschheit: Dr. Hermann Cohen, of Marburg. 60 pfennig. Die Bedeutung der Person Jesu für den Glauben: Dr. W. Boussset, of Göttingen. 60 pfennig. Theologiestudium und Kirche: Dr. Heinrich Weinle, of Jena. 40 Pfennig.

FOR THE CHILDREN.

SKERRYVORE.

THUNDER of the sea at Skerryvore.

Smooth as glass, dark, worn by the waves that rise and fall, rise and fall, rise and fall for ever, the rocks of Skerryvore stand firm in the Atlantic off the coast of Tyree Island, on the West of Scotland. Even when the sea may seem calm a swell of water will suddenly rise in a "lump," as the sailor-folk say, and tell of the restless spirit of the ocean. As a rule, the rocks of Skerryvore are girt with a white ring of foam, and, in a gale, the sea flings itself in madness upon the glossy stones and then leaps in a snowy jet in a high flight upwards. In the midst of this troubled water has been built a lighthouse, 138 feet in height. The builder was Alan Stevenson, and he put the last bit of work into the tower in August, 1842. The skill of eye and brain was in Alan's father before him, and the elder Stevenson

was engineer to the Board of Northern Lighthouses, and had set up no less than 25 of these towers, one of them being that of the Bell Rock. In 1814 a group of visitors had come to see the rocks of Skerryvore, and take counsel as to building a lighthouse, and among them was Sir Walter Scott. Sir Walter saw seals bobbing up and down in the sea, and he and his friends were soaked by the surf that never stops splashing on the rocks. In 1817 a brig was wrecked here, the crew were all lost, and many casks of butter were tossed by the tide upon the beach of Tyree. In 1818 a sloop was broken up and the crew all drowned. And so on, year after year.

The Board made up their minds to raise the tower. The sharp eye and measuring-line of a surveyor mapped out the 140 rocks, great and small, and 500 times a lead was dipped in the water to take soundings or depths. On the Isle of Tyree were quarries, and from these pits of gneiss (a granite-like rock) many tons of stone were dug; and houses were built for the men who took part in the raising of the tower, and for the four keepers who were afterwards to keep watch and ward. The plan was to build a cone-tower, lessening in cross-width as it rose, and throwing a light 18 miles across the sea. The Bell Rock house was 100 feet high, Smeaton's house at Eddystone 68, and Alan's was to be 138.

The space to work on was small, and the wind would blow as it willed, and break the course of the work; so a wooden turret was fixed up as a shelter for men and tools, 30 feet high, and large enough to hold 30 people. It was made ready in September, 1839. Masons earned 3s. 10d. a day for a long day, and 3s. for a short winter day; quarrymen 2s. 6d. and 2s.

On June 26, 1838, Alan Stevenson and a few men tried to land, but the water jumped up and down, and would not let them so much as touch the rock. Two days later they landed, and, with paint and chalk, marked out the place for the barrack or shelter just spoken of. Through the summer the work went on, usually starting at 4 o'clock each morning, and proceeding, on and off, for 16 hours a day. In times of rest the men smoked and talked of politics, or watched the thousands of sea-birds that flew hither and thither. The barrack was done in September, 1838, and the men sailed to Tyree, after giving three cheers which mingled bravely with the thunder of the sea at Skerryvore.

A mist hung over the rocks a few weeks later. When it lifted the barrack was no more seen by the watchers at Tyree. It had been swept away in a tempest.

During the winter Alan Stevenson and his carpenters prepared the wood for another shelter. He also visited the Isle of Mull to arrange for the getting of strong red granite, and the hammers of some 30 men were tapping and banging day after day.

In September, 1839, the new barrack was finished. With sickles men cut the thick seaweed off the glossy rock. Holes were bored; an electric wire fired the gunpowder in the holes, a huge bubbling of water followed, smoke floated up in heavy clouds; and the rock was blasted in such a way as to leave a flat

landing-stage at which a vessel could unload. Sometimes the weather was so bad that no one could pass from the rock to the Isle of Tyree for fourteen days, and the whole ocean was one mass of wild white waves, and the wind howled in fury day and night; and when, one night, a huge breaker broke upon the barrack, it shook so much that all the sleepers awoke, and trembled lest the next moment would see the building cast into the raging Atlantic.

All was well.

On June 20 the blocks of stone for the tower began to be landed. Some 150 folk were kept busy in a sort of new town on Tyree, preparing whatever was needed by the builders, 60 to 84 of the men being employed for dressing the stone.

Alan Stevenson now and then stood on the top of the rising wall, or on the barrack, and measured the waves, and he wondered at their changing colours—blue-green in the thick part, and then paler, and blushing in a rose-red where they scattered in spray. The seals played about, and now and then a half-eaten cod would be thrown on the rocks by one of these passing swimmers.

Work on Skerryvore was stopped in the winter months, though it continued on Tyree and Mull; and when, in the spring of 1842, Alan Stevenson landed at Skerryvore, he found seaweed growing densely on the lower part of his half-built tower; but all was safe and sound. The storms were frequent, and when the engineer was sitting in his room in the upper stage of the barrack, 55 feet above the sea, a rattling spray would make a hail upon the window.

Last of all, the lantern was to crown the tower, and in it were set immense lenses which reflected the rays of giant flames. The light revolved, flashing once a minute from its height of 150 feet. Its first flash sent its message of cheer across the waters on February 1, 1844.

During six seasons spent by the workers on the craggy islet of Skerryvore there was no loss of life or limb. Alan Stevenson's house was a tower of safe guidance to the ships at sea, and it was a happy thing that no shadow of violent death should have fallen upon the builders of the tall signal of Skerryvore. And thus may it be some day with all the work of men's hands, that none may be unto death, but all for life.

Four light-keepers were chosen to guard the house. Picture to yourself the place they lived in. Near the door at the base of the tower are the big water tanks for drinking, cooking, &c. The next storey was set aside for coals; then a workshop; then a provision store; then a kitchen. Above the kitchen are the bedrooms; then the oil-store for the lamps; and last, the light-room. The way up is by means of a winding staircase. Tens of thousands of sea-birds flap their wings about the tower, and in rough weather the spray of the Atlantic may dash 70 feet high.

All over the world such towers stand over the waters of the five oceans, holding up the light that guides. Every one of these towers protects and saves. Untold multitudes of mothers and wives and lovers have breathed a blessing on these houses of light which deliver sons, hus-

bands, and sweethearts from death in the deeps of the sea.

Shine, star of life!

Shine, brave souls of men, as you face with courage the tempest and the darkness.

Shine, noble light of salvation, while the ocean rolls in thunder round the tower of Skerryvore.*

F. J. GOULD.

* The details above given are drawn from Alan Stevenson's "Account of the Skerryvore Lighthouse," published in 1848.

MEETINGS AND SOCIETIES.

MANCHESTER SOCIAL CLUB.

OPENING ADDRESS BY BISHOP WELLDON.

The Manchester Social Club, after passing through a period of financial difficulty has been re-opened in its old premises in the Lower Mosley-street Schools. The Club was founded eighteen years ago in order to provide a centre of healthy interest and recreation for the young men and women of the city, many of them living in cramped lodgings which afford no facilities for friendship and social intercourse. It has always been one of the distinguishing features of the club that it has been open equally to men and women, and the experiment though viewed at first by some of the promoters with a little anxiety, has been a complete success. There are now about 300 members.

A public meeting was held on Saturday, September 24, attended by about 1,500 people. The chair was taken by Mr. J. R. Scott, and the Dean of Manchester gave the opening address.

Bishop Welldon said: "I have come here to evince my interest in the Social Club. It is not one of the ancient, but I think it is one of the valuable institutions of the city of Manchester. I hold in my hand the first annual report of the Club. It was founded in 1892. The president was Mr. William Mather, now Sir William Mather, to whose efforts on behalf of the club it is our present duty to pay a tribute of acknowledgment, and the vice-presidents were the Mayor of Manchester (not then the Lord Mayor), Mr. A. J. Balfour, M.P.—whose connection with Manchester was then politically closer than now, Sir James Ferguson, and Sir Henry Roscoe.

"It would be a thousand pities if the club honoured by such famous names should in any degree languish, still more that it should come to grief. I understand that the club has lately been re-established on a more democratic basis; and, as a believer in democracy, I hope that the election of the committee by the votes of the subscribers and members will tend to widen, to deepen, and to quicken popular interest in the club itself. It is my opinion that a club such as this may render great service to the community. I observe that Dr. Ward, who was principal of the University at the time when the club was founded, quoted in his speech a passage from the *Manchester Guardian* lamenting the absence of public spirit among the young men and women of the city. I hope, and indeed, I think, that we live in better times, and are all prepared to make some effort and, if need be, some sacrifice for the public good. This club affords a quiet resting-place for young men and women who may spend their lives in arduous work and who may not easily be able to command repose in their own homes. It ought not to be looked upon as a mere place of amusement. The library is one of its main features; and if its members feel at all as I do, they will so much value the opportunity of reading as hardly to experience any need of organised games. They will let me say to

them that anyone who spends even an half-an-hour a day in reading will be surprised to find at the end of a year how wide a knowledge of literature he has gained.

"But I do not disparage the entertainments and amusements provided here for minds and brains which may be fagged at the end of a long day. Recent events of a disgraceful kind in the city of Manchester have seemed to show that healthy recreation as a means of keeping the young from evil ways is an urgent necessity of modern life. Within this club it is possible to make good friendships, and I cannot doubt that some of you will in the future look back with pleasure—perhaps you may even look back now—upon acquaintances which were formed here and have ripened into the lasting treasures of your lives. After all, what Manchester wants, what every city wants, is good citizens. I am never weary of preaching the higher patriotism, that it is the duty of every man and woman to live, not for mere personal pleasure, but for the benefit of the community which is his or her own. Manchester seems to make a special appeal to the moral worth of its citizens. Not only is this great city of ours the centre of a ring of cities which are ever coming into nearer and closer contact with Manchester, so that in a comparatively short time the population knit together in and near Manchester, will be unequalled among the nations of the world; but more and more, Manchester is becoming the capital of the North of England. Even the London newspapers are beginning to be published here now. It is legitimate, therefore, to predict that the influence of Manchester upon the British Isles and the Empire will gain increasing strength and value; and it is my most earnest desire that this club should prove to be one of the centres from which may radiate a great moral power, which shall make the citizens of Manchester in even a higher degree, worthy of the great opportunity which belongs to us."

ANNIVERSARY OF THE DEATH OF RAM MOHUN ROY.

COMMEMORATIVE MEETING IN BRISTOL.

Memories of the Rajah Ram Mohun Roy, over whose tomb in Arno's Vale Cemetery, Bristol, an imposing monument has been erected, were revived at a meeting held at the Red Lodge, Park Row, last Tuesday evening, in commemoration of the Rajah's work, over which the Rev. Dr. Carpenter (Principal of Manchester College, Oxford) presided. It was Ram Mohun Roy whose work was an inspiration to Miss Mary Carpenter in her philanthropic efforts for the benefit of the women of India, and also to the movement which led to the foundation of the Brahmo Somaj.

The Rev. A. N. Blatchford at the outset announced the receipt of a telegram from the East Wales Unitarian Society which read:—"We join with you in revering the memory of Ram Mohun Roy."

The chairman reminded his hearers the room in which they had assembled had, in the time of his late aunt, Miss Mary Carpenter, frequently been used for some little gatherings at which some learned Hindoo would speak upon matters concerning the welfare of his people. They had met that evening, through the kindness of Mr. Worsley, to commemorate one of the foremost Hindoos of the last century, who died in Bristol on September 27, 1833. It was from the life of Ram Mohun Roy that the religious movement sprang which, under the name of Brahmo Somaj, was represented to-night by the speakers, the Rev. P. L. Sen, a nephew of the late Keshub Chunder Sen, and Professor Vaswani, of Karachi. They would best understand what those gentlemen were to tell them, if he in a few words gave a brief out-

line of the life and work of Ram Mohun Roy. He was born in 1774, and as his grandfather had been in the service of the Mogul rulers, his father was consequently a wealthy man, able to give the son a remarkably good education. He had the power of extremely rapid development, and early in life he acquired knowledge of many languages. He became passionately interested in religion, so much so that at the age of fifteen he journeyed over the Himalayan passes into Thibet purposely to study Bhuddism. At the age of 21 the death of his father and two brothers brought him wealth, and he was able to give up the high position he occupied to devote his time to an effort to win his countrymen from idolatry. In 1831 he made his first journey to this country, and in September, 1833, he arrived at Bristol, where he was the guest of Miss Castle at Stapleton Grove. Unfortunately soon after he was taken ill, and after a short illness he died. He had kept his caste unsullied, and he had left the wish to be buried separate from other tombs, and that no rites of foreign worship should be celebrated over his grave. Miss Castle decided he should be buried in her own garden, and a little group of mourners witnessed the interment. Miss Carpenter cherished in secret the impressions she had received from Ram Mohun Roy, and later she decided to devote the rest of her life to the uplifting of the women of India. This was but one of the developments arising out of the life of the great teacher they cherished with thankfulness that day.

Commemorative addresses were subsequently given by Professor T. L. Vaswani, of Karachi, and the Rev. Promotho Loll Sen, minister of the Church of the New Dispensation. A most interesting meeting closed with a motion of thanks to the chair, proposed by Mr. Worsley, seconded by the Rev. A. N. Blatchford.

THE UNITARIAN VAN MISSION.

September has been a good month in three out of our four districts, and entitles us to say that when the weather holds the Mission is as good as ever. Perhaps we are responsible for the idea that this Mission is to be judged very largely by its numerical success, and there have been times this season when it has looked as though judged by such a standard we should have to face a lamentable failure. And the total returns are bound to be below those of the great 1908 season, for while in that year there were a hundred nights one after the other in which the meetings were free from rain, this year until September came, hardly a night but one district or another had more or less of a deluge, with biting winds and all the discomforts of sodden ground.

September shows, however, that if the nights are right, the numbers come, and in the preparation of our statistics we shall accordingly be tempted to show the averages for fine nights and those for wet nights separately.

From September 12 to 16 the Northern Van was at Blyth, and from the 17th to 22nd in North and South Shelds. Rev. H. B. Smith acted as missionary at both places until the 21st, when his place was taken by Rev. W. Lindsay. Rev. Alfred Hall also took part in some of the meetings. Mr. Smith, during his five weeks' sojourn with the Van, has preached at different chapels on the Sundays, and has worked especially at Choppington, where the cause had fallen into a very poor condition. The local association has now arranged to provide a definite number of Sunday supplies, and the friends in the little chapel are hopeful that there may be a revival of interest. It was noticeable that at the Choppington meetings there were men present who remembered open-air meetings held in the place some forty years ago, and they pointed out that by a coincidence the Van

stood upon almost exactly the same spot where the speakers on the earlier occasion stood to address the crowds who assembled to hear the first preaching of Unitarianism in the village.

The Southern Van, from September 13 to 18, was at Maidstone, where the local committee had made the best possible arrangements for the meetings. Rev. W. R. Shanks was missionary, and he was ably seconded by Mr. H. W. King, of Manchester College, who had acted as full missionary at Tunbridge Wells the previous week. There were a few good meetings, and one or two at which the attendance fell slightly below the hundred, whilst the inclement weather led to two evenings being left vacant. Mr. Shanks went with the Van to Chatham, where Rev. J. M. Whiteman acted as his colleague for a few nights, and then carried on the work single-handed after Mr. Shanks left for home. At Rochester Bridge, on the 26th and 27th, Dr. Tudor Jones was missionary, and had fairly good audiences, and the final official meeting of the season in the Southern district was held on Wednesday night, this week, at the same spot.

The Midland Van, which has worked in Lancashire and Yorkshire, was at Elland from September 12 to 14, with Dr. Thackray and Mr. George Cotton as missionaries, with assistance one evening from Rev. E. C. Eastlake, and then moved to Huddersfield, where Rev. A. H. Dolphin became missionary, and had good meetings in the town as well as at Dewsbury, where the Van stood from the 19th to the 21st. At both these places, in which the churches are under the charge of Dr. Thackray, there were very encouraging meetings, with increasing attendances, and a run of interesting and helpful questions. On the 25th, the mission opened a week's work at Wakefield, where the minister, Rev. W. T. Davies, and his wife, conducted all the meetings. Several of these meetings were extremely successful, and especial interest was taken in the addresses of Mr. Davies. On the Sunday evening, the congregation assembled early at the Van, and then proceeded to the church, where special missionary sermons were preached. Afterwards, a return was made to the Van, and a fine meeting brought a good day's work to a close.

At the close of the season, special thanks are due to the lay-missioners who have been in charge of the vans, Mr. Hawkins, who is about to settle as minister at Bedford and Framlingham; Mr. Bertram Talbot, who has superintended the work of the Northern Van; Mr. J. R. James, who has given invaluable help to the Midland Van, and Mr. Ure, of Stonehouse, who has worked with Mr. Russell in Scotland.

THE VISIT OF GERMAN STUDENTS TO ENGLAND.

THE visit of the German students to England, arranged by the Anglo-German Friendship Committee, has been a complete success. The party originally numbered eighty-six and elaborate arrangements were made for showing them some of the chief sights of the country, including Oxford, Cambridge and Winchester, several of the large commercial cities, and the Lakes. The restrictions imposed upon students at Oxford and Cambridge seem to have struck some of our visitors rather unfavourably, compared with the larger freedom allowed at German universities, while they were willing to admit the English superiority in athletics. In the course of an interview with a representative of the *Morning Post*, Herr Bertram Granbner, the leader of the party, gave the following interesting summary of their impressions of English towns and cities:—
“We have been deeply interested in what we have seen in your towns and cities. Even Manchester, although it is not beautiful, we found full of interest. We were received there

by the Lord Mayor, and were entertained to a supper and dance at the University Union. At Lichfield we were invited to meet the Mayor, who showed us the Cathedral and Dr. Johnson's house. Liverpool, with its Cotton Exchange and vast wharves and docks, greatly impressed us. Speaking generally, however, I cannot say that we have greatly admired the streets and public places in your great towns. In London you have lovely parks, like Hyde Park and Kensington Gardens and Regent's Park, but what strikes us, however, is how little pains your authorities take to beautify your streets. One sees few trees in them, few attempts at ornamentation. From the æsthetic point of view, at all events, I greatly prefer our German towns. We think too, that railway travelling is dear, doubtless because the railways are not, as in Germany, the property of the state. And apart from the splendid expresses on your main lines, travelling here is slow, while the service on Sundays is so curtailed as to make it difficult for one to get about. In Germany we have a much fuller service on Sundays than on weekdays, the idea being that it is a good thing to encourage people to go out of town and get a breath of fresh air on the day of rest. We are all agreed after what we have seen that there are valuable hints to be got in England, although not many of us, I fancy, would like to see your cuisine imitated in Germany. To us it seems greatly wanting in variety. Wherever we have been we seem to have had the same sort of dinner, consisting in the main of roast beef, or roast mutton, or roast chicken. This, however, is a very small matter, and we have all thoroughly enjoyed our experience. Next year we hope that another party will come over, while a similar party of English students will visit Germany.”

THE CENTENARY OF MRS. GASKELL.

LAST Thursday, Sept. 29, the *Manchester Guardian* devoted special attention to the centenary of Mrs. Gaskell's birth. In addition to a leading article, there is a fine series of pictures, an account of the novelist's career from the pen of Miss Flora Masson, and an article dealing with Mrs. Gaskell's powers and the security of her fame, signed with the well-known initials “C. H. H.” Professor Herford concludes his estimate in these words: “Perhaps in ‘humanity’ and ‘humour’ one arrives at expressions as adequate as any for what was most distinctive, and also, so to speak, most preservative, in Mrs. Gaskell's personality and art. But she had both these gifts in forms which made them seem the most natural and gracious accompaniments of her discreet and high-bred womanhood. Humour may be extravagant and humanity florid; in her they seemed to be merely the flower of good sense, the sympathy and the insight which few can emulate, but to which all respond, and which are not the less catholic because they are rare.”

PROFESSOR SADLER ON SECULAR EDUCATION.

LAST Sunday afternoon, Professor M. E. Sadler gave an address to the Bloomsbury P.S.A. Brotherhood, on “The Dangers of Secular Education.” There is, he said, a tragic waste of character and ability going on throughout England through the lack of skilled guidance in education. In England during the last ten years more had been done to reorganise education than in any ten years since the Reformation, but the full results would not be seen for twenty or thirty years. The work should be approached in a spirit of national unity. There could be no united effort on national lines if it were decided that

the State should have nothing to do with religious education. Such a decision would go a long way towards breaking up the moral unity of the people. The effect of science upon the thought of the world in recent years was to make us see that spiritual facts were as essentially a part of the order of things as were material facts. Science was driving men back to the phenomena of the spiritual life and showing us that these two sides of life were really inseparable, and that behind the material organisation of the world there were spiritual forces. Mean, narrow jealousies between one form of Christian belief and another should be put aside and an endeavour be made to build up in English schools a form of religious teaching, real, devout, and sincere, dealing with the vital and essential points of the Christian faith. Such a form of teaching would preserve historical continuity and secure social peace.

At the close of the address there was a discussion in which the Rev. Thomas Phillips and others took part, and considerable sympathy was shown for the secular solution.

NATIONAL HOME READING UNION.

Dr. J. W. Mackail and Dr. J. B. Paton, have sent a letter in the following terms to the press:—

The National Home-Reading Union is now issuing its autumn courses, and many of the subjects are of exceptional interest. In return for a very small annual subscription (ranging from 1s. to 4s.) courses of reading upon a great variety of subjects, with selected lists of books, may be obtained, suited to readers of widely differing ages and tastes. Magazines are published monthly containing suggestive articles upon the various subjects, the books recommended, hints on reading, &c.; and membership entitles readers to them, to tutorial help, when desired, and to other privileges of an educational and social nature. . . .

The following are some of the subjects selected for the courses of reading for adults during the session which is now opening:—Makers of England, Aristotle, Greek Art, Shelley, Social Life in Modern Germany, Astronomy, Animal Intelligence, The Open-air, Citizenship—Housing Problems and Garden Cities, Founders of the Empire—Canada, Old Greek Life (The Odyssey), and Shakespeare.

Full information about the courses, the formation of reading circles, &c., will gladly be given by the Secretary of the Union, 12, York-buildings, Adelphi, London, W.C.

A SOBER DEMOCRACY.

ADDRESSING a great demonstration of Rechabites in the Free Trade Hall, Manchester, on Saturday, September 24, Mr. David Shackleton, M.P., said certain members of the Labour Party were often charged with spending too much of their time on the temperance platform. He had been so charged frequently, but he should still continue in this course. He believed that the sooner the labour movement and temperance learned to walk hand in hand the sooner would the labour movement become a greater power in the country than it had been. The sooner we had a sober democracy the sooner would democracy come into its own. There were some in the trade union and labour movement who realised this five years ago, and formed a temperance fellowship, the two main objects of which were to induce trade union officials to become teetotallers, and to get the trade union and friendly society meetings outside the public-house. The work was going on nicely, and he knew towns in Lancashire to-day where there was not a single trade union meeting held in a public-house. The assistance of

the churches was needed in this matter. If they would offer the use of their classrooms at a proper rate the trade unions would respond. He desired to acknowledge the assistance this movement had received from Mr. John Burns, who two years ago circularised every municipality and urban district council, urging them to set their public rooms at the disposal of the trade unions. It was on these lines that the workers in this movement intended to proceed. They aimed at removing temptation; they wished to make it possible for members of these societies to send their children to pay the subscriptions. What was most needed in temperance work was individual effort and influence. He did not for a moment depreciate the value of Parliamentary work, but the more he saw of Parliamentary work the more he was convinced that individual effort was the greater power.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

AUTUMN MEETINGS IN BIRMINGHAM.

ON the invitation of the Midland Christian Union, the autumnal meetings of the British and Foreign Unitarian Association will be held at Birmingham on Wednesday and Thursday, October 26 and 27. On the Wednesday, the proceedings will begin with a luncheon at 1.30, at which there will be a few short speeches. At 3 p.m. there will be a conference on "Present Day Missionary Aims and Work of Unitarians." The Rev. Charles Roper, B.A., the Rev. J. E. Stronge, and the Rev. W. G. Tarrant, B.A., will each read a twenty minutes' paper, followed by discussion. In the evening there will be a conversation. On Thursday there will be a brief devotional service at 10 a.m., conducted by the Rev. J. Worsley Austin, M.A. At 10.30, conference on "The Grouping of Churches" (the circuit system). The Rev. Joseph Wood and the Rev. Rudolf Davis, B.A., will each read a twenty minutes' paper, to be followed by discussion. At 12 o'clock the Ministerial Fellowship will hold a meeting. Luncheon will follow at 1.15, with a few short speeches. At 2.30 the British League of Unitarian Women will hold a meeting, at which Mrs. Sidney Martineau and Miss Brooke Herford will take part. From 4 p.m. to 5.30 p.m. there will be a conference on "The Relation of the Churches to some Pressing Social Problems." The Rev. R. P. Farley, B.A., and the Rev. J. Worsley Austin, M.A., will each read a twenty minutes' paper, to be followed by discussion. From 5.30 to 6.30 tea will be provided. At 7.30 p.m. there will be a public meeting. Chairman, the Right Hon. William Kenrick; speakers, Rev. Charles Hargrove, M.A. (President of the Association), Mr. John Harrison (ex-President), Mr. Howard Chatfield Clarke (Treasurer), Rev. H. Enfield Dowson, B.A. (President of the National Conference), Rev. W. G. Tarrant, B.A., Rev. Joseph Wood. The Secretary of the Association (Rev. W. Copleand Bowie), and the Missionary Agent (Rev. T. P. Spedding) will also take part in the proceedings at Birmingham.

PROVINCIAL ASSEMBLY OF LONDON AND THE SOUTH-EASTERN COUNTIES.

WE would call the attention of our readers to the annual meeting which will be held in the Free Christian Church, Brighton, on Tuesday next, Oct. 4. Full particulars of the day's programme appear in our advertisement columns. Cheap return tickets, 5s. 4d. each, may be had by trains leaving London Bridge at 9.3 a.m. and Victoria at 10.5 a.m. The later train, which is due at Brighton at 11.24 a.m., will be in time for the service, which begins at 11.45 a.m.

The Rev. T. E. M. Edwards will be the preacher. At the public meeting in the evening the speakers will include Mr. Lawson Dodd, Rev. J. Page Hopps, Rev. W. G. Tarrant, and Rev. H. Gow.

THE LIBERAL CHRISTIAN LEAGUE.

It is announced that the autumnal assembly of the League will be held in London from Saturday, Oct. 15, to Thursday, Oct. 20. A very full programme has been prepared, containing many features of special interest. On Sunday evening the president, the Rev. R. J. Campbell, will deliver his address at the service at the City Temple, and this will be followed by a Communion service. On Monday, at 7.30, there will be a demonstration at the City Temple, when the chief speaker will be the Chancellor of the Exchequer. The Rev. Stopford A. Brooke has consented to give an address on "The Mission of Liberal Christianity" on Tuesday at 10 o'clock. Another subject of exceptional interest, "Liberal Christianity and the Foreign Mission Field," will be introduced by the Rev. E. W. Lewis. On Thursday Mr. E. D. Morel has promised to speak on the Congo, and other speakers will be Sir Arthur Conan Doyle, Dr. Orchard, and Mr. Zangwill. Application for tickets should be made to Mr. Robert Stewart, the King's Weigh House, Thomas-street, W., and in every case must be accompanied by a stamped and addressed envelope.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bolton District Sunday School Union.—The autumn conference was held on Saturday last at Astley, when Rev. W. Griffiths, Ph.D., of Manchester, delivered an address on "Teacher's Preparation Classes." He called attention to the need of greater efficiency on the part of the teachers; there was also a lack of accommodation and apparatus in many schools, and no teacher, especially of the younger portion, ought to be without blackboard, maps, &c., during lessons, especially for those on the Bible and the life of Christ. The only successful way to the above end was by teachers' preparation classes, one for each section, as it would not do to combine teachers of infants and elder scholars together for the same lesson. There should also be a trainer or leader in each department who would also take the preparation class. After the lecturer had outlined a scheme on this basis, and appealed for greater enthusiasm in this work, there followed a discussion, in which Revs. J. J. Wright, J. Islan Jones, B.A., R. H. Lambley, M.A., R. S. Redfern, Mr. Jos. Chadderton, took part.

Doncaster: Farewell to the Rev. H. Thomas.

—The Rev. Halliwell Thomas, who has been for the past 23 years minister of the Hall Gate Unitarian Church, Doncaster, brought his pastorate to a close on Sunday, having retired from the active ministry. The occasion was marked last Thursday by presentations which were made on behalf of the congregation to Mr. and Mrs. Thomas. Mr. William Cole, one of the oldest members of the church, presided over a pleasant social gathering, and Mrs. Crookes, the church treasurer, made the presentation. Mr. A. A. Clarkson, of Scunthorpe, spoke appreciatively of the way in which Mr. Thomas, in his Sunday evening discourses, had dealt with present-day pro-

blems. Mrs. Thomas briefly acknowledged the presentation, and Mr. Thomas said he should always remember the 23 years he had spent in Doncaster as 23 of the happiest years in his ministerial experience. The present to Mr. Thomas consisted of a handsome cabinet, with the inscription: "Presented to the Rev. Halliwell Thomas by the congregation of the Unitarian Church, Doncaster, in appreciation of nearly 23 years' faithful service, September, 1910." Last Sunday evening Rev. H. Thomas bade his congregation farewell, and there were visible signs among the congregation of regret at the parting. Mr. and Mrs. Thomas have taken up their residence at Matlock this week.

Ilford.—There was an overflowing congregation last Sunday evening when Professor T. L. Vaswani, M.A., of Bombay, preached. His subject was "Modern India and Its Religious Ideas," and he held the attention of the whole congregation throughout his address.

Lewes.—On Sunday last the Rev. J. Felstead preached his farewell sermon at the Westgate Chapel. For upwards of nine years Mr. Felstead has been minister of this chapel and his resignation, owing to considerations of health, has been accepted with very deep regret. There was a large congregation in the evening to bid him farewell.

Lincoln.—Arrangements are being made, with the concurrence of the trustees, to reopen the Lincoln Chapel. It is proposed to hold a series of special services and week-night lectures there. It would be helpful if secretaries of postal missions, or any others, could send the names and addresses of any Unitarians, or known sympathisers, in Lincoln to the Rev. F. H. Vaughan, Old Meeting Parsonage, Mansfield.

London: Kentish Town.—A large congregation, which included many Indian friends, assembled in the Unitarian Church, Clarence-road, last Sunday morning, to hear Professor Vaswani, of Karachi. The devotional part of the service was conducted by the minister, the Rev. F. Hankinson. The subject of Professor Vaswani's sermon was "The Social Gospel of the New Dispensation." The preacher began by pointing out that religion must be at once personal and social. Asceticism was an exploded theology, religion was an energy of the soul. God was not an abstract entity seated somewhere in the stars, but a living reality immanent in the world. The religious man must take his part in the institutions and appointments of society. In the cause of social service was the mystical truth of the brotherhood of man. This truth was often ignored in daily life, yet it asserted itself in the hours of intellectual fellowship, moral sympathy, and spiritual communion. After speaking of various problems in modern life he emphasised the idea that man's highest prerogative was to be a co-worker with the divine. So it was that man was called to the dispensation of service. The world stood in need of a new order of knighthood, a new band of men and women, who, drawn together in the spirit of brotherhood, would be ready to ride abroad redressing human wrongs, ready to march to the music of humanity, under the light and leading, the love and leadership of the Redeemer of the race. Then would Christian Europe be worthy to breathe the Master's prayer: "Thy kingdom come, Thy will be done on earth as it is in heaven"; then would be verified the vision of the ancient seer, the singer of ancient India, who wrote these words: "They who behold the One in all and all in the One, unto them belongs eternal truth."

Southport: Rev. Matthew R. Scott's Farewell.—On Sunday the Rev. Matthew R. Scott preached farewell sermons as minister of the Unitarian Church, Portland-street, which he is leaving to become joint minister with the

Rev. Charles Hargrove, M.A., of the Mill Hill Chapel, Leeds. The services being harvest services and the Sunday Infirmary Sunday, both circumstances received due recognition from the preacher. The church was suitably decorated and collections made on behalf of the infirmary. In the morning Mr. Scott took for his subject "The All-Sheltering God," and in the evening "The Soul's Challenge: A Farewell Message." The sermons, delivered with the preacher's acknowledged eloquence, were specially impressive, and met with an evident response from the large congregations. In the morning the usual accommodation of the church was crowded; in the evening all available space, including the vestibule, was occupied by additional seats which had to be provided. On the preceding Wednesday the first social evening of the session was held, and Mr. Scott gave his "Impressions of the Berlin Congress and the Oberammergau Passion Play." His vivid and lucid descriptions of these interesting events, at which he had recently been present, evoked keen interest in the largely attended meeting. Dr. Harris occupied the chair, and at the conclusion of the lecture moved a vote of thanks to Mr. Scott for his services during the past three years. The vote was seconded by Mr. Monks, J.P., and supported by Mr. George Smith and Mr. F. Thorpe, who spoke specially on behalf of the Sunday school. Special reference was made to Mr. Scott's moving power as a preacher, to the value of his acceptable pastoral work, and also to the welfare and prosperity of the congregation which he has been so successful in promoting. A note of sadness was struck at the thought of his departure, but it was recognised that he was leaving Southport for a larger and more extended field of usefulness, and a hearty God-speed was accorded him in his new career.

South Shields.—Successful meetings have been held by the Van Mission in the Market-place. Addresses were given by the Revs. H. Bodell Smith, Alfred Hall, M.A., and Wm. Lindsay. Mr. Smith's generous help and inspiring words have done much to stimulate and encourage the congregation in its work.

Harvest Festivals.—We have received accounts of harvest festivals held at the following places, Astley, where the preacher was the Rev. P. Holt; Matthew Henry's Chapel, Chester, where the preacher was the Rev. D. Jenkin Evans, and a collection was taken by the General Infirmary; the Unitarian Christian Church, Newport, Isle of Wight, where the Rev. J. Ruddle conducted the services, and the collection was given to the funds of the Isle of Wight County Hospital; and Swansea, where the Rev. Tyssul Davies, of Newport, was the preacher.

NOTES AND JOTTINGS.

AN IMAGINARY PROTOTYPE.

Miss Gaskell does not think that her mother consciously put real people into her books, although many people fancied themselves to have been prototypes of her characters. Once at an evening party a gentleman came up to Mrs. Gaskell and, bowing low, said, "I understand, madam, that you have done me the honour to put me into your new book!" He referred to the character of Thornton in "North and South." Mrs. Gaskell was in an awkward position, but tactfully turned the conversation. The fine character of Thornton had been suggested by a philanthropist in Manchester, but it was not the gentleman who bowed before her.—From "The Centenary of Mrs. Gaskell," in the *Cornhill Magazine* for September.

GREEN TEA AND INSOMNIA.

On the occasion of her first visit to Mrs. Gaskell Charlotte Brontë arrived at tea-time, and as she sat down to table anxiously expressed the hope that there was no green in the tea, as it prevented her from sleeping. Mrs. Gaskell turned the conversation, knowing full well that she had not a blend of pure "black" in her store-room. Next morning she inquired how her visitor had slept, and Miss Brontë replied that she had not had such a good night's rest for a long time. Mrs. Gaskell kept her own counsel and continued the tea as before. Charlotte's shyness was painful at first, but when she became more at home she talked with great vivacity, and Miss Gaskell remembers how vividly she described the acting of Madame Rachel.—From "The Centenary of Mrs. Gaskell," in the *Cornhill Magazine* for September.

WINCHESTER CATHEDRAL.

We are glad to learn that good progress has been made with the fund for the necessary restorations at Winchester Cathedral. It is a national work in which the whole nation should take an interest. The total sum required is £99,000, and of this only £7,000 remains to be raised. A special effort is being made to secure this sum before Christmas. When the work has been completed, and the fabric is in a state of security, it is proposed to hold a festival of thanksgiving in the cathedral.

ST. PAUL'S CROSS.

The *Westminster Gazette* calls attention to the fact that the Paul's Cross Memorial, erected on the site of the old "Preaching Cross," dismantled by order of the Long Parliament, has now been completed. London owes the memorial to the generosity of the late Mr. H. C. Richards, K.C., M.P., Treasurer of Gray's Inn, who died in 1905, and willed the sum of £5,000 for the rebuilding of the old Paul's Cross, or, if that was deemed by the authorities to be inadvisable, for the erection of a suitable memorial on its site. The latter alternative was followed after consideration, and Mr. Reginald Blomfield, A.R.A., prepared the necessary design for a monument, in the form of a Doric column, 23 ft. high, and surmounted by a figure of the Apostle, which adds another 9 ft. to the total height.

The column stands on a raised and enclosed platform, from which preaching may still take place, while its base is 17 ft. 6 in. above the pavement of the churchyard. The platform is approached by three steps, and is enclosed by a baluster wall of Portland stone and black marble, through which entry may be obtained by a bronze gate. In the centre is a lofty pedestal, with escutheons in the panels and moulded trusses of the angles, and four cherubs form the base of the column itself. The total height of the monument is 52 ft., and the material which has been used is almost entirely Portland stone. The figure on the summit and the ornamental work at the base have been executed by Mr. Bertram Mackennal, A.R.A.

SUNDAY LETTERS.

The Imperial Sunday Alliance has received from the Postmaster-General an assurance of the desire of his department to reduce Sunday labour. He points out, however, that the adoption of a special kind of stamp, similar to the one in use in Belgium, with the imprint, "Do not deliver on Sunday," would only increase the labour of sorters, while it is not certain that it would decrease the labour of postmen. He makes the practical suggestion that the sender can time the posting of a letter so that it shall not be delivered on Sunday, while any addressee who lives in a place where there is a Sunday delivery can have all his letters retained in the post-office on Sunday by sending to the postmaster a written request.

ST. PAUL'S BRIDGE.

There seems no reason to doubt, says the *Morning Post*, that within the next few years the Thames will be spanned by another bridge. The proposed bridge will cross the river between Southwark and Blackfriars. It will have a width of about 80 ft. from parapet to parapet, and its northern approach will end in Cannon-street. Having regard to the vast convenience it will afford to vehicular and pedestrian traffic, the two millions sterling to cover its cost will be money well spent, especially as not a penny of that sum will come out of the rates. It seems almost incredible that until the end of the eighteenth century London, with a population of nearly 900,000, was content with three bridges only—London, Blackfriars, and Westminster; but it must be remembered that the traffic largely was from east to west, and that the watermen's interests were much more powerful than they are at the present day. Waterloo Bridge—originally intended to be known as the "Strand," followed in 1817, and then came Southwark Bridge, built for a private company, and opened on March 24, 1819.

Tolls were levied on Southwark Bridge for 45 years, but at last they were abolished and the bridge afterwards purchased for the public at a cost of £200,000. In its present form the bridge has passed the limit of its usefulness and the money for lowering its gradients and, increasing its width will be money wisely expended. Hungerford Bridge was erected in 1845, but it lasted only 18 years, being replaced by the existing South-Eastern Railway bridge at Charing Cross. Then came Lambeth Bridge, now closed to vehicular traffic, the railway bridges across the Thames at Cannon-street and Blackfriars, and others at Putney, Battersea, Chelsea, Hammersmith, and Wandsworth. The old Vauxhall Bridge has been replaced by a new bridge at a cost of some £300,000.

TOYNBEE HALL.

Toynbee Hall maintains its educational and social activity with undiminished success. The programme for the winter session, which has just been issued, contains several interesting features. Dr. Gilbert Slater will give a course of lectures on "The Social and Industrial History of England in the Nineteenth Century"; another on "Geographic Control," by Professor L. W. Lyde, will deal with the influence of geography on national development. A smoking debate is held for the discussion of political and social questions on Thursday evenings, and a Current Events Club meets on Mondays for the informal discussion of the principal events of the day as recorded in the newspapers. On Sunday afternoons there will be a series of classical concerts, and on Sunday evenings free discussions on religious subjects.

In the Press.

To be Published Shortly.

THE International Congress of Free Christianity, 1910.

Reprinted from "The Inquirer" and
"The Manchester Guardian."

With a Preface by

Principal J. ESTLIN CARPENTER,
D.D.

Price 2d. 6 Copies Post Free, 1s.

To be obtained from

THE INQUIRER PUBLISHING CO., LTD.
3, Essex Street, Strand.

Educational, &c.

Board and Residence.

CIVIL SERVICE EXAMINATIONS
SPECIAL EXPERT TUITION

BY

JOHN GIBSON, M.A.

(First Class, Camb., Educational Silver Medalist at Four International Exhibitions; Author of "Modern Education," &c.) and a

Large Staff of Experienced Tutors.

CORRESPONDENCE, CLASS AND PRIVATE
TUITION.

Resident Pupils received at Upper Norwood.

RECENT SUCCESSES.

India Civil Service.—August, 1908: E. C. Snow (First Trial).**India Police.**—June, 1907: A. S. Holland, 18th; F. Trotter, 23rd; J. C. Curry, 25th; C. N. James, 26th; P. H. Butterfield, 40th; H. S. Henson (First Trial). June, 1908-9: EIGHT passed, including THIRD Place, All but one at FIRST TRIAL.**Consular Service.**—June, 1907: N. King took FIRST Place at FIRST TRIAL. July, 1908: Mr. F. G. Rule was FIRST (First Trial). DIRECT from Chancery L. July, 1909: E. Hamblcock, FIRST; G. A. Fisher, SECOND; G. D. Maclean, THIRD; i.e., THREE of the FOUR Posts awarded.**Student Interpreterships** (China, Japan, and Siam).—September, 1907: FIVE of the SEVEN Posts taken, including the FIRST THREE, all but one at First Trial; July, 1909: J. W. Davidson, SECOND and A. R. Owens, FOURTH (i.e., TWO of the FIVE Posts given), both at FIRST TRIAL; and March, 1908 (Levant): L. H. Hurst, FIRST (First Trial); C. de B. Maclaren, FOURTH (First Trial).**Supreme Court of Judicature.**—S. Geary (First Trial).**Intermediate Examinations.**—FOURTEEN Recent Successes, including the FIRST. Nearly all at FIRST Trial.**N.B.**—FIVE times running in 1907-9, the FIRST Place has been taken in the CONSULAR SERVICES.

JOHN GIBSON, M.A.,

24, CHANCERY LANE, W.C.

27, Queensborough Terrace, Hyde Park, W. (West End Branch), and

14-22, Victoria Road, Upper Norwood, S.E. (Resident Branch).

SCHOOLS in ENGLAND or ABROAD
for Boys and Girls.

Messrs. J. and J. PATON, having an intimate knowledge of the best Schools and Tutors in this country and on the Continent, will be pleased to aid parents in their selection by sending (free of charge) prospectuses and full particulars of reliable and highly recommended establishments. When writing, please state the age of pupil, the district preferred, and give some idea of the fees to be paid.—J. and J. PATON, Educational Agents, 143, Cannon Street, London, E.C. Telephone, 5053 Central.

BAD WRITING

Changed, here or by Post. Also Shorthand, Book-keeping, in 26 easy lessons. Write for new Prospectus.

SMITH & SMART (Estab. 1840), Private Tutors, 59, Bishopsgate Street Within, E.C.**MISS LOUISA DREWRY** gives Lectures, Readings, and Lessons in English Language and Literature, and kindred subjects; reads with private pupils; examines; and helps students by letter, and in her Reading Society. For information about her Meetings for the study of Literature apply by letter. Miss DREWRY's Lectures, Readings, and Lessons will begin again early in October.—143, King Henry's-road, London, N.W.**PENMAENMAWR.**—HIGH-CLASS
BOARDING SCHOOL FOR GIRLS.*Principal:* MISS HOWARD.

Recommended by the Rev. R. J. Campbell, M.A., who takes a personal interest in it.

Thorough English education on modern lines. Preparation for Oxford Locals and London University Examinations. Delightful climate, combining sea and mountain air. Games, Cycling, Sea Bathing.

Visitors received during vacations. Terms moderate.

LETCHWORTH SCHOOL, HERTS.

—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.**WILLASTON SCHOOL,
NANTWICH, CHESHIRE.**

In the country, four miles from Crewe. Preparatory Department recently added. Boys admitted on the Foundation at half fees.

For particulars apply to the HEAD MASTER, or to the Clerk to the Governors, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL,AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. *Head Mistress:* Miss LILLIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.**LANDUDNO.**—TAN-Y-BRYN.

Preparatory School for Boys, established 1893; on hillside overlooking centre of the Bay. Sound education under best conditions of health. Inspection cordially invited.

L. H. EDMINSON, M.A. (Oxon).
*C. J. MONTGOMERY, M.A. (Oxon).***SUNNYBRAE SCHOOL** (established

10 years), for Girls and little Boys.—Education thorough. Modern house and sanitation, very healthy locality. Moderate inclusive terms.

*Principal, Miss CHAPLIN, Balcombe, Sussex.***HARRINGAY DAY and BOARDING
SCHOOL** for Boys, Hornsey, London, N. (Established 25 years.)

Preparation for all exams. Home comforts. Terms, 10 to 12 guineas, all inclusive.

Headmaster: Rev. D. DAVIS
(Manchester College and Oxford University)**ST. GEORGE'S WOOD,
HASLEMERE, SURREY.****COUNTRY SCHOOL FOR GIRLS.**

Sandy soil. 600 feet above sea level. Thorough education on modern lines. Usual Curriculum, also Citizenship Course, Extension Lectures, &c. Preparation when required for University and other Careers.

Healthy outdoor life; good riding and games. Systematic training given in Carpentry, Gardening, Nature Study and Poultry-keeping, as well as in Domestic work.

*Principal, Miss KEMP.***BOURNEMOUTH.**—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliff Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply Mrs. POCOCK.**BOURNEMOUTH.**—The Midland Boarding House, Lansdowne-road, is most central. Lofty rooms; good catering. An ideal home. 25s. weekly.—STAMP, Proprietress.**GRANGE-OVER-SANDS, LANCS.**—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.**LANGLEY HOUSE, DAWLISH,** A HOLIDAY AND HEALTH RESORT for Ladies. Advantages for girls visiting alone. Through trains from Midlands and the North.—Prospectus from Miss JONES.**ST. LEONARDS-ON-SEA.**—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.**LOW GREEN HOUSE, THORALBY, LAYSGARTH, S.O., YORKS.**—Paying Guests received. Fine moors, waterfalls, and interesting ruins.—Particulars from Miss SMITH.**ST. MARGARET'S BAY.**—Furnished Bungalow, 3 guineas per week, 5 bedrooms, large sitting-room, excellent kitchen, bathroom (h. & c.). Four rooms open on wide veranda, with steps to beach. Motor house, tennis lawn, water laid on.—Apply, The Maisnette.

Situations

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.**MIDDLE-AGED LADY,** Companion, Nurse or Housekeeper. Seven years' reference.—Miss TAYLOR, 31, Byron-road, Small Heath, Birmingham.**LADY REQUIRED as COMPANION** to elderly lady. Age about 40.—Write with full particulars to Miss E. M. GREG, Lode Hill, Handforth, Manchester.**GENTLEWOMAN** (32) requires post as Housekeeper or Help. Thoroughly domesticated, capable manager, experienced, good cook.—Address, Miss HOWELL, 73, Guildhall-street, Folkestone.**HOUSEMAID,** thorough, middle-aged, active. Good references.—C. M., 5, Stamford-place, Heath-street, Hampstead, N.W.**WANTED,** by an elderly lady, a well-educated, capable lady as LADY-COMPANION.—Apply, Mrs. JOLLY, Upper Terrace Lodge, Hampstead, N.W.**MRS. A. H. GREEN** recommends a middle-aged person as Attendant on an elderly lady or gentleman. Good needlewoman. Excellent personal character.—39, Park-road, Rugby.

Miscellaneous.

CHARMING CUSHION COVERS.—Natural Irish Linen. Embroidered with Green, White, Sky or Red Shamrock design. Size 19½ by 20½ inches, only 1s. each. Postage 3d.—Write, HUTTON'S, 5, Larne, Ireland.

"SPUNZELLA" unshrinkable wool for Autumn and Winter Blouses. Delightful colourings, Cream or dark grounds, Helio, Pink, Sky, Brown, Green, and other stripes. Patterns free. Write to-day. — HUTTON'S, 5, Larne, Ireland.

APPLES.—Excellent Cooking Apples, 42 lbs. 7/-; 21 lbs. 4/-; carriage paid in England and Wales.—FRANK ROSCOE, Steeple Morden, Royston.

TABLE CUTLERY.—5-guinea service, 12 table, 12 dessert knives, pair carvers and steel, Crayford ivory handles. Take 15s. 6d. for lot, approval.—I. 55, 3, Essex-street, W.C.

STOLE and MUFF.—Handsome black fox colour, silver tipped, pointed, latest fashionable Stole and Animal Muff, together 22s. 6d., worth £5, approval.—I. 56, 3, Essex-street, W.C.

SPOONS and FORKS.—A1 quality silver plated on nickel silver, 12 each, table and dessert spoons and forks, 12 teaspoons. 60 pieces for 35s. List price £9 10s., approval.—I. 57, 3, Essex-street, W.C.

SEALSKIN JACKET.—Latest style, sacque shape with storm collar, practically new, take £5 15s., worth £25, approval.—I. 58, 3, Essex-street, W.C.

SMOKED FOX-COLOURED STOLE, with large fox head and tails on, and large Animal Muff, very elegant, sacrifice 25s., bargain, approval.—I. 59, 3, Essex-street, W.C.

Typewriting, &c.

TYPEWRITING.—Sermons, Articles, and MS. of every description accurately and intelligently typed. 1s. per 1,000 words. Also duplicating undertaken. Terms moderate.—E. P., 14, Buckley-road, Kilburn, N.W.

SERMONS, Articles, and every description of literary matter neatly and accurately typed. Terms from 1s. per 1,000 words.—I. 48, 3, Essex-street, Strand, W.C.

Books for Sale and Wanted.

OLD BOOKS on Topography wanted, specially Norwich and East Anglian counties. Also old Books of Travel and Discoveries.—I. 51, 3, Essex-street, Strand, W.C.

OLD FALSE TEETH.

We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.

WOOLFALL & CO., SOUTHPORT.

A Scientific Basis of Belief in

A FUTURE LIFE

By JOHN PAGE HOPPS.

SIX LECTURES. SIXPENCE.

FIFTH EDITION.

London: A. C. FIFIELD,

Or post free to any place,

From the Author, Shepperton-on-Thames.

19TH CENTURY BUILDING SOCIETY
ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL.
Miss ORME.

A SAFE AND SOUND INVESTMENT
FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

THE BUSINESS

THE WORKERS' BOOKSHOP,

For the Sale of

PUBLICATIONS Educational, Technical, Philanthropic, Social,

A List of which may be obtained free,

IS NOW TRANSFERRED.

5, Princes Street, Cavendish Square

(the new premises of the Central Bureau for the Employment of Women).

Something New in Collars.

LATEST INVENTION.

THE
Everclean "LINON" Collar



is the Ideal Collar—always smart, always white—cannot be distinguished from linen. Others limp and fray, others need be washed. Everclean "Linon," when soiled, can be wiped white as new with a damp cloth. No Rubber. Cannot be distinguished from ordinary Linen Collars. Others wear out, but four Everclean Collars will last a year.

GREAT SAVING OF LAUNDRY BILLS.
GREAT COMFORT IN WEAR.

SPECIAL TRIAL OFFER.

2 Sample Everclean "Linon" Collars for 2/6.
6 Everclean "Linon" Collars for 6/-.
Sample set of Collar, Front, and pair of Cuffs with Gold Cased Links for 5/-.
ORDER AT ONCE.

The Bell Patent Supply Co., Ltd.

147, HOLBORN BARS, LONDON, E.C.

Aberdeen Unitarian Church.

THE Committee make Appeal for help in their effort to clear off the debt on the Building. It amounts now to £1,217, and the interest is an oppressive burden from which they desire to be relieved. The Appeal is made in view of the completion of Mr. WEBSTER's twenty-one years of Ministry here, and the seventieth year of his age.

The McQuaker Trustees have promised a grant of £50, on condition that £450 be raised before December 31, 1910.

The Committee earnestly appeal for donations to enable them to secure the Grant. The sum of £87 is still needed for this.

Donations may be sent to Rev. A. WEBSTER, Avalon, Bieldside, or to the Treasurer, Mr. T. M. SPIBY, 92, Bonaccord-street, Aberdeen.

	£	s.	d.
Congregation Donations received ...	158	9	10
Donations already acknowledged ...	194	5	0
Anonymous, Birmingham ...	10	0	0
Miss M. C. Cooke-Taylor, Chepstow	0	10	6

ILFORD UNITARIAN CHRISTIAN CHURCH,
High Road (near Connaught-road corner).

THE SECOND

Anniversary Services

WILL BE HELD ON

Sunday, October 9th, 1910.

Preacher: Rev. J. ESTLIN CARPENTER, M.A., D.D., D.Litt.

Morning at 11.

Evening at 7.

Collections on behalf of the Building Fund.

Contributions may be sent to E. R. FYSON (Treasurer), 16, Airlie-gardens, Ilford; A. BEECROFT (Secretary), 13, Ranelagh-gardens, Ilford.

UNITARIAN HOME MISSIONARY
COLLEGE.

OPENING OF THE SESSION, 1910-11.

THE OPENING ADDRESS, entitled "The Personality of Michael Servetus," will be delivered by the Rev. ALEXANDER GORDON, M.A., the Principal, in the Library of the College, Summerville, Victoria Park, Manchester, on Thursday, October 6, 1910, at Five o'clock.

The attendance of all friends of the Institution is invited.

P. J. WINSER, } Hon. Secs.
E. L. H. THOMAS, }

BLAIN & HANKINSON,

Pharmaceutical Chemists,

69, Market Street, MANCHESTER.

Continuing WOOLLEY'S Dispensing and Retail Establishment.

THE LATEST FOUNTAIN PEN, 1909 MODEL.

One of the leading manufacturers of Gold Fountain Pens challenges to demonstrate that their Pens are the very best, and have the largest sale, that no better article can be produced.

They offer to give away 100,000 10/6 Diamond Star Fountain Pens, 1909 Model, for 2/6 each 2/6

This Pen is fitted with 14-carat Solid Gold Nib, iridium pointed, making it practically everlasting, smooth, soft and easy writing and a pleasure to use. Twin Feed and Spiral to regulate the flow of ink, and all the latest improvements.

One of the letters we daily receive:—"It is by far the best of the kind I have ever used."



THE SELF-FILLING AND SELF-CLEANING PERFECTION FOUNTAIN PEN is a marvel of Simplicity; it deserves to be popular. It is non-leakable, fills itself in an instant, cleans itself in a moment—a press, a fill—and every part is guaranteed for two years. The Massive 14-carat Gold Nib is iridium-pointed, and will last for years, and improves in use. Fine, Medium, Broad, or J points can be had.

This Marvellous Self-Filling Pen, worth 15/-, is offered as an advertisement for 5/6 each 5/6

Is certain to be the Pen of the Future. Every Pen is guaranteed, and money will be returned if not fully satisfied. Any of our readers desiring a really genuine article cannot do better than write to the Makers.

THE RED LION MANUFACTURING CO., LTD., 71, HIGH HOLBORN, LONDON, and acquire this bargain. (Agents wanted.)

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3563.
NEW SERIES, No. 667.]

LONDON, SATURDAY, OCTOBER 8, 1910.

[ONE PENNY.]

Schools.

PENMAENMAWR.—HIGH-CLASS BOARDING SCHOOL FOR GIRLS.

Principal: MISS HOWARD.

Recommended by the Rev. R. J. Campbell,
M.A., who takes a personal interest in it.

Thorough English education on modern
lines. Preparation for Oxford Locals and
London University Examinations. Delightful
climate, combining sea and mountain air.
Games, Cycling, Sea Bathing.

Visitors received during vacations. Terms
moderate.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

In the country, four miles from Crewe.
Preparatory Department recently added. Boys
admitted on the Foundation at half fees.

For particulars apply to the HEAD MASTER,
or to the Clerk to the Governors, 38, Barton
Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. *Head Mistress:* Miss
LILIAN TALBOT, B.A., Honours Lond. Pre-
paration for London Inter. Arts and Matricu-
lation, Senior Cambridge Local, and Associated
Board of Musicians. Healthy situation,
Hockey, Cricket, and Swimming. Special
terms for daughters of Unitarian ministers.—
Apply to the HEAD MISTRESS.

CHANNING HOUSE SCHOOL,
HIGHGATE, N.—Wanted in January, an
English Mistress to teach French on modern
methods. Good English education and resi-
dence abroad necessary. Unitarian preferred.
Salary £50 to £55 according to qualifications;
laundry free.—Apply to the HEAD MISTRESS.

LLANDUDNO.—TAN-Y-BRYN.
Preparatory School for Boys, established
1893; on hillside overlooking centre of the
Bay. Sound education under best conditions
of health. Inspection cordially invited.
L. H. EDMINSON, M.A. (Oxon).
C. J. MONTGOMERY, M.A. (Oxon).

**HARRINGAY DAY AND BOARDING
SCHOOL** for Boys, Hornsey, London,
N. (Established 25 years.)

Preparation for all exams. Home comforts.
Terms, 10 to 12 guineas, all inclusive.

Headmaster: Rev. D. DAVIS
(Manchester College and Oxford University)

SCHOOLS in ENGLAND or ABROAD for Boys and Girls.

Messrs. J. and J. PATON, having an intimate
knowledge of the best Schools and Tutors in
this country and on the Continent, will be
pleased to aid parents in their selection by
sending (free of charge) prospectuses and full
particulars of reliable and highly recommended
establishments. When writing, please state
the age of pupil, the district preferred, and
give some idea of the fees to be paid.—J. and
J. PATON, Educational Agents, 143, Cannon
Street, London, E.C. Telephone, 5053 Central.

NOW READY FOR OCTOBER. PRICE 3d.

The Sunday School Quarterly.

Edited by J. ARTHUR PEARSON.

CONTENTS.

Heroes of Faith. Albert Thornhill, M.A.
A Colonial Sunday School. Wilfrid Harris, M.A.
My Old Scholar who goes nowhere. Frank E. Millson.
What shall we Teach the Children.

Walter G. Beecroft.
The Problem of the Golden Rule. Ramsden Balmforth.
A Catechism. Geo. Croswell Cressey, D.D.
On the Moors. W. Lawrence Schroeder, M.A.
A Short Introduction to the Gospels.—II.

J. H. Weatherall, M.A.
Notes for Teachers.—XIX—XXIX.

Nine Lessons on the Origin of the Doctrine of the
Trinity. Arthur W. Fox, M.A.

Strength. F. J. Gould.
Boys and Girls of the Bible. H. Fisher Short.

Temperance Teaching.—II. W. R. Marshall.
"Old William." R. Stuart Redfern.

Guardians of the Poor. Alice Edwards.
Religious Training in Australasia.

W. Tudor Jones, Ph.D.
The Sunday School Association. Ion Pritchard.

By the Way.

London:
THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

MANCHESTER COLLEGE, OXFORD

SESSION 1910-1911.

THE REV. L. P. JACKS, M.A., will
deliver the **Opening Address** in the
College, on Monday, October 17, at 5 p.m.
Subject: "Is a Science of Man Possible."

A. H. WORTHINGTON, } *Secretaries.*
HENRY GOW, }

GRESHAM LECTURES.

DR. BLAKE ODGERS, K.C., Gresham
Professor of Law, will deliver four
Lectures on "Remedies, Civil and Criminal,"
on October 11, 12, 13, and 14, at 6 p.m., at the
City of London School, Victoria Embankment.
Admission free to Men and Women.

LONDON DISTRICT UNITARIAN SOCIETY.

Will all friends in town and country note that
THE UNITED SERVICE
will be held in the
DUTCH CHURCH, AUSTIN FRIARS, E.C.

on
SUNDAY, OCTOBER 16, at 7 o'clock.

Preacher: Rev. J. M. LLOYD THOMAS.

"THE UNITARIAN MONTHLY."—
Magazine for Unitarian Propaganda.
Adopted by churches with or without local
page. Issued for last Sunday in each previous
month. One copy post free, 1d.—1s. 6d. a
year; 9d. per dozen; 3s. 6d. per 100; extra
charge local page.—Address to EDITOR, "Dove-
stone," Denton-road, Gorton, Manchester.

THE HIBBERT JOURNAL.

A QUARTERLY REVIEW OF RELIGION,
THEOLOGY AND PHILOSOPHY.

Price per number 2s. 6d. net; Yearly Subscription,
10s. net, post free.

Contents of the OCTOBER Number:

**La Situation religieuse de l'Eglise
catholique romaine, en France, a
l'heure actuelle.** Par PAUL SABATIER.
Hellenistic Philosophy.

By Prof. GILBERT MURRAY.
Ideals in Education.

By P. E. MATHESON.
**The Present Crisis of the Christian
Religion.**

By Rev. AMBROSE W. VERNON, D.D.
**A Vision of Unity (The World's Mis-
sionary Conference, 1910).** By the
Author of "Pro Christo et Ecclesia."

Fragments of a Dual Consciousness.

By H. M. F. COLE.
**Philosophical Theories and Psychical
Research.**

By JAMES H. HYSLOP.
Prisons and Prisoners.

By THOMAS HOLMES.
**The Words of Institution at the Last
Supper.**

By M. A. R. TUKER.
**The Fallacy of the Social Psycholo-
gists.**

By G. C. FIELD.
Principal Childs on Women's Suffrage:

A Rejoinder. By FRANCIS K. LOW.
**The Belief in God and Immortality as
Factors in Race Progress.**

By Prof. HARTLEY B. ALEXANDER.
Discussions and Signed Reviews.

London: **WILLIAMS & NORGATE,**
14, Henrietta Street, Covent Garden, W.C.

JUST PUBLISHED.

Fcap. 8vo, 104 pp., 1s. net; by post, 1s. 2d.

THE STORY AND SIGNIFI- CANCE OF THE UNITARIAN MOVEMENT.

By W. G. TARRANT, B.A.

Fcap. 8vo, 280 pp., 2s. net; by post, 2s. 3d.

THINGS NEW AND OLD.

Essays by Dr. ESTLIN CARPENTER, Dr. JAMES
MARTINEAU, Rev. J. PAGE HOPPS and others.

READY NEXT WEEK.

Cr. 8vo, 112 pp., 1s. 6d. net; by post, 1s. 9d.

LECTURES ON THE COM- POSITION AND DELIVERY OF SERMONS.

By Dr. JAMES DRUMMOND.

BOOK ROOM, Essex Hall, Essex-street, Strand, W.C.
Postage saved by ordering through Bookseller.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Chapel is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, October 9.

LONDON.

Acton, Cressfield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. A. ALLEN.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; 7, Rev. A. A. CHARLESWORTH.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON; 3.15, Rev. R. K. DAVIS, Harvest Services.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. C. ROPER, B.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. H. WOODS PERRIS; 6.30, Rev. JOHN ELLIS, Anniversary.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. E. W. LUMMIS, M.A., Twenty-fifth Anniversary and Harvest Festival.
 Ilford, High-road, Second Anniversary Services, 11 and 7, Rev. J. ESTLIN CARPENTER, D.D.
 Islington, Unity Church, Upper-street, 11 and 7, Harvest Services, Rev. DR. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11, Rev. C. ROPER; 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Harvest Festival, Rev. J. E. STRONG.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPK.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11, 3, and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15, Rev. E. W. LAWIS, M.A., B.D., of Kings Weigh House Church; 7, Dr. F. W. G. FOAT, D.Litt, M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Rev. J. A. PEARSON.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. F. SUMMERS.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 AMBLESIDE, The Old Chapel (near The Knoll), Rydal-road, 11, Rev. P. M. HIGGINSON, M.A.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. J. W. AUSTIN, M.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SHORT.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. B. C. CONSTABLE.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CHATHAM, Unitarian Christian Church, Hammond-hill 11 and 6.30, Rev. J. M. WHITEMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. FYSON.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. H. CROSS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, Induction of Rev. E. H. PICKERING, 11, Rev. J. C. ODGERS; 6.30, Rev. E. H. PICKERING.
 GORTON, Brookfield Church, 10.45 and 6.30.
 GUILDFORD, Ward-street Church, North-street, 11, Mr. GEO. WARD; 6.30, Mr. WALTER RUSSELL.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.15, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. MATTHEW R. SCOTT.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHAS. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. E. S. RUSSELL, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPTON, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, Service 11 and 6.30.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service, 11; Evening Service and Lecture, 6.30, Rev. GEORGE STALWORTHY.
 WAREHAM, South Street, 6.30, Mr. FRANK COLEMAN.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, Eagles Hall, Government-street, 7.30, Rev. H. G. KELLINGTON, M.A.

DEATH.

TAYLOR.—On October 4, at 9, Mount Sion, Tunbridge Wells, the Rev. John Taylor, aged 82.

In the Press.

THE International Congress of Free Christianity, 1910.

Reprinted from "The Inquirer" and "The Manchester Guardian."

With a Preface by

Principal J. ESTLIN CARPENTER, D.D.

Price 2d. 6 Copies Post Free, 1s.

To be obtained from

THE INQUIRER PUBLISHING CO., LTD.
 3, Essex Street, Strand.

A LADY is anxious to get a few donations, however small, for poor working ladies known to her. Particulars given.—X., INQUIRER Office, 3, Essex-street, Strand, W.C.

Situations

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

SITUATION required as Under-Nurse, or Children's Maid. Age 17. Knowledge of dressmaking.—C. D., 66, Rectory-road, Ipswich. Reference as to character, &c.—Rev. A. GOLLAND, Ipswich.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	651	QUESTIONS AT ISSUE:—		FOR THE CHILDREN:—	
AN ITALIAN VIEW OF THE BERLIN CONGRESS	652	Old Dogmas in a New Light	656	The Days at Dinner	659
LIFE, RELIGION AND AFFAIRS:—		BOOKS AND REVIEWS:—		MEETINGS AND SOCIETIES:—	
Nietzsche.—I.	654	The Newer Spiritualism	657	The Southern Provincial Assembly	659
Social Problems and the Brotherhood of Nations	655	Some Early Records of the Women's Movement	658	Liberal Christianity in Brussels	661
Mrs. Gaskell and her Social Work among the Poor	656	Publications Received	659	NEWS OF THE CHURCHES	661
				NOTES AND JOTTINGS	663

* * *All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.*

NOTES OF THE WEEK.

THE Revolution in Portugal, though long foreseen, has at length burst upon the world with dramatic suddenness. The only possible attitude at the moment is to watch events and to withhold judgment. There will be a unanimous feeling of pity for the boy-king, who is simply the victim of his circumstances. Discontent in Spain has been predominantly anti-clerical. In Portugal, on the other hand, while the same forces are undoubtedly at work, the motives are probably more purely political. All backward and reactionary forms of government are insecure when confronted with the ideals of democratic freedom. They depend in the last resort upon the loyalty of the army to the throne. When the army, or large sections of it, as in Portugal, takes sides with the insurgents, far-reaching reforms cannot be long delayed.

THE *Hibbert Journal* for October gives the place of honour to an article by M. Paul Sabatier on the religious situation in the Roman Catholic Church in France at the present moment. After laying stress upon the distinction between the Church as a society of the faithful and its centralised government, he points out how the genuine desire of the French episcopate to make the best of the Separation Law was frustrated by the Vatican, and its conciliatory attitude deliberately misrepresented to the world. It is this moral canker of an insincere diplomacy which is destroying the heart of French Catholicism in the ranks of the clergy and laity, who are under no suspicion of modernist heresy. There is thus a moral crisis among the orthodox in addition to the intellectual crisis of modernism. For the moment

Rome commands and is obeyed, but it is the obedience of men who dislike what they do. When a government no longer inspires affection, confidence, or respect among its subjects, its days are numbered. M. Sabatier's article was written before the recent condemnation of the Sillon, which provides another sombre illustration of the spiritual tragedy which he describes.

THE theological debates at the Church Congress are usually both interesting and ineffective. They are controlled too much by the necessities of official teaching, and the desire to assure the public mind that the citadel of the faith is still secure. There was, in consequence, a little want of reality in the discussion on the Apocalyptic element in the Gospels at Cambridge last week. The Dean of St. Patrick's (Dr. Bernard) declared that by leaving out the eschatological teaching of Christ, we may reach a kind of bourgeois religion, capable of discharging a useful social function, but we shall lose the primitive Gospel and we shall dissolve the Catholic creeds; but he and other speakers immediately proceeded to cast doubt upon the literal interpretation which Jewish Christianity gave to this apocalyptic imagery, while they insisted upon the necessity of believing in "the tremendous doctrine of a final judgment of mankind, in some sense catastrophic and not merely the issue of orderly evolution." This strikes us as an accommodation to difficulties, rather than a solution of the problem.

ON the other hand the paper which Dr. Charles contributed to the same discussion contained some valuable criticism of Schweitzer's position, and marked out some of the lines in which we believe it must be met. The following passage is worthy of close and serious attention:—"He (Schweitzer) asserts that all Christ's teaching is eschatological and not directly ethical. Now such a statement would not be true of any of the greater Jewish Apocalypses, but when made of the

Gospels the statement is hopelessly wrong. The parables of the Good Samaritan, the Prodigal Son, the Pharisee and the Publican, the two great Commandments, the injunctions to meet the common needs of daily life in a religious and disinterested spirit, to visit the sick, feed the hungry, rejoice with them that rejoice and weep with them that weep, do not belong to what Schweitzer calls interim ethics—ethics designed for the few remaining months before the end—and in no sense form what he calls penitential discipline, a world-renouncing ethics. Rather they are essentially a world-accepting ethics in the best sense, and form the nucleus for a code valid for all time, in which Christ repeatedly sets aside the Mosaic rule and substitutes His own."

THE discussion on Prayer Book revision at the Church Congress revealed a growing feeling of agreement with Dr. Swete's plea that the time has come for an ampler recognition in the worship of the Church of England of the conditions of modern life, and the spiritual needs created by them. But the whole question is one of details, and here there is still conflict and confusion. An able writer in the *Manchester Guardian*, on Thursday, meets the suggestion that some of the lessons from the historical books of the Old Testament in the Lectionary might be omitted as unedifying, with the following comment: "Surely at the present time there is nothing so urgently needed as an appreciation on the part of ordinary Christians of the idea of progressive revelation. We do not want to trust to ignorance of the Bible to conceal from ordinary men that there has been any alteration of standards of morality and religious belief; but rather to make them realise how, through all the ages, God's teaching of His people has been here a little and there a little as they were able to bear it." We venture to doubt whether the reading of the account of the death of Sisera as part of a religious service helps in any way to impress the public mind

with the idea of progressive revelation. Certainly there are much more effective and less risky ways of doing it.

* * *

THE *Times* has taken its place among the prophets! Last Saturday it printed a remarkable leading article on "The Idealism of our Time," in which the writer pays a fine tribute to the intellectual disinterestedness of modern life. "In the Middle Ages," he says, "men of faith believed that they knew the truth and had only to act upon it; now they believe that the truth is infinite, and the search for it must be endless and without limitation. Both kinds of faith are based upon a belief in the ulterior significance of life. Only in the Middle Ages men of faith held that its ulterior significance was known exactly; now they hold that it is not known, that it is not entirely discoverable, and yet that it is the business of man to discover all that he can about it. They are intellectually disinterested because they have faith in the truth wherever it may lead them, because they value its high abstract grandeur above all material profit whatsoever. Spinoza said that the man who really loves God will not expect God to love him in return; and so the man who has a passion for the truth will not expect to discover the whole of it. He will not be too "hot for certainties," but will rather accept uncertainties as tests of his faith. His is a habit of mind truly scientific, and he is the typical idealist of our age. To us he may not seem romantic like the idealists of the past, but we may be sure that he will seem romantic in the future, when perhaps some other kind of idealism will prevail."

* * *

"MEN of no faith," the same writer continues, "have always used the past as a stick with which to beat the present; men of faith have always found in the present the promise of the future. Having a belief in the significance of life, they look to the future to reveal it, whether it be a future in this world or in another. The idealist of our time believes that by the pursuit of truth at all costs he can discover more and more about the significance of life, and that his discoveries, whatever their nature, will be for the good of mankind. He is not afraid of the truth, because he has faith in it; and everywhere he sees his enemy in the man who has no faith in truth, and fears it. It is a significant fact that the word Atheist, as a term of abuse, is slowly changing its meaning, and is coming to imply one who does not care whether what he believes is true or not. That is a sign that the supreme faith of our time is in truth, that truth seems to us the very essence of Divinity. A man who will not make sacrifices for that will not make sacrifices for any cause. He may be a decent citizen, but

he cannot be an idealist. He may help to maintain the present, but he cannot help to mould the future. He may be an amiable sentimentalist, but he cannot see the romance of reality, which is the glory of truth."

* * *

LAST Tuesday Professor M. E. Sadler opened a debate on the Education Problem at the Manchester Reform Club. He expressed his belief that it is vain to look for any single solution in such a complicated situation. The difficulty, in his view, was not a mere squabble between Church and Chapel; it had its roots in two contrasted views of the function of education and the duty of the State regarding it. We believe that Professor Sadler is doing a signal public service in his constant advocacy of a spirit of fairness and mutual understanding, and there is much in his own conception of education, in which the spiritual element has a necessary place, to commend it to those of us for whom religion is something better than a separate interest. Perhaps the real solution can only come when we have the courage and foresight to grasp the problem of national education in all its grades as a whole, and learn to look upon the elementary school as belonging essentially to the same world as the high school, the technical school, and the university.

* * *

At the opening of the Lancashire Independent College, on Tuesday, Professor Peake delivered an address on "Jeremiah, Prophet and Poet," in which he said that the popular conception of Jeremiah was singularly wide of the mark. When his writings were studied closely they revealed a singularly attractive personality. The greatest thing he did for religion was to transform the conception of it, and this made him the greatest of the prophets. He placed religion where it really and essentially lies. He broke through the outer crust of nationalism, as no one had done before him, and got to the glowing centre of religion, personal fellowship with a personal God. In his own way and along the lines that were most congenial to him, he was also a poet who reached a very high level indeed. Professor Peake was careful to point out that this revised estimate of one of the traditional misconceptions of history was the result of the critical study, which had made it possible to separate the genuine words of the prophet from the inferior and often commonplace work of other writers.

** Next week we shall pay special attention to important new and recent books, including "The Life of Alexander Macmillan," Loisy's "Religion of Israel," "The Life of Tolstoy," by Aylmer Maude, and the last two volumes of the Cambridge History of English Literature.

AN ITALIAN VIEW OF THE BERLIN CONGRESS.*

Two thousand and eighty-six Christians from the most varied regions of the world, men and women, professors, pastors, business men, assembled at Berlin from August 5 to 10, to discuss Christianity, its position and function in world-culture, the relations that subsist among its scattered and divided followers in the various churches, and to redraft the inventory of its living traditions, of its losses and gains. It was the fifth of a series of similar congresses, initiated by a permanent committee established at Boston in the United States of America, and organised with such admirable precision and largeness of aim as to gain the adhesion of many of those for whom Christianity is a subject of vital pre-occupation and unbroken hope.

Religious liberty and *religious brotherhood* have been the watchwords of these congresses. Liberty affirmed against all the still-surviving forms of religious pressure and coercion, against all, whether institutions or individuals, who do not yet understand that faith must to-day be a personal conquest, the living and necessary impulse of a spirit open to the problems of being towards a belief rooted in ideals, and nourishing its life through them. Christianity, said a member of the Congress, is nothing to-day if it is not the school of those who aim at perfection in goodness, and this perfection must be the conquest of an intense personal life.

BROTHERHOOD.

Brotherhood, again, is affirmed beyond, and in some sense above, the limits of the various confessions. It must not be merely a growing mutual tolerance of believers weary of protracted theological disputes, and suffering themselves from the enormous losses which religious divisions and struggles have inflicted upon the Christian churches. It is the positive aim of men who feel that the Christian faith ought to give us not only the truth that exists in fundamental religious intuitions, but also, and even more, goodness realising itself in charity; who feel besides that the defence of religious idealism is a common task for all believers, and that nothing that is wrought in the spirit of charity and brotherhood can be lost to Christianity. The human spirit has marvellously enlarged the limits of its sympathies. It has emerged out of strife into a region of peace. Woe to Christianity if to these modern consciences, athirst for universal goodwill, the Christian churches should appear but narrow and niggardly shelters, where one can remain only on condition of sharing in old-world bitterness and intolerance, of narrowing the limits of the soul's action and clipping the wings of goodness, lest it soar in too distant a flight! A Catholicism of love is coming to the birth beneath the waste and ruin which have accumulated about a narrow Catholicism of theology. And if, as Professor Weinel, of Jena, pointed out, religious truth can be sought and found only in the operation of those consciences in which learning is so enlisted in the service of the living religious intuition as not to suffo-

* This article by Signor Murri appeared in *Il Commento*, published in Rome on September 5. It has been translated from the Italian by the Rev. A. L. Lilley.

cate it, then from this Catholicism of the heart will be born also a real consent about fundamental Christian truth.

RELIGIOUS PROGRESS.

Enheartened by the results already achieved, the Committee which is the directing spirit of these world-congresses, has added this year to its motto another bold phrase—*religious progress*. And assuredly, one of the most powerful and delightful impressions of the Congress was this profound and vital confidence in the immense services which Christianity can and ought still to render to the human conscience and to civilisation; a confidence manifested with lively fervour, and often even with emotional stress by men like Harnack, Von Soden, Troeltsch, and others to whom none of the difficulties which it has to face from the side of philosophy, of criticism, or of life are unknown. It might even be maintained that these difficulties, after the long sustained trouble they have occasioned to restless and hesitant consciences, have but re-established on a firmer basis the saving Christian confidence. For while, on the one hand, the figure of Christ, deprived of the legendary surroundings with which the creative imagination of the first Christian centuries had invested it, is still revealed to us as a conscience glowing with the heat and shining with the pure revelation of the absolute religious values, as the centre and the culmination of our spiritual life, so, on the other, a labour of infinite patience on Christian origins and priceless discoveries revealing to us what an immense religious movement it was that prepared the outburst of Christianity, and elaborated its earliest expressions, have more closely associated the collective work of the human spirit with the personal labours of Jesus, of Paul, of the author of the fourth Gospel.

But this religious progress was sought in the spirit which first called these congresses into being—liberty and brotherhood. There was, and there is, no desire either to oppose old dogmas or to invent new ones, either to work against some religious confessions and in favour of others, or against all. If the plain words of the programme of the International Congress were—not sufficient, those of Schrader, the President of the Congress, were abundantly clear:—"The Congress neither wishes to found a new church, whether with dogmas or without, nor to destroy the existing churches. All, or at least most of its members belong to well-known and clearly defined religious communities, and have no thought in any wise of abandoning them or of sacrificing their own activity within them. They wish to realise the fundamental aspirations of the Congress by renewing the life of these churches from within, and urging them on towards unity, and by promoting even more friendly relations between the different religious communities."

THE MODERNISTS.

This explains how Modernists who are Catholics and desire to remain such, have this year, for the first time, been able to participate in the Congress. No profession or renunciation was required. It was enough to be persuaded that to be Catholics and Christians does not dispense from being men, and to accept along with

other men, who were seeking in good faith, the true and the good fraternal relations of discussion and of collaboration in the quest of the true, in the fulfilment of the good. A quest of truth which, as Dr. Rade observed, would not exclude the consciousness of that measure of it which we already possess, but would feel and affirm that such possession is initial and directive only, not complete and definitive (*quaerentes simul et possidentes* is a well-known phrase of the Catholic liturgy); a fulfilment of the good which would not sacrifice the ritual forms and religious symbols of one's own church, but would rather enlarge their living spirit beyond the confines of the temple and its worship.

And, as a matter of fact, several Modernists, German, English, French, took part in the deliberations of the Congress; among others, di Stefano, director of the *Revue Moderniste Internationale* of Geneva, and Doctor Funk, of Stettin, director of the *Neues Jahrhundert*, a Munich Modernist paper. Besides, one whole meeting was devoted to Modernism in the discussion of the third principal theme, on sympathetic relations between different religious communities. At this meeting, Funk spoke on the conditions and aims of German Modernism; Paul Sabatier on the relation between Protestants and Catholics; Murri on political Modernism, especially in Italy; and the Anglican Lilley, of London, the friend of Tyrrell, on Modernism as a basis of religious unity. It is a pleasure to me to recall especially among these discourses that of Lilley, who, with a fine and penetrating psychological analysis not unworthy of his masters, Newman and Tyrrell, showed how Modernism is precisely the attempt to re-establish a healthy and living equilibrium between religious liberty and religious unity, an equilibrium which was disturbed and shattered by the Reform and the Counter-Reform.

RELIGION AND SOCIALISM.

Over and above the three principal themes, four others were discussed at the Congress in separate reunions—Christianity and Peace, Christianity and Woman, Christianity and Temperance, Religion and Socialism. The discussion of this last subject was specially important. Two tendencies were clearly defined: one which, distrusting historical Socialism, tended merely to recall the Church and believers to social duty, and to an eager and manifold propaganda on behalf of the different forms of social organisation, as to a new application and extension of religious duty; and another bolder tendency which desired to bring Christianity into the Socialist field and to seek in it the spontaneous and necessary social occasion of a new and more perfect cycle in the history of Christianity. The most authoritative representatives of this second tendency were Professor Maurenbrecher, of Erlangen, a Christian member of the Socialist party, and deputy in the Reichstag, who definitely presented Socialism as a new stage in the development of Christianity, and the Protestant pastor Élie Gounelle of Paris, director of the *Revue du Christianisme Social*. Gounelle, like his colleague, Wilfrid Monod, who was also present at the Congress, is a fervent

Christian, firm in his defence of the fundamental dogma of Protestant theology. But he holds that Christianity, besides being a doctrine of individual salvation, is also a doctrine of social well-being, and that the fact that men have forgotten and obscured the social spirit and bearing of its precepts is the principal cause of the grievous decline of its power. It is in urging home the social precepts of Christianity that the foundation lines of Socialism are disclosed, but of a Socialism which will be realised in acting from within outwards, and which will not labour with useless or even dangerous violence to modify political and economic relations, while it leaves undisturbed, or even awakes into a new life of more malicious activity, the "old man," with its covetousness and egoism, its incapacity to honour the claims of duty and of love, which is the real cause of every social ill.

The mention of that fervid propagandist, Gounelle, reminds me of an instance of intolerance in connection with the Congress. Gounelle had a preachiership in a Protestant church at Paris, for which he received an annual grant. His superiors forced him to choose between the grant and the Congress of Free Christianity! The other orthodox Churches, too, showed but little sympathy for the Congress. Of the Anglican, only one Modernist, I believe, Lilley, was present. The Lutheran Church of Berlin did not exactly abound in courtesies towards the organisers of the Congress. As for the Catholic Church, Paul Sabatier eloquently recalled the celebrated Congress of Religions at Chicago, the parent of all these gatherings, whose meetings a Cardinal of the Holy Roman Church, Cardinal Gibbons, inaugurated by reciting the *Pater Noster*, the prayer of all Christians, with the recitation of which, in a harmonious chorus of voices subdued to a deep emotion, the Berlin Congress too was brought to a close.

GERMAN THEOLOGY.

But by far the most important part of the discussions (or rather conferences, for discussion was completely excluded from these reunions) was devoted to German theology, around which two of the three principal themes of the Congress revolved. It would be impossible here to present a résumé of the many closely-packed addresses. It is exceedingly difficult even to state briefly the preoccupations and direction of German theology, as they were disclosed in these addresses. In general, one may say that in criticism theology aims, now that the great labour of historical inquiry has been completed, at recovering, with a justifiable leaning towards a conservative position, the assured features of the historical figure of Jesus and of the events of early Christianity as well as the essential content of its doctrine. In philosophy, it aims at liberating from opposing tendencies such an idealistic conception of the world and of life as does not lose itself in an empty panlogism or a monistic evolutionism, but has, on the contrary, firmly secured the notions of divine and human personality, and the ethical laws of a moral liberty constituted in struggle, and secured through painful self-conquest. The sure provision of these supra-rational bases for human

activity must minister strength to the religious intuition, no longer abandoned to the caprice of individuals, but guided along the deeply-traced furrow of the Christian tradition.

In religious psychology, again, it would correct the American type of empiricism, of which the method of relying upon exceptional cases adopted by William James is the typical example, and would aim, instead, at directing and controlling all empirical and historical investigation by a sound theory of consciousness and trustworthy criteria of religious values.

Finally, as to the churches, without declaring war against them, and in particular against the rigidity of the privileged churches, the necessity was asserted of changing substantially the relations between these churches and the State, of giving greater freedom to the teaching of theology in the Universities, of showing less preoccupation with the old traditional teaching which pretends to transmit the religious spirit, as it were, mechanically through official catechisms, and of developing a free teaching which might be beyond all the education of the spirit and the transmission of life.

FRENCH RADICALISM.

These moderate tendencies were opposed by another, which was much more radical, represented chiefly by some of the French members of the Congress. Etienne Giran, pastor of the French Reformed Protestant Church of Amsterdam, developed with much fervour a species of rationalistic syncretism which regarded all religions as moments in the becoming of a universal religious spirit. He saw the positive religions, Christianity included, gradually dissolving into a kind of pantheistic worship of the spirit, a common religion of the peoples and the democracy. Paul Hyacinthe Loyson—the son of the celebrated preacher and reformer Hyacinthe Loyson, who was himself present at the Congress, and delivered an eloquent discourse summing up its results at the closing session—also fondled the notion of a human religion without dogmas or worship, the exaltation, as it were, of all the best powers of the human spirit, and would simply preach to all men a gospel of beauty, fraternity, and benevolence. Both orators reminded us of Guyot, but with this difference between them, that while in Giran, the Protestant pastor, we saw a kind of vaporisation of Christianity into a vague rationalistic and relativist idealism, in Loyson, on the other hand, there was manifested rather an intense and wholesome need of ideal inspirations and religious energy—the homesickness, as it were, which, though still full of rationalistic prepossessions, was yet leading him back towards Christianity. It ought to be added that a portion of the Congressists did not stint their applause for these two young speakers.

CHRISTIAN VITALITY.

In conclusion, the Congress, besides being a precious document which summed up the various aspects of the crisis from which the Christian conscience is suffering, and a successful attempt to bring together the aspirations and the travail of souls which, in different peoples and in different churches, are obeying substantially identical impulses,

appeared to us to be a comforting affirmation of Christian vitality. And all who heard on the first day the discourse of Harnack, glowing with sincere emotion, and repeated the *Pater* together on the last, assuredly carried away from those memorable sessions a like impression of comfort and of encouragement to further effort.

In Italy, the country of facile scepticisms and of polished abuse, certain persons following up the brief hints of some newspaper or other, have criticised the Congress, and even sought to surround it with an atmosphere of jest and mockery. We may leave these "negatives" to their game of de-traction, in the certainty that they will have later on fresh opportunities of occupying themselves with a similar subject. Whether they be knaves or fools, they will not prevent whatever is still alive in the Christian conscience of Italy from seeking and finding its own liberation in that spiritual and Christian renewal, which Modernism is preparing alike by its patient labour of open inquiry and by its secret suffering.

R. MURRI.

LIFE, RELIGION & AFFAIRS.

NIETZSCHE.

I.

THE appearance of the first complete and authorised English translation of the works of Friedrich Nietzsche* reminds us that this strange genius, who died at Weimar (after ten years of insanity) as recently as 1900, has already become a force in European thought. He was born in Saxony in 1844, and became Professor of Classical Philology in Basel in 1869. His work was continually interrupted by ill-health. His first book was published in 1871, and the preface to his last was written in 1888, the year before he became insane. Into these years he crowded an enormous amount of productive work. His most important writings deal with questions of life and conduct; and the keynote of his work is a thoroughgoing attempt to *re-value* all the old standards of morality. By temperament and instinct an artist and a lover of culture, he affirms Life to be the supreme ideal. He believes in the supreme value of "creative evolution," but he understands it to mean the feeling of increasing power—power to assert oneself and overcome obstacles within and without—dangerous, daring, abundant existence. He is a lover of growth, but he emphasises the *destruction* involved in growth, and emphasises it sometimes to the exclusion of everything else. And in the end—his mind already clouded by approaching insanity—the lover of culture comes to exclaim *Pereat veritas fiat vita*.

We cannot, however, judge and condemn Nietzsche on the ground of the extravagant character of some of his utterances. He is entitled to demand that in appreciating his work we shall consider the distinctive tendency of it as a whole.

* The Works of Friedrich Nietzsche. First complete and authorised English Translation, edited by Dr. Oscar Levy. London and Edinburgh: T. N. Foulis, 1909-10. "Beyond Good and Evil" (3s. 6d. net), "Thus Spake Zarathustra" (6s. net), and other volumes.

None the less, we must say with Professor Eucken, that "while Nietzsche's work contains valuable suggestions of a moral and religious nature, they are left undeveloped, and the balance of his effective influence lies with what he denies rather than with what he affirms." Much of his work finds its significance in the fact that it is symptomatic of certain sinister tendencies of what we call "modern civilisation."

His better mind finds expression in a recurring thought which we may separate out and place by itself. It is the gospel of a new humanity, to be realised on earth in a more than human race, which it is the present duty to prepare and make possible, a race for which society shall not be an obstacle, but as it were a fostering garden: a race whose religion shall be an inspiring faith in perfectibility:—

"I teach you the Superman. Man is something that is to be surpassed. What have ye done to surpass man? All beings hitherto have created something beyond themselves: and ye want to be the ebb of that great tide? . . . The Superman is the meaning of the earth; let your will say, The Superman shall be the meaning of the earth. . . . O, my brethren, I consecrate you and point you to a new nobility: ye shall become procreators and cultivators and sowers of the future. Let it not be your honour henceforth whence ye come, but whither ye go! . . . Exiles shall ye be from all fatherlands and forefatherlands. Your *children's land* shall ye love. Let this love be your nobility—the undiscovered in the remotest seas: for it do I bid your sails search and search. . . . The sea stormeth: all is in the sea. Be of good cheer, ye old sailor-hearts! Speak not of fatherland: thither striveth our helm where our *children's land* lies—thitherward, stormier than the sea, stormeth our great longing!" ("Zarathustra," i. and li.).

This note rings true. But in its context sounds another note:—

"O, my brethren, with whom lieth the greatest danger to the whole human future? Is it not with the good and just? For they are those who say and feel in their heart, We know already what is good and just; we have it, too. Woe to those who still seek for it! . . . There was once one who saw into the heart of the good and just; and he said, They are Pharisees. They were not free to understand him; their spirit was imprisoned in their good conscience. The good *must* be Pharisees; they have no choice! . . . The creator they hate most, him who breaketh the tables and the old values. They *cannot* create; they are always the beginning of the end. They crucify him who writeth new values on new tables—they sacrifice *unto themselves* the future—they crucify the whole human future!

Who are these "good and just" who are thus condemned? Throughout his prose-poem, "Zarathustra," Nietzsche gives to these words an arbitrary but consistent meaning. The so-called "good and just" are the self-righteous of modern times—those who are quite sure that they

know all that is to be known concerning good and evil, and are satisfied that the values their little world of tradition has handed down to them are destined to rule mankind as long as it lasts. "All detached ethical precepts," said a well-known Oxford teacher, "all single and limited ethical ideas, all detailed moral standards, have in them elements arbitrary, provisional, temporary. The law which shall not pass away is not written with earthly pens or graven on earthly tables. There is nothing in even the most sacred observances and institutions of human life which has not, when tested by history, a tentative and provisional character. Even the best of manners and customs, if allowed to remain for ever, *i.e.*, beyond its implied conditions, would corrupt a world, the distinctive mark of which is to be ever on the march."

The Pharisees with whom Jesus is said to have come into conflict are described as "hypocrites," as doubtless many of them were. But the Pharisee is not necessarily a hypocrite. He may be entirely sincere. What usually happens with a present-day Pharisee is that somehow he has formed in his mind an idea of what ought to be done in a case—or, rather, the idea has somehow formed itself in his mind, by custom or tradition, by instinct or prejudice, or out of some fragment of experience—and he is convinced that the whole demand of morality upon him in the case is fully satisfied if he acts out that idea. As long as he has done that, he has not "sinned"; and even if it were to happen that great human evil resulted from his action, he "did not mean it!"

"O, my brethren," says Nietzsche, "when I enjoined on you to break up the tables of the good, then did I embark man on his high seas; and only then cometh to him the great terror, the great outlook." But before we throw away the old tables, we are entitled to demand of him an assurance of what is to take their place. What is the way to our children's land? What are the signs which betoken the approach? The answer to these questions brings to light another side of Nietzsche, very different from the line of thought on which we have dwelt in these paragraphs; and to this I hope to be permitted to return.

In the meantime I venture to suggest that Nietzsche's work has a value, if for no other reason than that he compels us to think out what we mean by "our duties." I spoke of the way in which a man happens to come by some of his ideas of duty in life. Any such "idea of duty" will be found on analysis to mingle together answers to two entirely different kinds of question. In any actual case of duty, there is in the real world outside us some concrete situation, some actual state of affairs which demands a certain line of action. There are thus two questions: What is the actual situation? and, What action is required to meet its demands? The second is a moral question in the ordinary sense; the first takes us beyond the range of morality as ordinarily understood. How often does it not happen that a person cannot see the difference between *his view* of the situation and the moral judgment which he makes on the basis of that view! Yet the one may be

wrong when the other is right. The moral worth of his action depends on both these considerations, not confused together, but clearly distinguished and then put together. For if the first of the two questions—"What is the actual situation?"—takes us outside the sphere of morality as ordinarily understood, then we must extend the sphere of morality to cover it. Some time ago a plea for this extension was declared, in the columns of this journal, to be contrary to religion and common-sense! But in the morality of private life the need of it is clearly beginning to be seen. The maxim, *Ignorantia facti excusat*, belongs to the Law Court rather than to ethics. In many ordinary cases it would be contrary to our moral common-sense to regard ignorance of the circumstances in which the action was done as a valid excuse; and this is the principle which needs to be extended over a far larger field than has hitherto been covered by it. S. H. M.

SOCIAL PROBLEMS AND THE BROTHERHOOD OF NATIONS.

If during recent years the expenditure of the nations upon armaments has increased, on the other side of the account must be reckoned the fact that there are at work forces of a different type which are building slowly but surely the edifice of goodwill between the nations. This has been a year of international conferences, dealing in particular with social problems—it is said that about 40 have been held in Brussels alone—to which social workers from many lands faced with similar difficulties have come to exchange experiences, to discuss proposed remedies, to learn from each other's successes and failures. Not the least interesting among these conferences are the two most recent—that on unemployment at Paris and that on labour legislation at Lugano. The former, which was attended by economists and by practical administrators, by Government officials and representatives of Labour Unions, by extreme collectivists and equally extreme individualists, ought to have two salutary results. It has conclusively proved, at least for anyone who wants to get at the facts, that in dealing with the great social evil of unemployment we may dismiss as irrelevant the whole fiscal controversy. Unemployment is common to all industrial countries, and is indeed a deep-seated social disease inherent in the competitive system of commerce and industry. Further, even if the fiscal question were relevant, there are no comparable statistics as between the different countries, as no two nations prepare their reports with regard to unemployment on the same basis, and consequently their figures, so to speak, represent different coinages. Unless, then, and until, as the Conference suggested, the nations can introduce a common statistical currency, and prepare their unemployment figures on the same basis, comparisons are simply misleading. But the compilation of exact statistics is only one of the lesser benefits of such conferences, which, by bringing together people of different environment who yet have to wrestle with the same or

similar problems, create a real bond of fellowship and mutual understanding, awaken dormant moral sympathies, and create a desire to co-operate with analogous agencies. For instance, the Committee on Unemployment will henceforth co-operate with the Permanent International Committee on Social Insurance and the International Association for Labour Legislation.

Following hard upon the Paris Conference came the sixth biennial meeting of delegates of the International Association for Labour Legislation at Lugano, which was attended by many of those who had been to Paris. It may not be superfluous to explain that the Association is a strictly non-party organisation, representing various types of thinkers and workers, and many forms of political and social belief. The British section includes experts like Sir Thomas Oliver, Sir Charles Dilke, and Sir John Macdonnell; employers like Sir Alfred Mond, and Labour leaders like Mr. Shackleton; philanthropists like the Earl of Lytton, and well-known social workers like Mrs. H. J. Tennant and Miss Gertrude Tuckwell; while, most wonderful of all, the names of the Bishop of Birmingham and Dr. Clifford appear side by side on the list of Vice-Presidents. At Lugano upwards of 120 delegates took part, representing officially the Governments of the German Empire, Prussia, Bavaria, Saxony, Baden, Austria, Belgium, Denmark, Spain, France, Hungary, Italy, Norway, Sweden, the Netherlands, Luxembourg, the United States, Canada, the British Government (for the first time), and many private societies. On the different commissions individualists sat side by side with Socialists (whether these were University professors or artisans, and both types were represented), employers anxious to have human conditions of labour with employees striving to improve the status of their class, the representative of the Holy See with people who possibly would object to being classed with any religious community whatever. The moral effect of this juxtaposition cannot be over-estimated. The delegates were lifted at once above considerations of self-interest. Some things which had appeared to be principles were seen in the light of evidence from different countries to be mere prejudices or local peculiarities. Backward countries were invited to bestir themselves, and those which in any department appeared to have made a successful social experiment were willing to offer to others the results of their experience: for instance, the Board of Trade presented a valuable memorandum on Wage Boards, the principles of which were accepted as worthy of imitation by other industrial countries. We cannot here discuss in detail the programme of the Conference, which dealt with the present state of international labour agreements, the use of lead in industrial processes, homework and sweating, a maximum working day, night work for young persons, and many other vexed questions. Suffice it to say that the discussions made it clear that there is abroad among the nations a spirit, which has penetrated even into the pigeon-holes of Government offices, and which will not tolerate unduly prolonged hours of labour, or sweating, or dangerous conditions of work, especially

where women and children are concerned. Furthermore, it was abundantly evident that in the opinion of the Conference many industrial problems can be settled, and can only be settled, by international agreement, seeing that one excuse for not altering undesirable industrial conditions is that if these are altered those who are responsible for them will not be able to contend with foreign competition.

Perhaps the most inspiring portion of the Conference, which was largely devoted to the discussion of details often of an extremely technical character, was the speeches at the complimentary banquet given to the delegates by the Canton and Municipality. After-dinner speeches are rarely an effective contribution to the general good results of such conferences. But those on this occasion were a notable exception. M. Scherrer, president of the Association (speaking in German), M. Montemartini, Director of the Labour Office at Rome (in Italian), Staatsminister von Berlepsch (in German), M. Bosse, president of the Canton of Ticino (in Italian), in words of unusual power and eloquence, showed that the real aim of the Association was not the mere quest of accurate information or material improvement, but the widening of human sympathy and the brightening and elevating of the human lot. The speech of the evening, however, which fairly lifted the delegates from their seats, was that delivered in French by M. Lachenal, ex-President of the Swiss Federal Council, who with Gallic elegance and precision, enforced by dramatic gesture and thrilling voice, described the ideal aims of democracy. The members of the Conference dispersed to their several homes feeling that there is a genuine fellowship among social workers even at the remotest points of the compass, and that the cause of fraternity (in the noblest sense) among the nations is marching on.

MRS. GASKELL AND HER SOCIAL WORK AMONG THE POOR.

(FROM A MANCHESTER CORRESPONDENT.)

WHILE all England, nay more, America and the Continent of Europe, are loud in the praise of Mrs. Gaskell, the authoress, it behoves us Manchester people, among whom she lived and worked, to recognise, in addition to her great genius for preaching—for books are but another form of sermon—her human genius for good works. It was not for nothing that the poor of Manchester pronounced her name with blessings on their lips. It was not out of empty second-hand information, culled from books and reports, that "Mary Barton" sprang. We are told that Mrs. Gaskell was of a retiring nature, that she shrank from publicity in any form, that she even declined to take up that regular parochial visiting so frequently expected from the wives of ministers. All this is quite true; and were it not for this extreme reticence on her part, which she bequeathed to her daughters, the world would know more of the devoted service she rendered to the poor of Manchester and Lancashire. But like that other great woman who has just passed from among

us, Florence Nightingale, she absolutely refused to be on exhibition either during her lifetime or after she had passed beyond the veil. A solemn veil has been drawn over all her private life and doings, and it would ill become her best friends to draw it aside or cause in it the slightest rent. But certain of her good acts were public property during the years of distress in 1848 to 1850, and again during the cotton famine, and there is every good reason why they should be public property in 1910. Few women have shown more acts of real kindness and charity or been more ready to answer any call for help or sympathy. The poverty of the working classes of Manchester in the days when Mrs. Gaskell knew them was so extreme that it can scarcely be realised by the operatives of to-day. Wages were very low, and food very dear—it was the days of Protection for the farmer and of starvation for the labourer. The weekly income of those in full employ served for the barest necessities of life only. Those who will consult the records of the day may find that in 1841 the wages of 1,013 families consisting of 5,305 persons averaged 1s. 3½d. per head per week; that 425 persons were sleeping on the floor with only one blanket to eleven. And at that same time bread stood at an enormous price. There was a story current that a young man and a maiden were kneeling at the altar receiving the blessings of matrimony, when an elderly woman opened the church door and cried out, "Does that young fool know that bread is a shilling a loaf?" It was among such poor folk as these that Mrs. Gaskell visited, it was these she helped and comforted by sympathy, counsel, money, sick nursing, and teaching. The chief area of her labours, though they were not confined to this district, was in and about Jenkinson-street, Chorlton-on-Medlock. Mrs. Gaskell lived at that time in Dover-street, and Oxford-road had factories on either side as far down as Clarence-street. Mrs. Gaskell assisted Mr. Travers Madge in his labours; she was intimately connected also with Mr. Thos. Wright, the prison philanthropist, who found in her one of his ablest, truest, and most active helpers. She took a keen interest in the girls' Sunday School at Lower Mosley-street, where she taught a class. She attached these girls to her in bonds of unusual sympathy by entertaining them at her own home on Saturday evenings. The time was pleasantly spent in sewing, reading, and talking. Mrs. Gaskell led, but did not monopolise the conversation. Her pupils, still living, bear testimony to her exceeding sympathy and skill on these occasions. She was always bright, humorous, intelligent, and ever drawing the girls out to "express themselves." Later she formed a class to teach them geography, as a means of interesting them and lifting them above the everyday level of their lives. If any of the girls fell ill she visited them, tended and nursed them, and gave pecuniary assistance. On more than one occasion she had a girl brought to her own residence so that she might receive better nursing and food, and have brighter surroundings than her own poor home afforded. When convalescent she would send them away to purer air, and not only bear all the expense

but personally superintend all the arrangements down to the smallest detail. When the sewing schools were instituted at the time of the cotton famine, Mrs. Gaskell joined the movement, since it so thoroughly represented her own ideas. With this exception she did not identify herself with any public movement. To realise this side of Mrs. Gaskell helps wonderfully to the understanding of her great works. Was she not prompted to write "Mary Barton" by the grip upon her arm of a father in desperation, who said in answer to her appeal for patience with the rich master, "Ah, but, ma'am, have you ever seen a child clemmed to death?" Apart from all the genius displayed in her books, Mrs. Gaskell was a woman of excellent common sense, a kind, sympathetic spirit, and with high ideals. As she says of one of her female creations, "She had a purpose in life and that purpose was a noble one." Blessed be her memory in this city of Manchester!

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

OLD DOGMAS IN A NEW LIGHT.

I.—THE CRUCIFIXION.

THE many modern attempts at reconstruction of religious belief indicate our awakening from the theological stagnation with which Bernard Shaw has charged the British people. "A nation which revises its parish councils once in three years, but will not revise its articles of religion once in three hundred, is a nation that needs remaking."

The task of revision must be undertaken from within the dogmatic camp; but the rationalist may help to create the demand for reconstruction, by sympathetically seeking to understand the principles upon which the ancient creeds were founded, even while he rejects the traditional forms in which they find expression.

We must suppose that ecclesiastical dogmas could not have retained their hold upon the human mind so persistently unless there were great truths underlying them, which furnished their foundation of reality.

What is the philosophic basis of the idea of redemption of the human race through the efficacy of the Cross? How is it that this symbol, one of the oldest in the world, is universal? It is found upon the pottery of the primitive lake dwellers as well as the last-erected Christian church. From Mexico to China, among Phoenicians and Etruscans, on the shrines of Egypt and Thibet, in the earliest remains yet discovered of ancient Peru and Chaldea, its use has been established—a token of some fact which could have no connection with a historical event that happened 1900 years ago in Judea.

When we read in the Book of Revelation, of "the Lamb that hath been slain from the foundation of the world" (xiii. 8), we see that there existed among the Jews

a conception of a Divine sacrifice prior to human history. Here Hebrew and Hellenic meet, for Plato also said that the Creative Logos is upon the universe in the shape of a cross. To go still farther afield, we may cite a quotation by Lafcadio Hearn from a Buddhist scripture concerning the Buddha to the effect that :—

“In all the world there is not one spot even as large as a mustard seed where he has not surrendered his body for the sake of creatures.”

In the vision vouchsafed to Arjuna, he sees the whole universe spread out within the vast form of Ishvara :

“Thou holdest all ; Thou Thyself art all.”

Eastern thought has familiarised us with the figure that the first fact of cosmogony is an act of Divine sacrifice. The imagination is led back to a time when nought existed save God. An abyss of Silence, a Vast of Peace enshrining the One without a second. Then from out the Deep of Deeps came a thought, an act of will, a desire to manifest. “Elohim said : Let there be light.” “It willed : I will multiply.” In such figures the Book of Genesis and the Upanishads try to set forth the inconceivable.

Between the first supreme fact, God ; and the last supreme fact, the universe ; intervened a Divine act, which is best set forth in terms of a *cosmic sacrifice*. And there, if we can lay hold of it, lies the key to interpret the dogma of crucifixion.

The Absolute and Eternal voluntarily submitted to an act of self-limitation within space and time in order to bring a universe into being. The Unconditioned placed Himself under conditions in order to bring forth life like unto His own. He threw a veil of matter around Him ; He wove a web which, compared with Supreme Reality, is a web of illusion ; and as the mountain reflects itself in the lake, so the Divine Being is reproduced in the sea of plastic matter. The Universe is an image of God. It is the robe with which He has clothed Himself ; it is the body of God.

This body expresses the indwelling spirit, in such a way that it is possible

“To see a world in a grain of sand,
And a heaven in a wild flower ;
Hold infinity in the palm of your hand,
And Eternity in an hour.”

In such a way that it is soberest truth to declare that if we could know what the flower in the crannied wall is, root and all, and all in all, we should know what God and man is.

In every particle of matter are resident the omnipotence and omniscience of God. Yet only so much of it finds expression as the plastic nature of the form permits. Universal Consciousness lies behind the child's face, but only so much comes through as the child can admit through his vehicle of consciousness. In its grade of development and according to its capacity of response to the pressure of the Spirit, every organism reveals the Dweller in the Body. But it also conceals Him. The language of the Immanent Life is limited to the vocabulary of the form through which it manifests. The dullness of the Delphic ministrant confuses the oracle of Apollo.

To such an extent that Browning was fain to avow :

“Some think, creation's meant to show
him forth ;
I say it's meant to hide him all it can,
And that's what all the blessed evil's
for.”

Our incapacity to answer to the Divine agency measures our contribution to the limitation of God. Man knows the despair of carrying out his will by means of unwieldy mechanism, as in aerial locomotion. He knows the despair of teaching his canons of right to the lower animals. He knows the despair of carrying out in his own person and in social relations his lofty ideals—these fetters are pale shadows of the constraint of God.

Genius in a garret ; the prophet bound in prison, with his message like a raging fire within his bones ; the Saviour led to death by those he has laboured for, by the slaves he has freed ; in all these things, Christ is crucified anew ; the Divine life bears the sorrows of the race.

They may offer suggestion how He who is Infinite subjected Himself to dwell within finite forms. He who is One consented to break up His unity into a myriad beings. He whom the heaven of heavens cannot contain, suffers compression within the confines of the minutest physical organism. Think of the cruelty of nature ; the mutual destruction of preying beasts, and reflect how He who is Infinite compassion, Infinite patience, has brought Himself to dwell within the forms of flesh that rend and slay each other. The divine is in the slayer and the slain. The Lord of Life daily bleeds. His hands are pierced hour by hour. The love that will not let us go is crucified every moment for the welfare of many. Like the legendary offspring of the sacred stork, we are fed out of the heart of the Divine Mother. For our sake, Prometheus lies chained upon the rocks, while eagles gnaw at his vitals. On our behalf, the Christ “empties himself of his glory,” while the crucifiers draw lots for his seamless robe.

The cosmic outpouring of the Divine Creative Power, the free surrender of His life that others may have life—it is such an idea that gives validity to the dogma of the crucifixion. The story of Evolution with its witness to the groaning and travelling of creation to reach some far-off goal, confirms the idea of a sacrifice on the part of the Creative Logos as a perennial truth. It operates as long as the universe lasts. It holds while the Eternal seeks a responsive affection in the children of His spirit.

First a fact of nature ; then a truth of the mind. And lastly, the discovery of its dramatic expression in a historical act. Perhaps the story of the tragedy on Calvary is a vivid imaginative effort to focus upon Jesus, at a supreme moment, the universal sacrificial function of the Christ, of the Divine in manifestation.

It is an arresting suggestion that at this moment Christ is stretched on the cross. Before the foundation of the world, the Lamb was slain, else no world could come into being. While the world lasts, the sacrifice proceeds, else the world will come to nought.

“Come : come and see the secret of the sun ;

The sorrow that holds the warring worlds in one ;

The pain that holds Eternity in an hour ;
One God in every seed self-sacrificed,
One star-eyed, star-crowned, universal
Christ ;

Re-crucified in every wayside flower.”

The practice of the mediæval Church has led the world to forget that the Divine sacrifice is a voluntary sacrifice and a sacrifice of joy. The idea of bounteous giving better befits the message :—

“God so loved the world, that He gave—.”

When a mother gives up a portion of her life that a child of her love may be born, it is with cheerful submission she curbs her liberty, it is with radiant hope she subordinates her own interests to those of her offspring, and her moan is the Magnificat ; her wail, a triumphant chant. “She remembereth no more the anguish, for the joy that a man is born into the world.” Even so, God loves the world.

What fresh incentive to altruism, to a selfless life of service would spring from the conviction that our very existence is the outcome of a great Renunciation ; that we are the offspring of a Love that surrendered its peace to bring us into being ; that He will never let us go ; that all experience is His leading us into closer union with Him ; that He descends with us into the depths of sin, sorrowing for us, suffering with us, rejoicing over our triumphs ; that we feed on the body and the blood of the Lord ; and that all we have and all we are is a largesse of His irresistible Love.

By way of the Cross came unto us every good and perfect gift ; and by way of the Cross must go hence all that is in us, noblest and best. But it must go, not in tears, but in glad surrender ; as from those who have freely received and are in honour bound to freely give.

J. TYSSUL DAVIS.

BOOKS AND REVIEWS.

THE NEWER SPIRITUALISM.

In the year 1882 was founded the Society for Psychical Research—a courageous endeavour to make scientific inquiry into those things in heaven and earth which are undreamt of or scoffed at by many a Horatio. This society, as was to be expected from the names inscribed on its first roll book, has done remarkable work ; and if it has not succeeded in proving to demonstration the survival of the dead and their power of entering into communication on occasion with the inhabitants of this world, yet it has thrown a flood of light on the nature of the mind by its careful and patient investigation into the more obscure phenomena of consciousness.

In the book before us—*The Newer Spiritualism*,* by the late Mr. Frank

* London : T. Fisher Unwin. 8s. 6d. net.

Podmore, the writer points out that as a matter of history the "messages" obtained by means of automatic writing or in trance are found in constant association with physical phenomena—the rappings, table turnings and levitations, which are so repugnant to many minds. He therefore devotes the first part of his book to a deeply interesting account of the career of the great physical medium, D. D. Home, as exemplifying in the main older methods of investigation; and to a description of the recent sittings with Eusapia Palladino as exemplifying the newer methods.

The physical manifestations are unquestionably largely, if not entirely, due to trickery, more or less deliberate, on the part of the medium, and to the fallibility of the human senses, especially that of touch, on the part of the investigators. Hence of far more vital importance than the study of these somewhat childish tricks is the material which is treated in the second part of Mr. Podmore's book, namely, the revelations made in trance and automatic writings. Here the writer states emphatically, that the more he studies the records the more it seems to him impossible that "any imaginable exercise of fraudulent ingenuity, supplemented by whatever opportuneness of coincidence and laxness on the part of the investigators, could conceivably explain the whole of these communications."

If any supernormal agency is at work, then it must either be telepathy, i.e., direct thought transference among the living, or it must be, as the medium claims, communications from the dead. Both of these may, of course, be present.

Many of the men who took a prominent part in the early work of the S.P.R. have passed to what we are wont to call the silent land, which might, however, perhaps be more fitly named the land of fuller life. Henry Sidgwick, F. W. H. Myers, and Richard Hodgson—to name only a few—have within the last few weeks been joined by Professor William James, and Mr. Frank Podmore himself. Accepting, then, the possibility of intercommunication between living and dead, we have workers of notable ability on both sides of the veil labouring to establish it; and it is well known that much of the interest of recent investigations has centred round communications made through such mediums as the famous Mrs. Piper, and purporting to be from deceased members of the Society.

Few people realise how extraordinarily difficult it would be for them to establish their own identity, supposing they were speaking along an imperfectly isolated telephone wire, so that other messages or parts of other messages occasionally mingled with their words. If we add the supposition that both operators are slightly deaf, so that they misinterpret a considerable number of the words reaching them, we shall have some idea of the conditions under which communications from the other world take place, if they do take place at all. The medium is the imperfect telephone, and her words, whether delivered in speech or writing, are certainly often enough misinterpreted by the operators at this end for us to suppose that the difficulties at the other end

are also considerable. Moreover, to complete the analogy, we must suppose that the telephone itself is a living being with practically no sense of moral responsibility, with some power of interpolating remarks of its own, with a childish desire to please, and an ingenious aptitude for filling in any suggestion made by the operator. In these circumstances it is evident that the path of the investigator is a thorny one. He must use the telephone, for there is no other instrument available; but he must, at the same time, hoodwink it and discount its vagaries.

As most readers of THE INQUIRER are aware, the workers in this field have recently acquired, in the method known as cross correspondences, a tool which is bidding fair to overcome the disadvantages inherent in the nature of mediumistic communication. This plan, according to theory, was devised on the other side, and is, in barest outline, to send through messages by way of two or more mediums or automatic writers which have such a connection among themselves as to make it seem probable that one intelligence is responsible for them all.

Thus, if one automatic writer were to begin to fill his script with allusions to and quotations from Milton's poetry, and another writing in ignorance of the first were to do the same, we should certainly think it a strange coincidence; but if a third, a fourth, a fifth took up the same cry, each being entirely unaware of the others, then we should think it something more than coincidence.

Now this is just what is happening at the present time. A case might be quoted in which there were such correspondences in the writings of six automatists.

Evidence such as this—and the case is by no means solitary—seems to point clearly to the action of one guiding intelligence; but even so the further question arises, is this intelligence "living" or "dead"?

Just here we are brought to a halt; to the thoroughly scientific man, the evidence is not conclusive in favour of either hypothesis, though, as the state of suspended judgment is a painful one to the human mind, most readers of Mr. Podmore's book will decide according as their own temperament and habit of thinking incline the balance of probability.

It is tedious work, even for those most deeply interested, to wade through the voluminous reports of sittings and auto-scripts published by the Psychical Research Society, and we are greatly indebted to Mr. Podmore for this clear, critical, and dispassionate survey of the whole question.

The trend of modern psychology, normal as well as abnormal, is to show that we are just at the beginning of our understanding of the laws of mental action. The older psychology with its atomic ideas and sensations is dead; we have now a living, growing, functional psychology, which is even now making discoveries which bid fair to shed as much light on the nature of consciousness as the discovery of radium did on the nature of matter, and which in view of the importance of the interests involved no thinking man can much longer afford to neglect.

SOME EARLY RECORDS OF THE WOMEN'S MOVEMENT.

To those men and women who desire to understand the inwardness of the movement for the advancement of women, and the deep sources of its strength, a recent publication, "Thoughts on Some Questions Relating to Women"* may be recommended as singularly helpful. It will be enjoyed by others for its literary quality.

The book consists of papers ranging in date from 1860 to 1908, selected from the writings of Miss Emily Davies. These papers are, but for a few omissions, reproduced exactly as they originally appeared, and in chronological order. The reader sees successive phases of life and opinion as they were delineated while actually in sight, and learns something of the forces which caused one phase to give place to another. Amongst such forces must be reckoned some of the papers now reprinted.

Miss Davies' description of the life led by girls of the middle classes fifty years ago, amid the restraining influences which surrounded them on leaving school, is sympathetic as from intimate knowledge. So, too, is her portrayal of the sufferings of women caused by irrational restrictions on the free development of their capacities for usefulness. The remedy prescribed is the extension of the range of occupations for women, and the provision of training and discipline for girls. Objections commonly raised to the enlargement of women's opportunities are fairly met in a manner which gives a foretaste of one of the special pleasures of the book. The subject is not treated as a "woman's question." From first to last, in these pages, the outlook is as broad as humanity.

In 1861, and at the Social Science Congress of 1862, we find Miss Davies championing the cause of the woman physician, a cause then in its infancy, for Dr. Elizabeth Blackwell was at that time the solitary pioneer, and no medical education could be obtained by a woman in England. In accordance with her whole propaganda, Miss Davies urged: "The examination must, of course, be the same for both sexes, as a security that the standard of proficiency should not be lowered for women."

The papers from 1863 to 1896, which form the greater part of the book, belong to that part of the women's movement with which the name of Miss Davies must ever be peculiarly associated. A committee, with Miss Davies as hon. secretary, had been formed in London, in 1862, for obtaining the admission of women to University examinations; and in the next year the first informal examination of girls by Cambridge local examiners took place. The stages in the progress of the movement are succinctly given in an appendix, with dates. *Pari passu* appeared most of the remarkable papers now reprinted. The admirable pleading for raising the standard of excellence of female education and for testing that education by the standard of education open to men; the many-sided appeal before the

* "Thoughts on Some Questions relating to Women." By Emily Davies. 3s. 6d. net. Cambridge: Bowes & Bowes.

Social Science Congress of 1864 for the encouragement of girls' education by endowments and otherwise; the paper entitled "Some Account of a Proposed New College for Women," read before the next year's Congress, and then circulated in pamphlet form (opening a new world of hope to girl readers); and other papers that follow;—we doubt whether the records of any movement contain writings surpassing these at once for reasoning and for spirit. The vision of the New College for Women took substance in 1869 at Hitchin, a result achieved by devoted toil, of which the book tells nothing; three years later the College was incorporated as Girton College—the first woman's college of university rank in any country.

"Oh, Mother of our Colleges to be!"

sang an early Girton student prophetically, in enthusiastic gratitude.

The latest papers are on Women's Suffrage. The veteran whose public support of that cause dates back well over forty years, still labours on its behalf. She does not believe that many rapid and direct changes in our laws would follow upon the extension of the suffrage to women, but she looks for happy results from a general rise in the *status* of women, which may be hoped for as a consequence of their recognition by the State as responsible citizens. The methods recommended are those of enlightenment, which have been so eminently successful in other parts of the Women's Movement.

We cannot do better than close this brief notice of a most interesting and illuminating book in the words of the present Mistress of Girton College:—

"It may . . . not be out of place to draw attention to the very interesting way in which a perusal of these writings impresses upon the reader the stages of development of that movement for the advancement of women in which Miss Davies took such an important part; and in initiating and fostering which there was the fullest scope for the faith and insight, the courage and tenacity, without which failure would have been inevitable. It is the genuinely historical nature of the evidence that makes this quite uncalculated reflection of the spirit of the time such a striking record of a continuous and profound, and yet unobtrusive, change in the general outlook in matters relating to women."

A SPECIAL number of *Public Opinion* is issued this week to celebrate the fiftieth year of this well-known and valuable paper. It includes, in addition to all the usual features, a special eight-page supplement containing articles by Sir Oliver Lodge, who writes on "Fifty Years of Science," Richard Whiteing, who contributes an article entitled "The Passing of the Editor," Professor L. P. Jacks and Mr. J. A. Hobson, who write respectively on "Fifty Years of Religious Opinion" and "Fifty Years of Social Progress."

PUBLICATIONS RECEIVED.

MESSRS. A. & C. BLACK:—The First Principles of Heredity: S. Herbert, M.D. 5s. net. The Evolution of Mind: Joseph McCabe. 5s. net.

MESSRS. CHATTO & WINDUS:—The Airy Way: George A. B. Dewar. 6s. net.

MESSRS. HODDER & STOUGHTON: The Awakening of India: J. Ramsay Macdonald, M.P. 6s.

MESSRS. MACMILLAN:—The Life of Alexander Macmillan, by C. L. Graves. 10s. net.

MESSRS. SWAN SONNENSCHNEIN & CO.:—The Phenomenology of Mind: G. W. F. Hegel. Translated by J. B. Baillie. Two vols. 21s. net.

MR. FISHER UNWIN:—Four Fascinating French Women: Mrs. Bearne. 10s. 6d. net.

PROTESTANTISCHER SCHRIFTENVERTRIEB, Berlin-Schöneberg:—Die Verfassung der evangelischen Kirche in Deutschland. 50 pfennig.

MISCELLANEOUS.

Hibbert Journal, October; The Vineyard, October. The Quest, October.

FOR THE CHILDREN.

THE DAYS AT DINNER.

If you had lived in the reign of George IV. (I hope you know his date!), you *might* have known a most delightful person called Charles Lamb. When we grown-up people read of him and read his books, we feel as if we knew him; and most certainly we love him. He was the gentlest of men, and he adored children. He and his sister Mary wrote "Tales from Shakespeare," just expressly for boys and girls. Perhaps some of you may have read the book; if so, I am sure you love it. But I want to tell you now about another book he wrote, called "Essays of Elia." It is made up of sketches of different things, such as: "Dream Children," "My First Play," "Barbara S.," and hosts of others.

I once took the essays to my literature class, and I read the girls a sketch called "Rejoicings Upon the New Year's Coming of Age." They liked it so much that they never forgot it; so I am sure you will like to know about it too.

When New Year came of age, he gave a dinner, and to it he invited all the Days of the Year. There were 365 places at the table, and February 29 had to sit at the sideboard. Wasn't that fun? Everybody came, nobody sent a refusal. The poor Rainy Days were dripping wet when they arrived, but the kind Sunshiny Days took off their wet stockings for them. Wedding Day looked very fine, and Pay Day was late, of course. The jester of the New Year was April, so you can guess what a time he had pairing off the guests as he was allowed to do. He told December 22 to take in lovely, dancing June 21! He put Ash Wednesday next to Christmas Day—such a difference as there was between the two!

When it began to get dark, Candlemas cried out for the lights. Then sweet May Day proposed the health of New Year, and wreathed her drinking cup with a garland, as did all the guests. When New Year returned thanks, he promised to improve the farms of his father's tenants, and to lessen their rents. But, unluckily, the Quarter Days did not believe him; April Fool dared to whistle a tune called "New Brooms," and the Fifth of November was so rude that he was put down into the cellar, for, as Charles Lamb said, it was the "properest place" for him!

New Year was a little vexed, but he turned round, to change the conversation, and proposed the health of poor Febru-

ary 29, who sat quietly and miserably at the sideboard; then he, the kind, jolly New Year, brought the lonely, seldom-appearing day to the big table. After that the company got very merry, and different days sang. A glee was given by Shrove Tuesday, Lord Mayor's Day, and April Fool, the jester. After the singing was over, riddles were asked, and while this was going on, "pretty May" was courted by Valentine's Day. *She* rather liked it, but the Dog Days (of course you know them?) were dreadfully jealous, and began to bark and make a great fuss. And so the evening went on, till it was time for everybody to go home. Their cloaks and great-coats were fetched, and away they went. Lord Mayor's Day was in a "mist," and Shortest Day in a "deep, black fog." But Longest Day—"set off westward in beautiful crimson and gold"; and pretty May and Valentine wore pretty silvery twilight.

There! that is the end of it! Some day you will read it for yourselves in the "Essays of Elia." And now listen to a little more about Charles Lamb. He was a great soul, and yet he chose to live a quiet, dull life, just to take care of his poor sister Mary, who got terrible fits of madness. They adored each other, and they had many clever friends who came to see them very often. He knew Coleridge, who wrote that wonderful poem called "The Ancient Mariner." And he also knew Wordsworth who wrote "We are Seven," and "Lucy Grey." All these clever men used to smoke and chat together, and have such good times! It is a joy and a great privilege now to read about them.

But I believe gentle, playful Charles Lamb was the favourite of them all. He used to stammer a little, and the others listened breathlessly for the bright, witty things that were sure to follow that stammer. I could write much more about Charles Lamb, but this is enough for now; only—I do hope you will love him, too, and read his books later on.

E. G. R.

MEETINGS AND SOCIETIES.

THE SOUTHERN PROVINCIAL ASSEMBLY.

ANNUAL MEETING AT BRIGHTON.

THE twenty-second annual meeting of the Provincial Assembly of Non-subscribing Ministers and Congregations of London and the South-Eastern Counties was held at Christ Church, Brighton, on Tuesday, October 4. The ministers and delegates who assembled from various parts of the district were favoured with delightful autumn weather, and there was an unusually good attendance, both at the service and the subsequent meeting. The proceedings of the day began with a service in the church, conducted by the Rev. A. A. Charlesworth, of Highgate. The sermon was preached by the Rev. T. E. M. Edwards, who for many years held the position of Minister to the Assembly. His sermon was an earnest and uncompromising plea for the prophetic office of the Church and the ministry. He pleaded that freedom of thought and clearness of conviction must be combined with warmth of feeling if the pulpit is to have a message for ordinary men, and that it must seek to apply its great ethical principles to

the difficulties and social problems of modern life.

At the luncheon which followed Alderman Wilson presided, and offered a cordial welcome on behalf of the Brighton congregation to all their guests. This was responded to by the President, Mr. J. S. Beale.

Speech by Rev. T. Rhondda Williams.

The only other speaker was the Rev. T. Rhondda Williams, who had found himself unable, owing to an important engagement, to accept the invitation to be one of the speakers at the evening meeting. Mr. Williams said that he never made after-dinner speeches, or impromptu speeches, but he wanted to thank them for their invitation and to express his sincere regret at his inability to speak in the evening. I have long ago ceased, he continued, to think that any denomination has a monopoly of intellect or piety. I never thought that you have all the intellect, or that we have all the piety. You have some very good things in your shop, and I don't see why I shouldn't buy them or take them, and I don't see why you shouldn't be our customers too. There is more intelligence and more charity in the churches than there was. The serious men in all denominations are making for the same thing, and for a much deeper thing than the old controversies of the past.

THE BUSINESS MEETING.

The annual business meeting of the Assembly was held at 3 o'clock, the retiring President, Mr. J. S. Beale, being in the chair. Apologies for non-attendance were received from Dr. Blake Odgers, Dr. Drummond, Dr. Carpenter, Rev. P. H. Wicksteed, Rev. W. C. Bowie, Rev. J. Harwood, Rev. S. Burrows, Mr. Comport, and Mr. A. Taylor. In the course of his address, in which he spoke of the great personal pleasure which he had derived from his association with the work of the Assembly, Mr. Beale made a special reference to the long services of the Rev. F. Allen, who had been secretary for nineteen years, and had now retired on his removal to Newton Abbot. He was able to make the gratifying announcement that the suggestion of a presentation to Mr. Allen, to mark the esteem in which he was held and the gratitude of the Assembly for his long services, had been met with a very cordial response. He had pleasure in presenting Mr. Allen with a letter of thanks and a cheque for £90. The Rev. F. Allen, who was loudly applauded on coming forward to receive the presentation, briefly thanked the meeting for all the kind things that had been said about him, and for their generous gift.

After the treasurer, Mr. E. Worthington, had presented his annual statement, which showed some excess of expenditure over income, the Minister of the Assembly, the Rev. W. H. Drummond, read his report, in which he called special attention to the need of generous help for the clearing away of the debt on the church buildings at Ilford, and also for the scheme for a new church and school at Maidstone.

The annual report of the Committee, which had been circulated beforehand, was taken as read. It contained a good record of work accomplished, and made special reference to the more hopeful outlook in some of the churches which have been under the care of the Assembly. The report of the South-Eastern Sunday School Union, of the Advisory Committee, and of the Public Questions Committee, were also received. The following were elected as officers for the ensuing year:—President, the Rev. Henry Gow, of Hampstead; treasurer, Mr. E. Worthington; and auditor, Mr. I. S. Lister. It was resolved unanimously that an invitation should be sent to the Rev. R. P. Farley, who was unable to be present at the meeting, to accept the office of secretary.

Two special resolutions dealing with the reconstitution of the Advisory Committee were

brought forward as follows, and carried unanimously:—

(1) That in view of the proposed constitution of a Southern Advisory Committee the present by-laws of the Advisory Committee of the Assembly be cancelled; and that the following be added to Section 4 of the Constitution of the Assembly, viz.: Appoint the President and four other members of the Assembly as representatives on the Southern Advisory Committee. Of these four one at least shall be a minister, and one at least shall be a layman.

(2) That the representatives of the Assembly on the Southern Advisory Committee be instructed to endeavour to secure that the business of that Committee shall be carried on in general accordance with the practice hitherto adopted by the Advisory Committee of the Assembly, and in accordance, as far as possible, with the by-laws hitherto in force and the form of certificate hitherto in use.

Subsequently the President, the Rev. H. Gow; Dr. Blake Odgers, the Rev. James Harwood, Mr. Edgar Worthington, and the Rev. F. K. Freeston were elected as members of the new Advisory Committee. On the motion of the Rev. H. Gow, a hearty vote of thanks was carried to the Rev. W. C. Bowie, who wished to retire from the Advisory Committee, for his services for many years.

Resolutions on Public Questions.

Resolutions were brought forward on behalf of the Public Questions Committee, dealing with the Congo question and abuses connected with the collection of rubber in South America. The meeting, however, resolved to omit the reference to the Congo, as it was felt to be inadvisable and impolitic to pass any resolution which could be construed into censure of the Belgian Government at the present juncture. In regard to the second part of the resolution it was urged that the meeting was not sufficiently well informed about the facts, and a motion for the previous question was carried. The Rev. F. H. Jones having obtained permission to introduce the subject of the opium traffic, a resolution was carried unanimously in the following terms:—

That this meeting, believing that the growth and manufacture of opium in India for export to China, enforced by appeal to treaties, is "morally indefensible" and a serious hindrance to the influence of Christianity in the East, and that the British name will not be free from reproach nor China be free to purge herself from this evil so long as this policy is continued, urges upon His Majesty's Government that without delay:—(1) China be formally released from treaty obligations to admit opium; (2) the connection of the Indian Government with the opium export trade be brought to an end; (3) the financial difficulties, created by the cessation of the opium revenue, be met by the British Imperial and Indian Governments, in a way that shall not increase the taxation of the mass of the people in India nor injure the Feudatory States concerned.

THE EVENING MEETING.

The evening meeting was held in one of the assembly-rooms of the Pavilion, when there was again a large attendance, the chair being occupied by the Rev. Priestley Prime.

Chairman's Address.

The Chairman, after a feeling reference to the death of Sir Thomas Fuller, and the grievous loss it had inflicted upon his own congregation, said he desired to emphasise their freedom, and how much they meant by freedom. It involved a simply tremendous faith. They believed in freedom because they believed in the actual living presence of God in this time in which they were now living. They believed that there was as deep, beautiful, and satisfying a faith for them to-day as there had ever been. Here and now God was in them, around them, and

above them, and if they did not take their part in the great evolution of good, they would be left on one side, and others would go forward.

Rev. H. Gow on Religious Difficulties.

The first speaker was the Rev. H. Gow, who thanked the Assembly for his election as President, and expressed his deep regret that the Rev. J. J. Marten, of Horsham, had not felt able to accept nomination for the office. Continuing, he said: We are often treated not as Christians in misfortune, but as Christians in disgrace. I don't mind being treated, I should even wish it, as a Christian in difficulties. We ought to glory in difficulties. There is danger of treating our faith as a very simple and easy thing. The only difficulties we have to fear are sordid difficulties, those which spring out of small personal disagreements or the miserable temptations which are often so near at hand. We don't want perfectly peaceful times. The more deeply we realise our religion the greater our difficulty. After an interesting reference to Professor Gilbert Murray's article on "Hellenistic Philosophy" in the current number of the *Hibbert Journal*, which describes the break up of orthodoxy in the Greek world in the time of Plato and Euripides, and the desire of the great thinkers to create a new religion, Mr. Gow expressed his own conviction that in our own day it is vain for us to try and build up any religion of our own apart from the Christian tradition of the past. At the present time we have to justify our belief, not in face of orthodoxy but of other types of teaching. Of these, there are two growing in power which are clearing away the whole Christian tradition. It is being said, on the one hand, that Christ is a myth. We must not make the mistake of thinking that this is a position that does not count, and which we are not called upon to meet. And there is the position represented by Schweitzer, who insists upon regarding Jesus entirely from the eschatological point of view, with an accompanying depreciation of the natural and human tradition of Jesus. There are great difficulties to be faced, difficulties which ought to enhance our determination and our seriousness. It is impossible for an optimist to look back upon Christian history and to say the whole thing is a delusion. To hold that belief strikes at one's faith in humanity. Men do not find their strength and inspiration in a great tradition which has all been a mistake. It is for us to vindicate that tradition to the world.

Speech by Rev. W. G. Tarrant.

The Rev. W. G. Tarrant spoke as a strayed reveller who had returned from much banqueting on the Continent. He had brought back, he said, the impression from the Berlin Congress that we belong to a great company. We are marching, a vast army, in all the civilised countries of the world. After some reference to the special difficulties of the Liberal movement in France and Germany, due especially to the severity of official restrictions, he spoke of the movement for religious union in America, and expressed the earnest wish that something similar to the National Federation of Religious Liberals in America could be made possible in our own country.

Rev. J. Page Hopps on the Social Contract in Religion.

The Rev. J. Page Hopps spoke as one who for several years had taken very little interest either in theology or the clerical profession. The chairman, he said, had spoken a great deal about freedom. He would like to find a congregation that considered it was bound to its minister, and that every member was bound to every other. People used to talk of a social contract in politics. There is a social contract in a congregation with the minister, and with one's fellow members. It is the neglect of that

that is responsible for much of our coldness. Bring the young people to the church, and teach them to love it, and to feel the sanctity of it, and how beautiful it is for a young brain and heart to feel some relationship with the angels and with God.

Speech by Dr. Lawson Dodd.

The last speaker was Dr. Lawson Dodd, who gave a closely-reasoned confession of his own belief in communal action as a means of social emancipation, and in spiritual communion as a deep truth for the inner life. Alike in the social and spiritual world, people are incapable of saving themselves; they cannot stand alone, they must have help. It is impossible, he urged, for anyone to be touched with vital religion and not to be socially disturbed by the present conditions of life, or to cease to strive for a fuller and deeper and wholesomer life for all. A cordial vote of thanks to the Chairman and the Brighton congregation for their generous hospitality, proposed by the Rev. W. H. Drummond, and carried by acclamation, brought the proceedings to a close.

LIBERAL CHRISTIANITY IN BRUSSELS.

WELCOME TO MR. HOCART'S SUCCESSOR.

THE installation of Mr. Paul Teissonnière as minister of the Liberal Christian Church of Brussels took place last Sunday morning, October 2, in the large hall of the German school, where the congregation holds its services at present. With the purpose of renewing public interest in our work, bills had been posted about the town, and 300 circulars, with a summary of our principles, had been sent to persons of those classes among whom we have chiefly recruited our members—magistrates, barristers, University professors, and school teachers.

Unfortunately, half an hour before the service rain fell very heavily, and some usual attendants living at a distance were prevented from coming; otherwise the hall, which has more than 150 seats, would have been quite full. However, there was a good congregation. Some of our members had come under great difficulties. The oldest member of the committee and of the church, Mr. Vercamer, honorary inspector of primary schools, who is in his 88th year, resisting all persuasion from his family, took a carriage to the German school, and painfully ascended the steps leading to our upper chamber. An American Unitarian had come from Antwerp for his own pleasure and as a correspondent of the *Christian Register*.

After prayer the President, Mr. Hocart, gave a rapid sketch of the origin and history of the church, recalling the manifold difficulties it has had to overcome during the 29 years of its existence, its frequent migrations from hall to hall, its nine years of litigation with regard to its legal recognition by the State, and the 26 years of Catholic government, during which such strong pressure has been put upon the consciences of the people by the almost exclusive nomination of Catholics to public offices. He characterised the work of the Church as an effort to realise a perfectly consistent liberal Christianity with an entire freedom of thought and language, and without any ambiguity of traditional formulas used in an untraditional sense; an effort to establish a lay church with no clerical difference between minister and people and no sacraments specially administered by the ministry, and with a modern style of preaching, speaking less of Calvin and Luther, of Peter and Paul, of the Pharisees of the times of Jesus, of Moses and the prophets, and more of what concerns the living, striving, suffering, struggling people around us. This ideal had not been understood by the general public, but only by a limited company of brave and perse-

vering men and women; and Mr. Hocart commemorated with gratitude the names of the most notable of those who had passed away. He expressed the hope that under a new minister, a younger and a stronger man, the church would see its borders greatly enlarged.

He then presented to the congregation Mr. Paul Teissonnière, who has studied at Montauban, Geneva, and Paris; and who, during the 13 years of his ministry at Canaules, a village of the Cévennes, has passed gradually, not without internal struggles and sufferings, from the orthodoxy of his family and education to the higher and wider standpoint of liberal Christianity. Mr. Teissonnière's talents, power of speech, scientific acquirements and religious experience, together with his imagination, for he is a poet of no mean order, created such a favourable impression when he came to present himself in the spring that he was elected by a unanimous vote of the committee, and the decision was confirmed by the equally unanimous vote of the church assembly.

Mr. L. Anspach, Professor at the University, and treasurer of the church, was then called upon to offer to Mr. Teissonnière a hearty welcome, which he did in words which faithfully interpreted the feelings of the meeting.

Messages of sympathy from Rev. W. C. Bowie, in the name of the Committee of the B. & F.U.A.; from the Rev. Dr. Wendte, secretary of the International Council; from Pastor Wilfred Monod, of Paris, who had been invited to attend but had found it impossible, were communicated to the new minister and to the church.

Mr. Teissonnière spoke next. After some very affectionate words addressed to his predecessor, he declared his entire acquiescence in the method of free and positive research, which was the only scientific method. But he did not intend to be only an intellectualist. Theory was nothing apart from life and practice; the head must always lead to the heart. Though very happy and grateful to have been chosen by a religious community in which men, and men of great intellectual influence, formed an important element, he hoped he should always be able to speak in such a way that there would be something that might go to the heart even of the uneducated man and woman who might happen to enter the hall on a Sunday morning. In a complete nosegay, a place must be found for the humble floweret of the fields, as well as for the handsomest product of the conservatory.

Three ministers had kindly consented to come from a distance to take part in the meeting—Pastors E. Giran, of Amsterdam; E. Picard, of Dordrecht; and A. Rey, of Liège.

Mr. Giran, with his usual fire and eloquence, spoke of our method, and showed that the relativity of religious knowledge, while teaching us tolerance for other views, did not destroy our enthusiasm as seekers of the truth, our passionate attachment to our beliefs laboriously forged on the anvil of conscientious doubt and honest inquiry; and though our method led us to cease to look for the divine in the exceptional and the miraculous, instead of diminishing the measure of the divine in the world it increased it immensely by teaching us to find it everywhere in all the sweet affections of life, in all that was true and brave and pure. God in us was more to us than God above us in the distant heavens.

Mr. Picard dwelt, in the clear, precise, and logical manner which always characterises his utterances, with the truth that only free and personal beliefs can exert a deep influence on the inner fountains of life; and Mr. Rey, in a few powerful sentences, showed how his ministry of several years' duration in this country had convinced him that liberal Christianity was particularly fitted to the religious needs of Belgium.

Though there were six discourses the whole meeting did not last more than an hour and a half. No one left with a sense of fatigue.

The unanimous opinion was that the interest had been maintained to the end, and that the proceedings constituted a most auspicious commencement of the new pastor's ministry.

J. H.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

London District Unitarian Society.—Mr. Ronald Bartram, hon. secretary of the London District Unitarian Society, writes to us as follows:—"I desire to call the attention of your readers to the united service to be held in the Dutch Church, Austin Friars, E.C., on Sunday evening, October 16, at 7 o'clock, the preacher being Rev. J. M. Lloyd Thomas, of Nottingham. The church is a fine old historic building, which has been kindly lent to the society for the occasion by Rev. Dr. Baart de la Faille and his consistory, and is one well worthy of the service. It will hold 1,500 to 2,000 people, and though tickets are being sent to all known London Unitarians and worshippers at our churches, it will not be necessary to have one to obtain admission. The churches in London have taken to the service most cordially, and are co-operating readily with the society in providing stewards and choir. It is hoped that as many as possible will attend the service and help to make it thoroughly inspiring."

London Guilds' Union.—The autumn meeting of the London Guilds' Union will be held at Essex Church, Kensington, on Wednesday evening, October 12. There will be refreshments at 7.30 in the school-room. At 8.30 a religious service will be held in the church, when an address will be given by the Rev. E. W. Lummis, M.A. Friends are cordially invited.

Accrington: Welcome to the Rev. W. G. Topping.—A well-attended meeting was held in the Unitarian school, Accrington, on Saturday evening, October 1, to welcome the Rev. W. G. Topping, the new minister, and Mrs. Topping. Mr. E. J. Bradshaw presided. The Chairman after expressing pleasure at the large gathering and a hope that it indicated that Mr. Topping's ministry would be a thorough success, said they had invited the local Nonconformist ministers to be present, and had replies from most wishing Mr. Topping success. The Rev. A. W. Fox, in giving a cordial welcome to Mr. and Mrs. Topping on behalf of the ministers of the district, said it was a very great satisfaction that Mr. Topping was settled at Accrington, and he hoped that settlement would be long. Mr. David Healey gave a welcome on behalf of the North and East Lancashire Mission, and he was followed by the Rev. J. Islan Jones, who said that he could not wish for a better people than those in Accrington to work with. Mr. Jones added that he found some Accrington ministers, from whose opinions he differed most, the kindest men he ever met. Councillor Cameron gave a hearty welcome on behalf of the Sunday-school, of which he is superintendent. Mr. P. J. Hargreaves (Burnley-lane), the Rev. J. S. Brown, Mr. Bibby, Mr. H. E. Jephcott, of Oldbury, and Mr. Mosedale also spoke. The Rev. W. G. Topping said that he and his wife were looking forward to years of useful work at Accrington. He hoped to make the key note of his preaching the Fatherhood of God and the brotherhood of man. He was there as their minister to preach the word, irrespective of consequences. With regard to his work his first duty lay with his own congregation, but he was desirous to help in every possible way in

the social and philanthropic work in Acerington. In connection with Oxford-street Church and school, they must aim, he said, at expanding individual character, and if they had the right spirit the congregation would increase. Whilst he would visit members of the congregation as often as possible, he asked for time for quiet study and earnest reading.

Birmingham: Presentation to Mr. W. J. Clarke.—The uniforms of Birmingham's military veterans made bright the Council Chamber on Sept. 20, when the members mustered to honour their secretary, Mr. W. J. Clarke. The Lord Mayor presided, and made a presentation to Mr. Clarke, accompanied by an address. Among the subscribers to the testimonial were the Right. Hon. Joseph Chamberlain, Lord Roberts, Lord Calthorpe, General Willoughby, Sir J. C. Holder, Major Innes, Major Hill, Captain Caldecott, Mr. George Cadbury, Alderman Tonks, Alderman Dexter, Councillor Reading, Mr. W. Bayley Marshall, Mr. H. Wilkinson, and the whole of the members of the Association. The Lord Mayor said that during his sixteen years' secretaryship Mr. Clarke had been able to obtain 196 pensions for members of the Veterans' Association. He had been always most careful to see that only well-substantiated and bona-fide cases were brought to the notice of the War Office authorities, and herein lay the secret of much of his success. He assured Mr. Clarke that the citizens of Birmingham were very grateful to him for the work he had done for the veterans in their behalf. In acknowledging the presentation, Mr. Clarke said that in the sixteen years of the Association's career £6,500 had been raised on behalf of the veterans, the whole of which amount, excepting a very small amount for expenses, had been handed to the veterans in order to make their lot the brighter and easier. The Association had been instrumental in obtaining nearly 300 pensions for military veterans, as well as providing for them many social happinesses. Sergt. Parkinson, Sergt.-Major Dawes, and Private Miles also made brief speeches in acknowledgment of the work done in their behalf by Mr. Clarke. After the presentation the veterans marched back to their headquarters in Hurst-street, and there dined together.

Blackpool: Unitarian Free Church: Induction of the Rev. J. Horace Short.—The induction of the Rev. J. Horace Short to the pastorate of Dickson-road Unitarian Free Church took place on Saturday, October 1. The congregation was a large one, representative in the first place of the church which has given a cordial welcome to its new minister, in the second place of the Sheffield church from which Mr. and Mrs. Short have come, and thirdly of the Unitarian ministry. The Rev. H. Fisher Short, of Mossley, a brother of the pastor, took the opening part of the service. The charge to the minister was delivered by the Rev. Principal Gordon, of the Unitarian Home Missionary College. In the course of his address Principal Gordon said that Mr. Short had come there as a church builder, and had been called to dedicate his powers, his time, his aspirations, his whole future to the service of God and man. "You have to show," he said, "that the life of Christ is a modern thing, that it is not a mere piece of ancient history; that it is not dead, but lives; and first of all it must live in yourself, and then therethrough you must make it to be a working force in human affairs, underlying all projects of effort. Do we not know that this world in the twentieth century needs the life of Christ as a living force among us just as much as, perhaps even more than, it was needed in times bygone. Look at the state of feeling between man and man, the problems which engage us, and ask whether these are brought to the test of the living truth of the life of Him whom we all nevertheless call Master." The charge to the congregation was delivered by the Rev. A. H. Dolphin, of

Sheffield, pastor of the church in which Mr. and Mrs. Short have grown up as members. He reminded them that, though small in numbers, they had great privileges and should value them. In small congregations there was a stronger family feeling than was possible in large ones. Although they had their thoughts of what that church should stand for, he wanted them to remember that the new minister had thoughts and purposes and plans of his own, and he believed that if those purposes and plans were carried out it would be for the good of the church as a whole, and of the town in which it was placed. The Rev. J. Horace Short briefly replied, and said that it now remained for them in their different spheres to attempt to attain to something of that success which had been wished them in the words spoken that afternoon. Tea was afterwards served in the adjoining school-room, and in the evening a cordial welcome was extended to the Rev. Horace and Mrs. Short at a public meeting, which was well attended. Mr. John Chew presided, and he was accompanied on the platform by the Rev. Principal Gordon, the Rev. T. P. Spedding (London), the Rev. S. Gamble-Walker (President of the Blackpool Free Church Council), Mr. Thomas Harwood (Bolton), Mr. Lawrence Redfern, and others. The chairman tendered the new pastor the hearty welcome of the congregation, and speeches were made by the Revs. Walter Short, H. Fisher Short (brothers of the new minister), the Rev. A. H. Dolphin, Mr. Lawrence Redfern (who was a fellow student at the Unitarian Home Missionary College with the Rev. J. H. Short), the Rev. S. Gamble-Walker, Mr. Thomas Harwood, the Rev. Noah Green, and others. Between the speeches there was some excellent music, and the welcome which was given to Mr. Short promised well for a successful and happy ministry.

Brighton.—The Free Christian Church was re-opened after reconstruction of roof and pediment, re-painting and cleaning, last Sunday, October 2, when harvest thanksgiving services were held morning, afternoon, and evening, conducted by Rev. Priestley Prime. A large attendance of members and visitors made the occasion very cheerful and encouraging, though the sum required to pay for the rebuilding is not yet completely raised.

Cheltenham.—Organised chiefly by the friends of the Bayshill Unitarian Church, but to be entirely free from denominationalism in its work, there was opened at the Bayshill lecture-room on Wednesday evening, Sept. 28, an institute to be known as the Bayshill Progressive Institute, where, it is hoped, people of varied interests may gather for intellectual communion. Among the subjects to be studied are economics, sociology, ethics, music, art, and the drama, upon which lectures will be given and debates take place. The Rev. J. H. Smith will be the first president, and Mr. Carter has undertaken the duties of hon. secretary.

Failsforth: Dob-lane Chapel.—In connection with the 75th anniversary meetings of the Independent Order of Rechabites the members of the Failsforth and Newton Heath Tents were present in full regalia at the Dob Lane Chapel on Sunday evening, September 25. The Rev. J. Morley Mills, the preacher, referred to the origin of the Order of Rechabites in 1835. There were now 6,463 tents with 250,000 adult and 200,000 juvenile members. The presence of their friends, the preacher continued, brought before them the temperance question. Basing his sermon on "Do thyself no harm," he quoted several authorities, medical and otherwise, to the effect that alcohol was harmful to the system. It had been asked—why should not a man do himself harm if he liked? The answer was that nowadays they had come to the social consciousness that no man could live to himself, and, therefore, self-injury meant other's injury, and an injury to society.

The reforms of the day called for the utmost of thought, wisdom, and moral power. The forces of evil were strong, the problems of betterment most intricate; advance was difficult to make; and therefore to carry on this work of progress it was needed that man should be at his very best. Their country which they loved was going to need better statesmen than hitherto, and that meant that better voters were needed to select and elect those with a truer patriotism; men of higher moral tone and greater mental abilities than the average of the past. He concluded with a strong appeal to those present to have a grand motive for life. They must realise their "otherness," and never forget that evolution's ladder had for its bottom rung, "Do thyself no harm."

Glasgow Unitarian Church, St. Vincent-street.—It is now one hundred years since the Glasgow congregation was founded, and at a time when Unitarians were liable to be deprived of civil rights. The congregation are now commemorating their centenary by special services during this month. Last Sunday the Rev. C. J. Street, M.A., LL.B., of Leeds, conducted the services. During the remaining Sundays the preachers will be the Rev. J. M. Lloyd Thomas, Nottingham; the Rev. Charles Hargrove, M.A. (president of B. & F. Unitarian Association); Rev. E. W. Lummis, M.A.; and the Rev. W. W. Chynoweth Pope, Lewis-ham. There will be a congregational social gathering at which the centenary will also be commemorated on the occasion of Mr. Hargrove's visit, and to which all the Scottish ministers and other friends have been invited. The jubilee of the Scottish Unitarian Association also falls at this time, and it is hoped to make it the subject of special observance at some of the meetings.

Horwich.—Miss Kathleen Lambley, eldest daughter of the Rev. R. H. Lambley, of Horwich, has secured a First Class in the recent matriculation examination of the Victoria University.

Liverpool: Hope-street Church.—The annual soirée was held on Tuesday, Sept. 27, when a large and representative gathering assembled. The chairman of the congregation, Mr. Lawrence Hall, presided. In the course of an address the minister, the Rev. H. D. Roberts, said that he proposed that evening being "parochial." It had been said of Unitarians that they were ready to be interested in and to support every good work except their own. This attitude was magnificent, was heroic, but it was not good sense to neglect the replenishing of the resources of their own inspiration. It was now seven years since he began his labours among them. He could never forget the immense privilege which had been his in working with their late honoured minister, the man who was a force in their pulpit, a power in their city, and he might add in their national life; who was unsurpassed in the clear, luminous, and weighty deliverance of his thought. He was indeed "glorious company." Mr. Roberts dwelt on the increase in the members of the church in this first half of the church year, and was led to hope that this year would embrace a greater accession than in any one year in the history of the church. This could easily be accomplished if the worshippers already with them in "the open way" could persuade themselves to throw in their lot with them personally and avowedly. But it must be remembered that pioneers are never noted for the extent of their numbers, else they were no pioneers. Still he did make an appeal to those liberal religious people who were unattached to come in and aid them in the effort for unhampered thought, personal righteousness, practical brotherhood. A timely course of Sunday evening addresses would be begun on October 23, under the title of "The Makers of the Christian Religion: how far is their message valid for us?" An endeavour

would be made to see, in the new light shed by scholarship, the authors of the New Testament, the condition of the times, the problems that clamoured for solution, and above all the precious things that enriched the world treasury of human aspiration. He proposed on a Sunday in November to celebrate "Founders' Day," the anniversary of the licence for public worship for Kaye-street Chapel (November 24), and would wish to preach on the principles of the founders, and bring to mind the ministers, laymen, and women who had marked those two hundred years with worship and strenuous endeavour. An important programme was prepared for the Social Problem Circle.

London: Laymen's Club Annual Swimming Gala.—The third annual gala took place at the Holborn Baths on Friday evening, September 30, before a large and enthusiastic audience of about 350. The Swimming League is now firmly established as the most successful of the various athletic organisations conducted by members of the Laymen's Club, and the number of entries for the two challenge shields showed that the interest of our church and mission clubs in these competitions is well maintained. As the result of preliminary heats, teams from George's-row, Stamford-street, and Bell-street took part in the final for the Durning-Lawrence shield (senior), which was won by Stamford-street, which led both in the swimming and diving sections of the competition. For the Preston-Pearson (under 16) shield, Bell-street beat the 2nd Company "Boys' Own Brigade" (Rhyl-street), the team from Unity, Islington, being unable to compete at the last moment. Both the winning teams are to be congratulated on their first victories, and it may be remarked, as showing the spirit in which the competitions are carried out, that throughout the whole series of races no one was disqualified—a satisfactory result which it is often difficult to attain in the rush and excitement of team races before a cheering audience. Of the two individual competitions, the 60 yards handicap race attracted 27 entrants, and was won by W. Hillman, with J. H. Herz second, while for the bronze medal, presented by the Amateur Diving Association, 17 members competed in addition to the six diving members of the Durning-Lawrence teams. The medal was won by G. Isted, a member of the 2nd Company B.O.B. (Rhyl-street), whose neat and graceful diving evoked complimentary remarks from both the judges. The programme also included an interesting display of scientific swimming by Mr. J. A. Jarvis, the famous amateur long distance champion, who kindly came up from Leicester for the evening; and a high-diving display by members of the Amateur Diving Association, Mr. Ronald P. Jones, president of the League; Mr. R. Errington, and Mr. H. E. Pott (winner of the diving championship for 1910), the last two also acting as judges in all the diving events. The chair was taken by Mr. R. M. Montgomery, president of the Laymen's Club, who made a short speech expressing the general feeling as to the success of the evening, and Mrs. Montgomery presented the shields, medals and prizes; after which the entertainment was appropriately concluded by a "lighted candle" race for officials of the League.

Newport, Mon.—Harvest festival services were held here on Sunday, October 2, when appropriate sermons were preached by the Rev. J. Tyssul Davis, B.A. For the coming winter an excellent programme of lectures and other meetings has been arranged by the Literary and Social Guild. A gratifying feature is that ministers from Congregational and Presbyterian churches in the town have consented to deliver lectures. Other week-evening activities include a class for the study of comparative religion, and a Shakespearean class, both under the direction of the minister.

Wandsworth.—On the centenary of Mrs.

Gaskell's birth, Sept. 29, a performance of "Scenes from Cranford" was given at the opening meeting of the Social and Literary Union. There was a large attendance. On the Sunday morning preceding, the Rev. W. G. Tarrant addressed a numerous congregation on the subject of "Mrs. Gaskell's Genius and Influence." Last Sunday the semi-jubilee of the opening of the church building was celebrated, conjointly with the harvest festival. The sermon in the morning reviewed the chief features of the past twenty-five years in religious history; in the evening Mr. Tarrant spoke on "The Unitarian 'Yes' and 'No.'" On the next two Sunday mornings his subjects will be respectively, "Did Jesus ever Live?" and Schweitzer's "Quest of the Historical Jesus." The church will close on the evening of the 16th inst. when the united service takes place at Austin Friars.

NOTES AND JOTTINGS.

THE INSPIRATION OF MRS. GASKELL'S EARLY WORK.

The Master of Peterhouse contributes an interesting article on Mrs. Gaskell to the *Cornhill* for October, in the course of which he says:—"Mary Barton," which holds a recognised place of its own among the social novels of the Early Victorian period, worked out its purpose—which was that of a "protest against *laissez faire* in industrial life"—with extraordinary power; and, six years later, "North and South" completed the protest by proving how, if dealt with in a generous spirit on both sides, the problem admitted of solution. From a literary point of view, the earlier book showed Mrs. Gaskell to be still unaware of the fulness of her powers; while in the later she was, not less manifestly, gradually acquiring the free use of them. But in both stories she surrendered herself to the creative force of her imagination; and it would be idle to pretend that, in either, the purpose of the novel overpowered, or even materially interfered with, its execution as a work of art. Mrs. Gaskell's greatness of soul led her to love the poor—"the poor" in that widest sense of the term with which the English version of the Psalms of David has familiarised us: those who are oppressed and suffer from no fault of their own, but because no compassion for them has pierced the minds of the proud.

WOMEN AS PREACHERS.

It is interesting to learn, in view of the growing disposition in the Wesleyan Church to admit women to the pulpit, that a resolution has just been passed by the Committee of the Wesleyan Deaconesses' Institute in accordance with the regulations for the preaching of women laid down at the Bradford Conference.

* * *

"The Committee, having heard the new regulations of Conference with regard to women preaching, gives its sanction to the preaching of certain deaconesses who have already either been engaged as Deaconess-Evangelists, or have been accustomed from time to time to take services when required to do so. With regard to all further applications, the Committee resolves that in the case of any deaconess who feels called to preach, and asks for authorisation, the matter shall be brought before the Committee by the Warden, provided he is satisfied that she has the necessary gifts, that she has read Mr. Wesley's Sermons, and that she believes and preaches our doctrines. All authorisations to preach shall be for the ensuing year, and subject to the annual review of the Committee. No authorisation shall be renewed unless the Warden is satisfied that the Deaconess applying for it is doing some theological reading and keeping up a living acquaintance with

New Testament studies. It is distinctly understood that the authorisation of the Committee only entitles a Deaconess to preach when she is desired to do so by the superintendent of the circuit in which the service is to be held."

THE SCAPEGOAT.

"Hunt, after his Oriental experiences, and the painting of 'The Scapegoat,' returned to London in 1856. I have always regarded 'The Scapegoat' as one of his finest performances. It was an act of singular genius and abnormal faculty to turn a very ordinary-looking goat, with accessories of an unusual but not directly symbolic kind, into a truly tragic personage almost to be ranked with an Edipus or a King Lear. Hunt did it and, what is remarkable, the British public, so thick-hided to ideas, and so inclined to find something laughable in anything that is at once serious and strange, did not (as a rule) flout or jeer, but accepted the scapegoat, earnestly and gravely, on his own showing."—W. M. Rossetti in the *Contemporary Review* for October

HOLMAN HUNT'S RELIGION.

"Holman Hunt was essentially a religious man; whether born Buddhist, Mohammedan, Jew or Christian, he would equally have been religious. He was an earnest Protestant Christian in the full sense of the word; but not, so far as I observed, greatly concerned with any subtleties of dogma or sect. For sacerdotalism or even ecclesiasticism he had no particular regard. No man had a firmer belief in the freewill and responsibility of man, and the personal immortality of the soul. He was not intolerant of other people's opinions, if differing from his own; but he took a very determined stand upon certain things as being right, and the opposite to them as being wrong, and he was not inclined to entertain any question of compromise between the two. He was upright and self-consistent; not perhaps specially disinterested, but just and considerate."—W. M. Rossetti in the *Contemporary Review* for October.

AWARDS FOR BOOKS AT THE BRUSSELS EXHIBITION.

The jurors at the Brussels Exhibition have awarded 19 Grands Prix to British exhibitors in the classes concerned with books and their production—printing, paper, and binding—and of these the Oxford University Press has obtained no fewer than seven. No other exhibitor obtained more than one Grand Prix in these classes. The Oxford University Press has repeated the success gained at the Paris Exhibition (when three Grands Prix were awarded) in being the only British binding house to obtain the highest possible distinction.

Aberdeen Unitarian Church.

THE Committee make Appeal for help in their effort to clear off the debt on the Building. It amounts now to £1,204, and the interest is an oppressive burden from which they desire to be relieved. The Appeal is made in view of the completion of Mr. WEBSTER's twenty-one years of Ministry here, and the seventieth year of his age.

The McQuaker Trustees have promised a grant of £50, on condition that £450 be raised before December 31, 1910.

The Committee earnestly appeal for donations to enable them to secure the Grant.

The debt on church is now £1,204, as against £1,217 last week. The amount needed is £73, as against £87 last week.

Donations may be sent to Rev. A. WEBSTER, Avalon, Bieldside, or to the Treasurer, Mr. T. M. SPIBY, 92, Bonaccord-street, Aberdeen.

	£	s.	d.
Congregational Donations received	161	9	10
Donations already acknowledged	204	15	6
John Harrison, Esq., London	5	0	0
Mrs. E. Mary Rutt, London	3	2	0
Miss M. C. Smith, Birmingham	1	1	0
Max L. Schultze, Peterhead	1	1	0

CIVIL SERVICE EXAMINATIONS SPECIAL EXPERT TUITION

BY
JOHN GIBSON, M.A.
(First Class, Camb., Educational Silver Medallist at Four
International Exhibitions; Author of "Modern Education,"
&c.) and a

Large Staff of Experienced Tutors.

CORRESPONDENCE, CLASS AND PRIVATE TUITION.

Resident Pupils received at Upper Norwood.

RECENT SUCCESSES.

India Civil Service.—August, 1908: E. C. Snow
(First Trial).

India Police.—June, 1907: A. S. Holland, 18th; F.
Trotter, 23rd; J. C. Curry, 25th; C. N. James, 26th;
P. H. Butterfield, 40th; H. S. Henson (First Trial).
June, 1908-9: EIGHT passed, including THIRD
Place, All but one at FIRST TRIAL.

Consular Service.—June, 1907: N. King took FIRST
Place at FIRST TRIAL. July, 1908: Mr. F. G. Rule
was FIRST (First Trial). DIRECT from Chancery
L. July, 1909: E. Hamblock, FIRST; G. A. Fisher,
SECOND; G. D. Maclean, THIRD; i.e., THREE of
the FOUR Posts awarded.

Student Interpreterships (China, Japan, and
Siam).—September, 1907: FIVE of the SEVEN
Posts taken, including the FIRST THREE, all but
one at First Trial; July, 1909: J. W. Davidson,
SECOND and A. R. Owens, FOURTH (i.e., TWO
of the FIVE Posts given), both at FIRST TRIAL;
and March, 1908 (Levant): L. H. Hurst, FIRST
(FIRST Trial); C. de B. MacLaren, FOURTH (First
Trial).

Supreme Court of Judicature.—S. Geary (First
Trial).

Intermediate Examinations.—FOURTEEN
Recent Successes, including the FIRST. Nearly all
at FIRST Trial.

N.B.—FIVE times running in 1907-9, the FIRST Place
has been taken in the CONSULAR SERVICES.

JOHN GIBSON, M.A.,

24, CHANCERY LANE, W.C.

27, Queensborough Terrace, Hyde Park,
W. (West End Branch), and

14-22, Victoria Road, Upper Norwood, S.E.
(Resident Branch).

MISS LOUISA DREWRY gives
Lectures, Readings, and Lessons in
English Language and Literature, and kindred
subjects; reads with private pupils; examines;
and helps students by letter, and in her Read-
ing Society. For information about her Meet-
ings for the study of Literature apply by letter.
Miss DREWRY's Lectures, Readings, and
Lessons will begin again early in October.—
143, King Henry's-road, London, N.W.

THE SURGICAL AID SOCIETY.

Chief Office:

SALISBURY SQUARE, FLEET STREET,
LONDON, E.C.

Patron: HIS MAJESTY THE KING.

President: THE RIGHT HON. THE EARL OF
ABERDEEN, P.C., G.C.M.G., K.T.

This Society was established in 1862 to supply
Trusses, Elastic Stockings, Artificial Limbs, &c.,
and every other description of mechanical support,
to the poor, without limit as to locality or disease.
Water Beds and Invalid Chairs and Carriages are
lent to the afflicted. It provides against imposi-
tion by requiring the certificate of a Surgeon in
each case. By special grants it ensures that
every deserving applicant shall receive prompt
assistance.

39,204 Appliances given in year ending
September, 1909.

OVER 480 PATIENTS ARE RELIEVED EVERY WEEK.

Annual Subscription of	0 10 6
Life Subscription of	5 5 0
Entitles to Two Recommendations per annum.	

SUBSCRIPTIONS and DONATIONS are
solicited, and will be thankfully received
by the Bankers, Messrs. Barclay & Co., Limited,
Leadenhall Street, or by the Secretary at the office
of the Society.

RICHARD C. TRESSIDER, Secretary.

Board and Residence.

BOURNEMOUTH.—Elvaston, West
Cliff, BOARDING ESTABLISHMENT.
Unrivalled position on sea front, close to the
Highcliff Hotel. 50 rooms. Full-sized billiard
tables. Lovely grounds, with access to Cliff
Promenade. Due south. Near Unitarian
Church. Illustrated Tariff. — Apply Mrs.
POCOCK.

GRANGE-OVER-SANDS, LANCs.—
Miss ALICE E. PASSAVANT receives
Paying Guests at 2, Newlands. Prospectus
on application.

LANGLEY HOUSE, DAWLISH,
A HOLIDAY AND HEALTH RESORT FOR
Ladies. Advantages for girls visiting alone.
Through trains from Midlands and the North.
—Prospectus from Miss JONES.

ST. LEONARDS-ON-SEA.—"Cran-
stock," 59, Warrior-square. First-class
BOARD AND RESIDENCE AND FLATS;
most comfortable throughout. Sea View,
excellent cuisine, billiard and smoke room,
sanitary certificate.—Mr. and Mrs. SIDNEY P.
POTTER.

BOARD RESIDENCE in quiet house;
select neighbourhood; newly decorated.
From 18s. 6d. weekly.—17, Heathcote-street,
Mecklenburg-square, London, W.C.

UNFURNISHED Drawing Room
Floor to Let. Use of kitchen if re-
quired. Newly decorated. Large airy rooms.
Select neighbourhood. Easy access to City
and West End. 15s. 6d.—Box Y, INQUIRER
Office, 3, Essex-street, Strand, W.C.

DECORATE YOUR HOME



The "Ideal" Embroidery Machine will enable you
to do most handsome Embroideries with ease.
Covers, Cushions, Slippers, etc., can be richly em-
broidered.

We have secured 20,000 "Ideal" Embroidery
Machines, and are offering them to readers of THE
INQUIRER for 3/6 only. Order at once to secure
prompt delivery. Money returned if sold out.

The Embroidery Work Box, containing Ideal
Apparatus, Frame, Patterns, Wool, Scissors, etc.,
for 6/6.

THE BELL PATENT SUPPLY CO., LTD.
147, Holborn Bars, London, E.C.

OLD FALSE TEETH.

We give highest possible prices for above.
Offers made; if unacceptable, teeth returned.
Dealers in Old Gold or Silver in any
form. Bankers' references; straightforward
dealing.

WOOLFALL & CO., SOUTHPORT.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

Miscellaneous.

CHARMING CUSHION COVERS.—
Natural Irish Linen. Embroidered with
Green, White, Sky or Red Shamrock design.
Size 19½ by 20½ inches, only 1s. each. Postage
3d.—Write, HUTTON'S, 5, Larne, Ireland.

"SPUNZELLA" unshrinkable wool
for Autumn and Winter Blouses.
Delightful colourings, Cream or dark grounds,
Helio, Pink, Sky, Brown, Green, and other
stripes. Patterns free. Write to-day.—
HUTTON'S, 5, Larne, Ireland.

APPLES.—Excellent Cooking Apples,
42 lbs. 7/-; 21 lbs. 4/-; carriage paid in
England and Wales.—FRANK ROSCOE, Steeple
Morden, Royston.

Typewriting, &c.

TYPEWRITING.—Sermons, Articles,
and MS. of every description accurately
and intelligently typed. 1s. per 1,000 words.
Also duplicating undertaken. Terms moderate.
—E. P., 14, Buckley-road, Kilburn, N.W.

SERMONS, Articles, and every
description of literary matter neatly and
accurately typed. Terms from 1s. per 1,000
words.—L. 48, 3, Essex-street, Strand, W.C.

Books for Sale and Wanted.

OLD BOOKS on Topography wanted,
especially Norwich and East Anglian
counties. Also old Books of Travel and Dis-
coveries.—I 51, 3, Essex-street, Strand, W.C.

FOR SALE.—The British Gallery of
Engravings, from pictures of the Italian
Flemish, Dutch and English Schools, with
descriptions by Edward Forster in contem-
porary red morocco, gilt edges, by Millen,
1807, containing numerous full-page steel
engravings. The Antiquities of Canter-
bury. "A Survey of that ancient City with
the suburbs and Cathedral," by William
Somner, with 3 folding plates—1640.—I 61,
3, Essex-street, Strand.

BAD WRITING

Changed, here or by Post. Also Shorthand,
Book-keeping, in 26 easy lessons. Write for
new Prospectus.

SMITH & SMART (Estab.
1840), Private Tutors,
59, Bishopsgate Street Within, E.C.

19TH CENTURY BUILDING SOCIETY
ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAW-
RENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE,
F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL.
Miss ORME.

A SAFE AND SOUND INVESTMENT
FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Pre-
ference Shares of £20 each are issued suitable
for small investors. Payable 5/- monthly and
they receive 4 per cent. interest.

Preference Shares of £10 each now receive
4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free
of income tax.

Investments are withdrawable at any time
on short notice.

Repayments, Survey Fees, and Law Charges
low. Prospectus free.

HENRY T. WRIGHT, Manager.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street,
Ludgate Hill, London, E.C., and Published by THE
INQUIRER Publishing Company, Ltd., at the Office,
3, Essex-street, Strand, London, W.C. Manchester
(Wholesale), JOHN HEYWOOD, Deansgate—Saturday,
October 8, 1910.

* Regarding Advertisement Rates see inside Front
Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3564.
NEW SERIES, No. 668.]

LONDON, SATURDAY, OCTOBER 15, 1910.

[ONE PENNY.]

WORKS BY THE LATE WILLIAM JAMES

Professor of Philosophy at Harvard University.

The Varieties of Religious Experience :

A Study in Human Nature.
8vo, 12s. net.

Pragmatism :

A New Name for Some Old
Ways of Thinking.
8vo, 4s. 6d. net.

The Meaning of Truth :

A Sequel to "Pragmatism."
8vo, 4s. 6d. net.

A Pluralistic Universe :

Lectures on the Present Situation of Philosophy.
8vo, 5s. 6d. net.

The Will to Believe, and other Essays in Popular Philosophy.

Crown 8vo, 7s. 6d.

Talks to Teachers on Psychology, and to Students on Some of Life's Ideals.

Crown 8vo, 4s. 6d.

LONGMANS, GREEN & CO.,
39, PATERNOSTER ROW, LONDON, E.C.

MESSRS. REBMAN'S LIST.

MESSRS. REBMAN, Ltd., have the pleasure to announce a New Volume by Dr. MAX NORDAU, Author of "Degeneration," &c., entitled

THE INTERPRETATION OF HISTORY

Just Ready.
Demy 8vo. Cloth. Price 8s. net.
In Press. Ready this Month. Demy 8vo.
Illustrated with numerous half-tone plates.
Price 10s. 6d. net.

MAKERS OF MAN

A STUDY OF HUMAN INITIATIVE
By CHARLES J. WHITBY, M.D., B.A.,
Author of "The Wisdom of Plotinus," &c.

Dr. BERRY HART'S New Book.
Crown 8vo. Cloth. Price 5s. net.

PHASES OF EVOLUTION AND HEREDITY

By DAVID BERRY HART, M.D.,
F.R.C.P. (Edin.)
In this work the chief mechanism of Evolution—namely, Darwinism, Wismannism, and also Mnemism—are critically considered in modern lights. Mendelism is especially gone into, and a new scheme as to Mendel's crossing experiments is suggested.

"Remarkably interesting."—*Scotsman.*

Just Issued.
Crown 8vo. Cloth. Price 5s. net.

SUBCONSCIOUS PHENOMENA

By HUGO MUNSTERBERG,
THEODORE RIBOT, PIERRE JANET,
JOSEPH JASTROW, BERNARD HART,
and MORTON PRINCE (Editor).

One of the most important monographs on the subject of the subconscious yet published.

Ready soon.
12mo. Cloth. Price 6s. 6d. net.
Prof. MARK BALDWIN'S
New Volume.

THE INDIVIDUAL AND SOCIETY OR PSYCHOLOGY AND SOCIOLOGY

A CHARMING GIFT-BOOK FOR JUVENILES—YOUNG OR OLD.

Just Published.
Fcap. 4to. Handsome Cloth. Price 5s. net.

THE HOUSE OF THE SLEEPING WINDS and other Stories, some based on Cornish Folk-Lore.

Dedicated by permission to the Right Rev.
THE LORD BISHOP OF TRURO.

By ENYS TREGARTHEN,
Author of the "Piskey Purse," "Legends
and Tales of North Cornwall," &c. With
27 original illustrations and a Coloured
Frontispiece by NANNIE PRESTON.

Descriptive Circulars

sent on application.

LONDON :
REBMAN, LTD.

129, Shaftesbury
Avenue, W.C.

REJOICE ALWAYS, OR HAPPINESS IS FOR YOU.

By Rev. E. VAN EPS. Price 2s. 6d. net.

This is one of the best books ever printed for helping everyone who is depressed or unhappy from any cause whatever. A whole copy of this paper could be used for producing the reviews and letters of appreciation from readers of this elevating book. Ministers are recommending it and giving it away largely.

YOUR FORCES, AND HOW TO USE THEM.

P. MULFORD.

This is the only exact reprint of the White Cross Library, which was originally produced in six volumes at 9s. each. Mulford was an uneducated miner, but he was an original thinker, and his works are now beginning to be appreciated by those who are looking into spiritual matters. The cost of the whole of the work, in two handsome vols., is 15s. net.

HOW TO MAKE LIFE A SUCCESS.

By means of a well-trained will.

By J. FIAUX. Price 1s.; cloth, 2s. net.

This splendid simple treatise has run into its 20th thousand in a very short time. This speaks for itself as to its use and popularity. It is an excellent book to give to young people just going into life.

FROM GREED TO CON- SCIOUSNESS.

By S. GEORGE. 4s. 4d. net.

Contains eight unique chapters on Spirituality, Joy, Courage, Acquisition, Truth, Freedom, Prayer and Love. These matters are treated in a most unusual and edifying manner; enabling readers to view them from a new standpoint.

Full particulars will be sent on application to the Publishers:—

POWER-BOOK CO., 29, Ludgate Hill, E.C.

NOW READY FOR OCTOBER. PRICE 3d.

The Sunday School Quarterly.

Edited by J. ARTHUR PEARSON.

CONTENTS.

Heroes of Faith. Albert Thornhill, M.A.
A Colonial Sunday School. Wilfrid Harris, M.A.
My Old Scholar who goes nowhere. Frank E. Millson
What shall we Teach the Children.

Walter G. Beecroft.
The Problem of the Golden Rule. Ramsden Balmforth.
A Catechism. Geo. Croswell Cressy, D.D.
On the Moors. W. Lawrence Schroder, M.A.
A Short Introduction to the Gospels.—II.

J. H. Weatherall, M.A.
Notes for Teachers.—XIX.—XXIX.
Nine Lessons on the Origin of the Doctrine of the Trinity. Arthur W. Fox, M.A.

Strength. F. J. Gould.
Boys and Girls of the Bible. H. Fisher Short.
Temperance Teaching.—II. W. R. Marshall.
"Old William." R. Stuart Redfern.
Guardians of the Poor. Alice Edwards.
Religious Training in Australasia.

W. Tudor Jones, Ph.D.
The Sunday School Association. Ion Pritchard.
By the Way.

LONDON :
THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

SUNDAY, October 16.

LONDON.

United Service at the Dutch Church, Austin Friars, E.C., 7, Rev. J. M. LLOYD THOMAS.
Acton, Creffield-road, 11.15, Rev. A. C. HOLDEN, M.A.; 7, Mr. E. B. ATHAWES.
Bermondsey, Fort-road. No Service.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
Brixton, Unitarian Christian Church, Effra-road, 11, Rev. G. C. CRESSEY, D.D.; 7, United Service at Dutch Church, Austin Friars, E.C.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; 7, Rev. T. E. M. EDWARDS.
Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, United Service at Dutch Church.
Finchley (Church End), Fern Bank Hall, Gravel Hill. No Service.
Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. JOHN ELLIS. No Evening Service.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15, Rev. H. GOW, B.A. No Evening Service.
Highgate-hill Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH. No Evening Service.
Ilford, High-road, Mr. S. P. PENWARDEN; 7, Rev. W. H. DRUMMOND.
Islington, Unity Church, Upper-street, 11, Rev. DR. TUDOR JONES. No Evening Service.
Kentish Town, Clarence-road, N.W., 11, Rev. F. HANKINSON. No Evening Service.
Kilburn, Quex-road, 11, Rev. C. ROPER. No Evening Service.
Lewisham, Unitarian Christian Church, High-street, 11, Rev. W. W. CHYNOWETH POPE. No Evening Service.
Deptford, Church and Mission, Church-street, 6.30.
Mansford-street Church and Mission, Bethnal Green. No Service.
Peckham, Avondale-road, 11 and 3, Rev. LAWRENCE CLARE. No Evening Service.
Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt, M.A.
Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
Stratford Unitarian Church, 11, Mr. DOUGLAS HOOLE. No Evening Service.
University Hall, Gordon-square, 11.15, Rev. J. PAGE HOPPS. No Evening Service.
Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT, B.A.; 7, United Service at Austin Friars Church.
Wimbledon, Smaller Worples Hall, Worples-road. No Service.
Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
AMBLESIDE, The Old Chapel (near The Knoll), Rydal-road, 11, Rev. P. M. HIGGINSON, M.A.
BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
BIRMINGHAM, Church of the Messiah, Broad-street, Rev. J. W. AUSTIN, M.A.
BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SHORT.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
BOVENMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLACHLAN, M.A., B.D.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CAMBRIDGE, Assembly Hall, Downing-street, 11.30 a.m., Rev. E. W. LUMMIS, M.A.
CHATHAM, Unitarian Christian Church, Hammond-hill 11 and 6.30, Rev. J. M. WHITEMAN.
CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. J. KINSMAN.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. J. TYSSUL DAVIS, B.A.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12, Rev. E. SAYELL HICKS, M.A.
EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
GATESHEAD, Unity Church, 10.45 and 6.30, Mr. C. PEACH.
GEE CROSS, 11, Induction Service, Rev. H. E. DOWSON; 6.30, Address, F. NEILSON, Esq., M.P.
GORTON, Brookfield Church, 10.45 and 6.30.
GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. A. J. CLARKE.
HALSTEAD, Essex, 3.15, Men's Own, "The True Meaning of the Brotherhood Movement"; 6.30, "The Material and Spiritual Harvest." Harvest Festival, Mr. GEORGE WARD.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.15, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. MATTHEW R. SCOTT.
LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHAS. CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL, B.A.; 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MORETONHAMPTON, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
OXFORD, Manchester College, 11.30, Rev. DR. CARPENTER.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. D. DELTA EVANS.
PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
PRESTON, Unitarian Church, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WALN.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
SOUTHAMPTON, Church of the Saviour, London-road. Service 11 and 6.30.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service, 11; Evening Service and Lecture, 6.30, Rev. GEORGE STALWORTHY.
WAREHAM, South Street, 6.30, Mr. FRANK COLEMAN.
WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

HAMBURG.
The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

CAPETOWN.
Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.
First Unitarian Church, Eagles Hall, Government-street, 7.30, Rev. H. G. KELLINGTON, M.A.

MARRIAGE.

GREENFIELD—MACDONALD.—On October 10, at the Moss Side Unitarian Church, Manchester, W. P. Greenfield, younger son of Chas. Greenfield, Esq., of Sunderland, to Edith, daughter of the late Rev. James and Mrs. Macdonald, of Manchester.

HIGGIN—BENTLEY.—On September 24, at St. Saviour's Church, Penticton, British Columbia, by the Rev. J. H. Clelland, Charles Noel, elder son of C. N. Higgin, of Manchester, Monton & Sommerland, B.C., to Dorothy Margaret, youngest daughter of Charles J. Bentley, of Summerland, B.C., and formerly of Richmond (Surrey) and Woking.

DEATH.

DAVIDSON.—On October 11, at her residence, Marybrook, Knock, Jane, second daughter of the late James Davidson, of Turf Lodge, Belfast. Funeral private. No flowers.

A LADY, who for many years has given her spare time and interest for the benefit of those still working, needs further help for the same. Particulars given.—X., INQUIRER Office, 3, Essex-street, Strand, W.C.

WILL FRIENDS PLEASE NOTE that the "Charles Peach Testimonial Fund" will close on Saturday next, October 22.—S. C. TEMPLAR, Hon. Treasurer, 33, North-avenue, Levenshulme, Manchester.

READ JOHN PAGE HOPPS' MONTHLY,

THE COMING DAY.

PRICE THREEPENCE.

Contents for OCTOBER.

A Cloud on Dartmoor.
The Brotherhood and Truth.
Stand-bys.
"I Believe."
An Astute Education Settlement.
"Sedition" in India.
A Voice from Liberia.
Notes by the Way.
Almonds and Raisins.

LONDON: A. C. FIFIELD, 13, Clifford's-inn, Fleet-street.

May be had from all Newsagents, or direct from the Editor, The Roserie, Shepperton-on-Thames.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.
Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

PER PAGE	£	s.	d.
HALF PAGE	6	0	0
PER COLUMN	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	667	A Modern Humanist	674	FOR THE CHILDREN :—	
LIFE, RELIGION AND AFFAIRS :—		The Story of English Drama	675	God's Gifts—The Flowers	679
The Dutch Church in London	668	The Hibbert Journal	676	MEETINGS AND SOCIETIES :—	
Nietzsche.—II.	669	Mr. Montefiore's Jowett Lectures	677	Unitarian Home Missionary College	679
LITERARY SUPPLEMENT :—		Mr. Hobson's Essays	677	Northumberland and Durham Unitarian	
The Life of Alexander Macmillan	671	The Quest	678	Christian Association	680
Loisy's Religion of Israel	672	The Liberal Christian Monthly	670	Manchester College, Oxford	680
Tolstoy's Later Years	673	The Vineyard	670	NEWS OF THE CHURCHES	680
		Literary Notes	678	NOTES AND JOTTINGS	682
		Publications Received	678		

* * All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.

NOTES OF THE WEEK.

As was anticipated in the best informed circles, the Revolution in Portugal has proved to be the expression of the popular will. There have been no signs of serious resistance, and the monarchy has simply passed away like a thief in the night. Seldom has a *coup d'état* been accompanied with so little bloodshed or violence, and the turbulent sections of the population been held more firmly in hand. Whatever the detractors of the new Government may say, and of course they exist, it is clear that it has behind it the intellectual and moral forces of the nation.

* * *

THE danger of the Portuguese Republican leaders will be that they may be too doctrinaire in their methods, and in their devotion to reasonableness show too little genius for compromise. They have announced a strong anti-clerical programme, and this has led to an anti-clerical campaign in Lisbon, and other towns, accompanied by some regrettable violence towards members of religious orders, which the Government has done its best to check. There is apparently a strong popular desire to get rid of clerical domination in education and clerical influence in politics, to which must be added the economic argument that the country is unable to bear the burden of monastic establishments, which increase to an alarming degree the number of unproductive citizens.

THE strike on the French railways, which has paralysed trade and isolated Paris even more effectively than the recent floods, is undoubtedly one of the most serious that has ever taken place, and must startle the whole world into thoughtfulness. The discontent, which has been threatening for a long time, is attributed to various causes, such as the alarming increase in the cost of living without any corresponding rise in wages, and the unsympathetic attitude of officialism towards labour in the administration of many of the railway lines. On the other hand, M. Briand has suggested that the reasons for the strike are chiefly political and revolutionary. How far he is right the events of the next few days will probably reveal. But whether the discontent is chiefly political or economic it calls for something more intelligent than methods of suppression, though the first business of the State must be to suppress disorder and set the social machinery running as quickly as possible.

* * *

THE Autumnal Assembly of the Congregational Union of England and Wales has been held at Hampstead this week. The Rev. C. Silvester Horne, M.P., delivered the chairman's address on Tuesday morning. It was devoted chiefly to the well-worn theme of Church and State. It is a subject upon which it is difficult to say anything fresh or illuminating. The Congregationalist theory of a "New Testament Model" of the church and the appeal to "primitive tradition" sound already a little antiquarian. There are more urgent problems to be discussed, and if the deeper spiritual sympathies are to coalesce into union, it will not be by the insistence upon an exclusive pattern, which created so many of the controversies of the past.

FROM the public point of view the evening meeting, at which Canon Hensley Henson spoke on the unity of Christian Churches, was the most interesting and significant. He declared himself no believer in essential episcopacy, and thought it merely fatuous to select any one form of organisation and put it forward as an indispensable basis for unity. He proposed the Bible, the two sacraments, and the two creeds as a sufficient basis for Christian belief. There would not be a great division, he said, of the organised churches of the English-speaking world on these points. If Canon Henson is confining his attention to official circles he may be right; but he is too acute an observer of contemporary life not to be aware that it is some of the statements in the creeds which weigh most heavily upon the Christian conscience at the present time. This fact alone makes them unsuitable for solemn re-enactment as symbols of Christian unanimity.

* * *

MR. JOHN BURNS delivered a remarkable speech at the opening meeting of the Town Planning Conference at the Guildhall on Monday. Cities, he said, were not merely emporiums for goods, centres for commerce and trade, they were something more. They were places where utility, comfort, and beauty could be and ought to be combined. Too often they were noisy, squalid shelters. Environment in youth had an enormous influence on the personal and civic education of the future citizens. The people of the poorer towns suffered from poverty of spirit, as well as lack of means. Some of them had made up their minds that the towns and districts where the money was made ought to be as cheerful as the towns where the money was too often foolishly spent. They could not

avoid disease unless they let the sun and air into their houses and streets.

* * *

In England, he continued, we have made great strides in connection with the town-planning movement—greater strides, considering our ancient difficulties, than any other country in the world. And we ought to, because domestic architecture has been our pride. The upper and middle classes are being provided for, and now the artisan is clamouring for a home at a rent and of a character and a beauty which has not hitherto been within his reach. But those who are lower than even the artisan—the great mass of mankind, the hewers of wood and the drawers of water—have to be thought of. Those responsible must see that the labourer is provided with infinitely better housing and street accommodation than he now secures. The great town-planning movement must not end with a few cities getting most of the money and the best of the improvements. For reasons industrial, social, commercial, and Imperial, town-planning must go hand in hand with better housing, wide roads, higher wages, and increased sobriety.

* * *

At the annual conference of the National Union of Women Workers of Great Britain and Ireland, held at Lincoln this week, Dr. Gow, the headmaster of Westminster School, read a striking paper on "The effect upon the nation of forty years of universal elementary education." In creating compulsory education of a low type he thought we had lost some of the ideals of higher education. Many millions had thereby received a great stimulus to their curiosity and imagination, but those faculties in many were still quite rudimentary and childish. The appalling mass of newspapers and magazines invented for their consumption showed what their tastes and powers were. They could imagine a football match, or a fight, or a murder, and these things were described for them at great length, but important news was reduced to the barest outlines, a great speech was presented in snippets, and matters of high policy were discussed in a few flippant sentences. This habit of making much of frivolous things, and little of serious things, seemed to him to be gaining ground rapidly with the classes which received higher education and ought to be capable of prolonged effort.

* * *

We believe that in the words we have quoted Dr. Gow has pointed out one of the grave moral dangers of our time, and it is one which has a direct bearing upon the strength and progress of religion. The religious view of life depends largely upon the

faculty of seeing things in their right proportion, and the habits of mental frivolity which he describes are probably far more responsible for any decadence of interest in worship, and the spiritual effort it requires, than the intellectual difficulties which are usually so prominent in discussions of the question.

* * *

It is remarkable how quickly the ideal of teaching theology in a truly scientific spirit has captured the public, and even the ecclesiastical mind. The open faculty of theology at the University of Manchester has few critics, and apparently no detractors. It has justified itself alike by the excellence of its teaching and the harmony of its counsels. Last Monday the Archbishop of York, in the course of an address on modern universities, added his benediction. He regarded it, he said, as a great contribution to the ideal of a university, and commended the wisdom and courage which had made it possible. He also emphasised the gains to be derived from the meeting of students belonging to different churches in the class-rooms of the University.

* * *

THE University of Berlin has been celebrating the centenary of its foundation this week, and has received the respectful salutations of other Universities all over the world. Its foundation was coincident with the days of disaster which immediately preceded the rapid political development of Prussia. Fichte, its first rector, Schleiermacher, and Wilhelm Von Humboldt were among its founders. The noble statue of Mommsen, which has been added recently to its treasures, is a fitting symbol of the contribution it has made to the intellectual riches of mankind. With the note of national pride in the celebrations of this week there has mingled the sense of international gratitude. At the present time the University of Berlin has between 7,000 and 8,000 students and 500 teachers.

* * *

THE United Service organised by the London District Unitarian Society will be held at the Dutch Church, Austin Friars, on Sunday evening. No more fitting preacher for the occasion could have been found than the Rev. J. M. Lloyd Thomas, whose preaching combines in a remarkable degree the wide sympathies and the deep mystical note so characteristic of the most vital religion of our time. On the same evening the Rev. R. J. Campbell will give his presidential address to the members of the Liberal Christian League from the pulpit of the City Temple. This will inaugurate the meetings of the League, which are to be held on the following days at the King's Weigh House.

LIFE, RELIGION & AFFAIRS.

THE DUTCH CHURCH IN LONDON.

IT is nearly twenty years since we visited first the Dutch Church in Austin Friars, but the unique interest of the place can never grow less or pass into utter forgetfulness. And that interest will now be further increased by the United Service of London Churches which is to be held within its walls to-morrow through the friendly and happy idea of its present pastor.

But others, no less than Londoners, may well turn their thoughts, if not their steps, to this half-hidden memorial of the past, and acquaint themselves from a distance with its locality and its history.

As you walk down busy Old Broadstreet, City, you reach on the left an archway over which are inscribed in smoke-begrimed letters the two words, "Austin Friars." Passing through into the quietness of a court or passage, you see a further and smaller arch spanning a yet narrower passage, and framing in the distance the porch of an ancient church. Entering the building, now solemn and dim within, you find a lofty and spacious edifice with large decorated windows, with tablets on the walls, and tombstones on the floors, and with a central space screened off from the rest for the use of a small body of worshippers. On the notice board outside you read "Nederlandsche Herformde Kerk"; but that notice only discloses imperfectly the third chapter of its history. Three centuries and a half earlier it was known as "The Strangers' Church in London"; three centuries further back still it was the lofty chapel of the Augustinian Monastery founded in 1253.

The Austin Friars were well known in Old London during the thirteenth century, and their "House" included the usual chapel, school, library, dormitory, and refectory; but when Henry VIII. dissolved the Monasteries in 1536, he gave the house and grounds of Austin Friars to a favourite marquis, and let the chapel lapse into disuse. Further purpose, however, was in store for this place of prayer.

Earlier even than the founding of Austin Friars there had come to London certain Flemish weavers, some to escape civil wars, others to earn higher wages. Being well received and protected, their numbers increased, and successive English kings not only encouraged their visits for the sake of their industries, but granted them special privileges as "Strangers." During the Reformation struggles, they were joined by Protestant refugees from the Netherlands, whose desire was not business but freedom of worship in accordance with conscience. As their numbers increased they appealed to Edward VI. for some public place in which to openly and unitedly hold religious services, and the young king, being well guided and well disposed, granted, through his Privy Council, to the "Germans and other Strangers" for themselves and their successors the disused chapel of Austin Friars. The original Charter of July 24, 1550, is a long recital in Latin of the privileges conferred and the conditions

enforced, including the appointment of a superintendent and four ministers, but its chief importance lies in this final clause:—

"We do command and order that it be strongly enjoined both on the Mayor, Sheriffs, and Aldermen of our City of London, and on the Bishop of London and his successors, with all other Archbishops, Bishops, Justices, Officers, and Ministers of ours whatsoever, that they permit the aforesaid Superintendent and Ministers and their Successors freely and quietly to indulge, enjoy, use, and exercise their own proper rites and ceremonies, and their proper and peculiar ecclesiastical discipline, notwithstanding that these may not agree with the rites and ceremonies practised in our kingdom, without hindrance, disturbance, or disquieting of them or any of them."

Thus began auspiciously the second chapter of this story. An indulgent monarch, with a tolerant primate, grants to the strangers within their gates a religious liberty and an ecclesiastical autonomy condemned by their own Church surely as schism and heresy! The "Strangers" held their first service with great gladness on Sept. 21 under John à Lasco, their Superintendent, and their duly elected ministers. Religious questions found room for ample discussion, for, although John à Lasco drew up a Confession of Faith, the congregation had the right to discuss the discourses of the Sunday previous at the following Thursday conference, and the preachers had to defend their teaching against any lay objection. Hither came together, moreover, reformer and scholar, brought over by Cranmer, bearing with them the new learning and new religion. Hither came George van Parris, the surgeon from Mainz, afterwards burned at Smithfield for his Arian views of God; and Aeontius with his plea for tolerance; and Ochino, who later made straight the way for the Unitarian heresy. Truth and numbers were alike advancing when there occurred the death of the king.

A sudden change comes over the scene. Mary ascends the throne, and issues a proclamation ordering all foreigners and refugees to quit the country within twenty-four hours. Two hundred members of the Strangers' Church charter two vessels and sail from the Thames; others flee across in smaller companies, and all lead a life of anxious wandering through the five fearful years of Mary's grim reign.

Then the scene is changed again, this time from gloom to sunshine. Elizabeth comes to the throne, and Protestantism is made supreme. Thereupon the Strangers return and petition the Queen for the restoration of their Church in Austin Friars, and the confirmation of their Charter of privilege. The Queen, it is said, restored the Church at her own expense, and reaffirmed their right by an Order in Council (1573) containing the following permission:—

"We are not ignorant that from the beginning of the Christian Religion various churches always had various and divers rites and ceremonies: and yet piety and religion is the same, if prayer be truly directed and to the true God, and impiety and superstition be absent. We do not despise your rites, nor compel you

to ours; and we approve your ceremonies as fit and convenient for you and your nationality whence ye are sprung."

But henceforward the Bishop of London was to have jurisdiction over the congregation.

The Charter conferred by Elizabeth has been renewed by succeeding sovereigns, and hence the Dutch Reformed Church still stands in Austin Friars. It has gone through many vicissitudes which have thinned its numbers, but not killed its faith. Part of the structure was destroyed by fire in 1862, but the valuable library was saved and transferred to the Guildhall, the church itself being supplied with a new roof. During all the long sorrow of the Boer War, many prayers and tears hallowed the church in Austin Friars. In more peaceful times we have listened to merchant lectures from eloquent lips within the central oak panels. Tomorrow evening these panels will be taken down that Religious Liberalism may know the inspiration—a far too rare one—of a multitude going to the House of God and feeling unitedly glad.

F. K. F.

NIETZSCHE.

II.

In a previous paper, we have dwelt on a line of thought in Nietzsche, in which he holds up as an ideal, not present humanity, but the nobler race which is to be the meaning of the earth. Present humanity is but a transition figure, a pathway from the animal to the superman, a stage to be surmounted and left behind. Ideas like these are significant at the present time. We find traces of them in unexpected places. They belong, for example, to the inner thought and feeling of men like H. G. Wells and Bernard Shaw. "'It is not that we would oust the *little people* from the world,' he said, 'in order that we, who are no more than one step upwards from their littleness, may hold their world for ever. It is the step we fight for and not ourselves. . . . We are here, brothers, to what end? To serve the spirit and the purpose that has been breathed into our lives. . . . Through us and through the little people the Spirit looks; from us by word and birth and act it must pass—to still greater lives. This earth is no resting place; else might we offer our throats to the little people's knife, having no greater right to live than they, and they, in their turn, might yield to ants and vermin. We fight for growth; to grow out of these cracks and crannies; out of these shadows and darkness, out of these confusions and shames, into greatness and the light!'"

But when we turn back to Nietzsche and ask, What is the way to the world of the superman? then we find that he has only an essentially incoherent ideal to offer. The superman is "beyond" our good and our evil; that is, he is not only beyond self-righteousness, whether based on routine and tradition, or on individualistic conscientiousness; he is also beyond all that we call altruism, sympathy, compassion, on the one hand, and all that we call sensuality or self-indulgence on the

other. Zarathustra tells of the fate of some who cast off the restraints of the old morality: "I knew noble ones who lost their highest hope, and then they traduced all high hopes. They lived shamelessly in the lusts of the moment, and their aims reached scarcely beyond the passing day. Once they thought to become heroes; now they are voluptuaries. But, by my love and hope, I beseech thee, throw not away the hero in thy soul, hold sacred thy highest hope." And he demands of his followers whether they are fit for the freedom he offers: "I spare not my warriors; what warrior desires to be spared? . . . Canst thou give thyself, thine evil and thy good, and suspend thy will over thee as a law? Canst thou be thine own judge and avenger of thine own law?"

This ideal is vague in the extreme. Some of the phrases recall sayings from the New Testament. But Christianity—which at times he identifies with the extremes of medieval asceticism—is for Nietzsche "a subterranean conspiracy against healthiness, beauty, courage, intellect, well-being, *against life itself*." Some of his most extravagant passages are devoted to the denunciation of this "greatest of all imaginable corruptions." What he offers, when in the mood of appeal to his followers as warriors worthy to be a law unto themselves, is rather the ideal of the Aristocrat and Hero in the earlier *pagan* sense of the words—the ideal of Thucydides, in contrast to that of Socrates or Plato; although the spirit of mere "revolt" is emphasised by Nietzsche in a manner foreign to the Greek conceptions of orderly and harmonious life. To this he would probably reply that there is more to revolt against now than there was in the Athens of Pericles! His protest is against the outlook of the comfortable bourgeois or philistine, the optimism as of a German beer-garden, the shallow contentment which shrinks from everything strenuous in life. Zarathustra has high words of praise for him who labours and invents, that he may build up a world for the higher man, and prepare the ways for him, for, in so doing, he, the builder, "wills his own disappearance."

This conception of the superman of the future does not, however, take the leading place among Nietzsche's varying moods. The leading place is taken by a very different ideal. Usually we find him considering not what is to replace mankind hereafter in the chain of being, but what type of man we are now to cultivate as the more valuable and worthy of life. And he forms the image of a new kind of aristocracy, an aristocracy of physical and intellectual cultivation, who can exist now, and, as the outcome of evolution and the flower of human life, can feel their existence justified. They will be thorough egoists, without pity for the multitude, the "much too many," whom they (like Nietzsche himself) will regard with undisguised contempt. They will give, because patronage feeds the sense of power and importance. He is never tired of affirming, not merely the obvious inequalities of capacity and character among men, but their essential and necessary and perpetual inequality. This side

of his teaching may be commended to the notice of anti-Socialists:—

"The essential thing in a good and healthy aristocracy is that it should not regard itself as a function either of the kingship or of the commonwealth, but as the meaning and highest justification thereof; that it should therefore accept with a good conscience the sacrifice of a legion of individuals, who, *for its sake*, must be suppressed and reduced to imperfect men, to slaves and instruments. Its fundamental belief must be that society is not allowed to exist for its own sake, but only as a foundation and scaffolding, by means of which a select class of beings may be able to elevate themselves to a higher existence." ("Beyond Good and Evil," Aphorism 258.)

In this connection he works out his celebrated contrast between "master-morality" and "slave-morality." The former—the morality of egoism, self-assertion, self-development—is fitted for the "select class of beings" for whose sake society exists. The latter—the morality of compassion, patience, industry, humility, friendliness, self-denial, the qualities which make the pressure of existence endurable for the suffering and the down-trodden—is fitted for those who are the "slaves and instruments." He insists that we have here two moral codes for ever diametrically opposed; and hence—as Professor Pringle-Pattison has put it—"Nietzsche, holding by the abstract antithesis of the two systems, is goaded by his hatred of Christianity into a more and more extreme statement of the opposed ideal, until he ends by celebrating the rapacity of the beast of prey as the basis, not to say the essence, of all 'noble' virtue," and finds an ideal representative of master-morality in Cæsar Borgia!

The most astonishing thing about Nietzsche is that while he claims supreme originality, and affirms it with an energy which fascinates ingenious youths in search of novelty, yet his leading point of view is essentially conservative and reactionary. An able French critic has observed with much truth that Nietzsche has simply gathered together into a single heap all the gregarious prejudices of a Germany still feudal in the middle of the nineteenth century, all those dominant ideas which spring from the race, the environment, and the moment, and combined them with corresponding ideas derived from antiquity, the Middle Ages, and the Renaissance. We may go further, and say that his importance at the present time lies not only in the stimulus which he gives to independent moral reflection, but also in the clearness and force with which he expresses some of the main tendencies of what we call "civilisation"—if we allow for the fact that the determination of all values of men and things by the standard of actual or possible material wealth has become a more widely-spread and deeply-rooted habit than Nietzsche contemplated.*

The passage which we quoted, giving Nietzsche's view of "aristocracy," is simply a plain statement of a principle

which thousands believe, and which decides their attitude in social and political questions. The power of the new aristocracy is the power of money. The present social order is to be maintained as inviolable in order that a limited number of persons may grow rich. Successful money-getting is frankly taken as the standard of social "fitness"; and we are told that to adopt any other standard is to cultivate the "unfit" and to discourage the "charities" of the successful.

The feverish haste to grow rich and to enjoy is, of course, nothing new; although the present age—perhaps more than most—is strewn with the victims of the struggle. But this age can boast a product largely its own—the emergence from the financial struggle of a race of victors, with wealth beyond the utmost dreams of previous generations. "The interests of these men," it has been said, "make them cosmopolitan; they are unrestrained by the traditional obligations of ancient lineage; and the world seems to lie before them as something to be bought and sold." Neither they nor their innumerable admirers fully realise as yet the power which colossal wealth gives in modern conditions; when they do fully realise it, they may prove to be the true fulfilment of Nietzsche's dream of a type of man who is to be the incarnation of an unlimited "Will to Power."

In these two short papers we have endeavoured to show Nietzsche at his best and at his worst. We would dissuade no one from reading what he has written, for his work contains much more than the ravings of a distempered mind. He is, we repeat, the exponent of certain new influences which have come to this generation. These influences are the result of the material and scientific triumphs which have been inherited from the nineteenth century, and which have not been accompanied by any moral advance proportionate to the new sources of power thus placed in the hands of men.

S. H. M.

THE LIBERAL-CHRISTIAN MONTHLY.

We heartily welcome the first number of the *Liberal-Christian Monthly*, which has just been issued. It is intended to be the official organ of the City Temple, the King's Weigh House, and the Liberal Christian League. The League has now been in existence two years, and its work has developed so rapidly that it has become necessary to start a paper chiefly devoted to its affairs, in which members will find all the information they need about the various branches and other agencies connected with it. The president will contribute a general "Letter" every month, and a new sermon by Mr. Campbell will also appear in each issue. The Rev. E. W. Lewis has undertaken the Correspondence page, and urges readers to send him plenty of questions to answer. The first number contains a very full programme of the Autumnal Assembly Meetings of the League, which begin to-day. One of the chief features of the magazine this month is a series of "Messages from Famous People" who have sent their good wishes

to the editor. Among these is one from the Rev. Stopford A. Brooke, who writes:—"I am glad that the *Liberal Christian League* is about to issue a monthly magazine. Such a magazine, embodying the tendency of Mr. Campbell's views, both religious and social, has my full sympathy, and I offer my best wishes for its success and usefulness." The Rev. W. E. Orchard says: "If the *Liberal Christian Monthly* can do something to equate, in the modern mind, the idea of freedom in intellectual inquiry, intensity in religious experience, and righteousness in social relations, it will meet the greatest need of the age." Mr. Bernard Shaw expresses himself very characteristically in the following words: "Don't drag me in. Give the paper a chance. My next book—now in the press—will be something of a shocker; and, on the whole, the *L.-C. Monthly* will do very well without me."

THE VINEYARD.

The Vineyard is the name of a new monthly, well-printed, small in size, and published by Mr. Fifield for the price of sixpence. It has for its object the cultivation of "everything that has proved essential in the real progress of man," and especially to fortify the ancient love of the earth, alike for its spiritual and economic value. The aims of the magazine are admirable, and a good start is made in the first number, which includes an illustrated article by the Rev. Gerald Davies, Master of the Charterhouse, on "The Peasant Arts Museum at Haslemere," a story and poem by Katharine Tynan, and a suggestive article by the Rev. P. H. Wicksteed, entitled "Education in the Village." Mr. Wicksteed insists "on the prime necessity of relating the instruction of the school to the love of the country," but he emphasises the fact that in order to "reform" education in any but a narrow sense, "we must 'reform' the practices of men, by reforming their characters and ideals." Mr. F. Hadland Davis contributes a charming study of Japanese child-life in which he, also, insists on the importance of bringing children into direct contact with Nature, and allowing her to work her magic on their minds and hearts before the regular time of learning begins.

THE lamentable death of Mr. F. L. Pogson, of St. John's College, Oxford, and Brighton, on Mount Blanc, removes an able scholar of growing reputation. He was known chiefly as a translator of foreign books of theology and philosophy. The recently issued translation of Bergson's book on "Time and Free Will" was his work, and we understand that he had completed the translation of Harnack's "Constitution and Law of the Church in the first two Centuries," for Messrs. Williams & Norgate, just before he left home for Switzerland. Brought up in the Church of England, Mr. Pogson was drawn strongly in recent years in a less orthodox direction, and during the Oxford term frequently attended the service in the chapel of Manchester College.

* The reader may be referred to an instructive little book by Mr. A. Ponsonby, M.P., entitled "The Camel and the Needle's Eye." (London, 1909.)

LITERARY SUPPLEMENT.

Cambridge University Press

The Cambridge History of English Literature: Volumes V and VI, The Drama to 1642

Edited by A. W. WARD, Litt.D., F.B.A., Master of Peterhouse, and A. R. WALLER, M.A.

Royal 8vo
Buckram
9s net
Half-morocco
15s net
each

"These two volumes as a whole are a memorable contribution to scholarship in all that relates to the growth of the drama in England. . . . The two latest volumes of 'The Cambridge History of English Literature' are, in short, critical in the strict application of the term, and at the same time, are fascinating to ordinary readers who make no claim to special knowledge of the subject."—*Standard*

A prospectus giving particulars of the terms on which the work is sold to subscribers will be sent post free on application.

The Cambridge Manuals of Science and Literature

Under the general editorship of P. GILES, Litt.D., and A. C. SEWARD, M.A., F.R.S.

Royal 16mo
1s net
each

This is a new series of small volumes on scientific and literary subjects designed to meet the needs of the educated reader, who often experiences difficulty in obtaining short books in which recent discoveries or modern tendencies are treated in a semi-popular and broad style. The following volumes will be ready shortly, viz:—*The Coming of Evolution*, by Prof. J. W. Judd, F.R.S.; *Heredity*, by L. Doncaster; *Plant-Animals*, by Prof. F. W. Keeble, Sc.D.; *The Idea of God in Early Religions*, by Dr. F. B. Jevons; *The English Puritans*, by the Rev. John Brown, D.D.; and *Cash and Credit*, by D. A. Barker.

A prospectus of the series will be sent on receipt of a postcard addressed to I., Cambridge University Press, Fetter Lane, London.

LONDON: CAMBRIDGE UNIVERSITY PRESS: FETTER LANE

Ready October 22.

THE International Congress of Free Christianity in Berlin, 1910.

Reprinted from "The Inquirer" and
"The Manchester Guardian."

With a Preface by

Principal J. ESTLIN CARPENTER,
D.D.

Price 2d. 6 Copies Post Free, 1s.

To be obtained from

THE INQUIRER PUBLISHING CO., LTD.
3, Essex Street, Strand.

JUST PUBLISHED.

Cr. 8vo, 112 pp., 1s. 6d. net; by post, 1s. 9d.

LECTURES ON THE COM- POSITION AND DELIVERY OF SERMONS.

By Dr. JAMES DRUMMOND.

Fcap. 8vo, 104 pp., 1s. net; by post, 1s. 2d.

THE STORY AND SIGNIFI- CANCE OF THE UNITARIAN MOVEMENT.

By W. G. TARRANT, B.A.

Fcap. 8vo, 280 pp., 2s. net; by post, 2s. 3d.

THINGS NEW AND OLD.

Essays by Dr. ESTLIN CARPENTER, Dr. JAMES
MARTINEAU, Rev. J. PAGE HOPPS and others.

BOOK ROOM, Essex Hall, Essex-street, Strand, W.C.
Postage saved by ordering through Bookseller.

ALEXANDER MACMILLAN.*

MR. GRAVES has earned the gratitude of all lovers of English books by this admirable biography, in which he tells the story of the rise to influence and fortune of one of our great publishing houses. It is in a sense more than a biography that he has given us. Perhaps some readers will think that the book is too much a collection of literary jottings and indulges too little in full-length portraiture. But, after all, this was inevitable, for Alexander Macmillan lived in the books he published, and his wide and varied friendships were cemented in printers' ink. It is a long and notable procession of authors which passes before us in these pages—Maurice, Kingsley, Julius Hare, Thomas Hughes, Tennyson, Gladstone, Westcott, Hort, Freeman, J. R. Green, John Morley, Shorthouse, and many more—and with all, the relation described was not that of business bargaining, but of literary co-partnership and cordial friendship. It is a fine and convincing *apologia* for the profession of publisher, too often regarded as indifferent or even hostile to the rights of authorship.

There is an element of genuine romance in the story of two Scottish youths setting up business in London without capital, and with only a slender equipment of education, later migrating to Cambridge, and finding their modest shop rapidly developing into one of the living centres of English thought. At the start, the elder brother, Daniel Macmillan, naturally took the lead, and the firm foundations upon which the business was laid may be attributed to his sagacity and his exceptional gifts of head and heart. But he died in 1857, and Alexander Macmillan was the real architect of the fortunes of the house, which grew so rapidly that it was found necessary in 1863 to remove the headquarters of the firm to London. This success was due, in the first instance, to hard work and a dogged capacity for taking pains. Not only did Alexander Macmillan read the manuscripts submitted to him and form careful judgments of their value, often involving him in voluminous correspondence, but he paid strict attention to every detail of book production. As his biographer says, "He could not draw himself, but he was full of ideas about bindings, titles, title-pages, &c., which his binder, James Burn, and Orrin-smith, the wood-cutter (formerly assistant to W. J. Linton and afterwards Burn's partner), loyally carried out. As he

* Life and Letters of Alexander Macmillan. By Charles L. Graves. London: Macmillan & Co. 10s. net.

shrewdly put it to his brother: "You don't know the influence of prettiness on even sensible people." The one letter to Walter Pater, which is quoted here, is full of similar details, the advantage of cloth over paper covers, and his dislike of the fad of paper labels after gold lettering on cloth had been introduced. The sentence with which it closes, "Perhaps we can meditate on the binding a little further," is equally characteristic of his desire to meet all wishes that were not unreasonable, even at the cost of great trouble to himself.

Another quality which was conspicuous in his character was the high conscientiousness which he put into all his work. He was troubled by punctilios of conscience about the kind of book he ought to publish. He never claimed that all the opinions expressed in books which he accepted, ought to meet with his personal approval; but on questions of moral atmosphere and tone or what he considered injurious intellectual tendencies, he could be very resolute, even to the detriment of his own interests. Once when an opportunity occurred for the purchase of a well-known literary magazine by his firm, he refused the offer because he was convinced that it was quite unsuitable for any publisher to control an organ of critical opinion, in which his own books would be reviewed. We believe that he was entirely right and that it is only when criticism is kept free from all suspicion of influence from the side of publisher or author that it has any real value. In the same way thoughts of his own interest as a publisher were never allowed to interfere with the independence of his literary judgments. He believed that a book could only justify its existence by some unusual quality of thought or style. "I honestly doubt," he wrote, "whether really good writing of anything beyond a private letter or an adequate sermon is the function of one man in a thousand. . . . The mass of so-called literature that comes from the press ought to warn all thoughtful men against unnecessary utterance in this way."

The house of Macmillan has long been identified with broad and scholarly books in theology, especially of the Anglican school. In this it reflects accurately the tastes and convictions of Alexander Macmillan. In early life he came strongly under the influence of Frederick Denison Maurice, "the prophet," as he always called him. He associated on intimate terms with most of the leading Broad Churchmen of his day, and shared to the full many of their spiritual and mental characteristics, and their unavailing dislike of labels. He was essentially broad-minded towards many movements of thought which did not win his approval. What he could not endure was the lack of fairness and chivalry which enters into theological controversy. He suggests that even occasional sneers in such a connection are really as intolerant as fire and faggot. As an example of his shrewd judgment upon some of the religious questions which were submitted to him, we may quote the following in regard to the proposal for an expurgated Bible, intended to be specially suitable for children:

"I feel the difficulty raised fully. But I think the difficulty would not get less, but greater, by an expurgated

Bible, while millions of unexpurgated ones are about the world. It is possible that such over-caution might be very dangerous, and if boys or girls got into their heads that there was something very bad in the Bible, which papa or mamma did not wish them to read, unless they were *quite well-ordered* children, and *amenable* to order, more evil would come than good from the restriction. . . . Is it not possible that a wise, cautious courage may after all be the best? If the really great thoughts and emotions which the Bible yields in such rich fulness get into heart and head, casual contact with other aspects will not affect more than the occasional sight of vulgarity will hurt a refined nature."

The same preference for a diffused moral atmosphere in place of carefully fenced moral preserves is revealed in this striking verdict:—

"Character ought hardly ever, I think *never*, to be described. The old theory of the painter who wrote 'this is a bear' should stand as a warning. Also your morality ought to run like life-blood through your work, not to be detached or exhibited like clotted lumps."

It would be strictly accurate to describe the life of Alexander Macmillan as the triumph of the self-made man; but in the case of few men, who have started at the bottom of the ladder, does the phrase seem less appropriate. It is a man of tough tenacity of purpose which these pages reveal, but without any of the self-confidence which often makes such a character more admirable than attractive. With a just estimate of himself and his own limitations, he combined a keen sense of the opportunities of life, and a personal magnetism which opened the door of intimate friendship with a long succession of the best minds of his day.

THE RELIGION OF ISRAEL.*

THE task of the historian of religion is by far the most difficult and delicate which the present state of knowledge and methods of inquiry impose upon the student. The main difficulty lies in the ultimate nature of religion itself. What religion is and is not it would be impossible to state more adequately than in certain words of M. Loisy:—"The phenomenon of religion cannot be reduced to another form of human activity, nor explained solely by causes pertaining to the social order. It expresses, in its purest manifestations, an endeavour to attain beyond what is real and tangible, an ideal or a transcendent reality, conceived as the principle and goal of a moral life." It is the conscious relation of the human soul with the transcendent reality that lifts the religious man above the plane of time and place, and so makes the attempt not merely to replace his religious experience in time and place, but in some sense to explain it by their conditions, intolerable to him. Yet, in spite of this psychologically inevitable antipathy,

historical science perseveres in its claim to the right of inquiry and of structural explanation in the field of religion, as in every other field of human activity. As M. Loisy puts it, "A divine epic, which had no mysteries so long as faith was prostrated before its wonders, has become a portion of human history, inevitably complex, obscure in many of its parts, and swarming with infinite problems." Again, it is inevitable that the attempt to reconstruct any particular religion historically, to develop and account for its actual growth, should consist largely of hypotheses incapable of exact demonstration. This hypothetical character of the constructions of the historian of religions is but a further and grave offence to the traditionally religious mind. M. Loisy is prepared for such hostility, and meets it boldly in advance. He knows how to justify scientific history, with its necessarily hypothetical conclusions, against an ignorant faith which confuses some traditional representation of eternal reality with the reality itself, and so gives to that representation a permanent and definitive value. "Those who are astonished at the hypothetical conclusions of history," he says, "and who find that a solid tradition is thrown over for mere guesses, will show only that they do not yet understand the real nature of the tradition which they extol, and of the evidence which the historian must interpret. A plausible conjecture is always worth more than a false assertion, even when it is traditional."

Of the religion of Israel itself there is, probably, no more qualified historian living than M. Loisy. It is not merely that his knowledge of the sources of the writings of the Old Testament is intimate and thorough, the result of thirty years' assiduous labour. Nor, again, is it merely that he has mastered all the results of modern research into the nature of the allied Eastern religions, and into the various conditions which have determined the various historical expressions of the religious instinct. It is, especially, that he has the cool mind necessary to the scientist in a region where it is rarely found, and still more rarely preserved. He knows how to do equal justice to contrasted and even conflicting religious tendencies. He never allows himself to drift into an unconscious championship of one tendency as against another. And yet, he never fails to distinguish the due proportion of ultimate values in different tendencies. An excellent example of his historical skill and judgment in this respect is his treatment of Hebrew prophecy. He sees quite clearly that the prophets of the classical age were the great renewers of Hebrew religion, that they purified it by their determined and courageous protest against the customary ritual and sacrificial system—as enjoined, say, in the "Book of the Covenant"—as being an unworthy service of Yahweh, an utterly inadequate performance of his will, and still more by their passionate moral enthusiasm, which found the will of Yahweh not in certain arbitrary decrees but in the most exalted conceptions of wisdom and justice. He agrees, apparently, with a recent utterance of Professor Peake in regarding Jeremiah as the supreme representative of the classical age of Hebrew prophecy. "Jeremiah represented the pure spirit of prophetic Jahvism." And

* The Religion of Israel By Alfred Loisy. Translated by Arthur Galton. London: T. Fisher Unwin. 5s. net.

yet, after thus doing full justice to the renewing and purifying mission of prophecy, he concludes his review of it by these significant words :—

“As a matter of fact, to secure the future of Jahvism, it was not enough to criticise existing abuses, according to the standard of a pure religion. Religions, in history, are not theories, nor sentiment, nor mystical aspirations, but the traditions of social life guaranteed by the consecration of a ritual. A spirit animates such institutions; but the institutions give consistency to the spirit, and keep it in touch with life. It has been said, often, that the religion of the prophets was materialised, narrowed, and lowered by the Law. Properly speaking, a religion of the prophets has never existed, any more than a religion of Jesus has existed; but there was a large and strenuous effort to raise the worship of Israel towards an ever-growing perfection in all that concerns religious belief, the moral sense and social justice. So far as that effort tended to disengage itself from institutions, and to recognise no law but personal inspiration, it was lost, and could only lose itself in the void. In so far as it was embodied in an institution, it lived and worked. It was the written Law that Jeremiah despised which saved out of his generous dreams all that was able to be utilised by the future time.”

It is this power of observing the growth of religion in a large atmosphere, even more than its abundant scholarship and sound critical judgment, that constitutes the worth of M. Loisy's book. Yet to the sobriety of his judgment the highest tribute must be rendered. He never allows himself to be carried away by seductive theories which have little foundation in the established facts. He keeps close throughout to the evidence of the Old Testament writings themselves, and contents himself with such an interpretation of their witness as sober history demands and can accept. He rejects as unproved the various theories which could account for the religion of Israel by the assimilation of elements from alien, principally Babylonian, sources. For him Israelitish religion is peculiarly self-contained. Save for the legends contained in the first eleven chapters of the Book of Genesis, Babylonian influence is slight, if not entirely non-existent. The peculiar mark of early Jahvism as a religion, its conception of Yahweh as a jealous God, points to this narrowly tribal origin and development. M. Loisy traces with unerring judgment the growth of this religion of “a tribe which forms, as it were, a world and a humanity limited by its God” into the national cult which, in the time of Josiah, has fixed its ritual and its customary morality in a written code. He writes with fine insight the history of the prophetic revolt and renewal, and of the consolidation of the religious witness of prophecy in the bitterness of the Exile. It was the Exile that helped, on the one hand, to fix those institutions, such as the Sabbath and circumcision, which were most distinctive of the national religion, and yet least dependent on its local association with the Temple worship; and, on the other, to uni-

versalise its strictly religious conceptions. It was, in other words, the Exile that shaped Jewish religion into the Judaism of the legalist Scribes and Pharisees, and into the later Messianism of the apocalyptic writers and of popular religious hope.

It is only necessary to look back twenty years to Renan's “History of the People of Israel” to realise what strides historical science has made since then, at least in this special field. M. Loisy is, perhaps, in any case better fitted than even Renan, great genius and fine scholar as he was, to be the adequate historian of the religion of Israel. His courage and directness have already provoked in certain orthodox quarters the criticism that his breach with his own communion has led to a want of due reverence in his treatment of so delicate a theme. No one who knows the man will admit such a criticism for a moment. M. Loisy has always spoken out his mind with that admirable directness, mellowed by irony, which is characteristic of the French mind at its best, and the lack of which in ourselves constitutes what the typical Frenchman calls our hypocrisy. Besides, the criticism, as it happens, overlooks the fact that M. Loisy was a faithful son of the Church when, in 1901, he wrote the papers which now form this volume. He has omitted from them in the present edition only the attempts which he then made to accommodate what he believed and believes to be truth of history with official Catholic dogma. That omission is due, not to M. Loisy's loss of confidence in his attempted accommodation, but to the simple fact that the authority which in the Roman Church claims the ultimate right to decide upon the value of such accommodations has rejected his particular attempt, and deprived him of the right to repeat or amend it.

It is impossible to close this notice without a word of thanks to Mr. Galton for his careful and most admirable translation.

A. L. LILLEY.

TOLSTOY'S LATER YEARS.*

MR. AYLME MAUDE is not so much of a Tolstoyan as he used to be, in the sense of accepting Tolstoy's conclusions. But, however vehement Tolstoy is in expounding and pressing home his beliefs, he desires no slavish acceptance of his ideas. He wants followers of truth who will act out the truth, not followers of Tolstoy, and his biographer in the volume before us is in this respect manifestly such as he desires.

Mr. Maude is as candid as Tolstoy in his discussion of the main subjects on which Tolstoy has written, and where he disagrees with him, gives us Tolstoy's position with sympathy for his thoroughness and honesty and the importance of his work. The translations and summaries make us wish that the whole of Tolstoy's works were before the English public under Mr. Aylmer Maude's editorship.

After agnosticism, and the effort to believe as the peasants believed through sympathy with them and with their way of life as the necessary and right basis for all, Tolstoy, unable to accept the orthodox

church teaching and sacraments, studied the Christian Scriptures for himself, in Greek, and Hebrew, learning the latter language for the purpose. The teaching of Jesus which appeals to him as clear and right he accepts, and by it interprets the more obscure passages. Though he frequently quotes the words of Jesus as if they were the ultimate authority, yet, in reality, he accepts the teaching because it gives him the key to right living, and recommends others to try whether it is not so with them. To Frey, who told him that his teaching being very different from that usually called Christianity he should give it a different name, he replied: “I cannot do so, for all I know comes from Christ, and as I am continually learning from him, I think I shall learn yet more in the future.”

But Mr. Maude tells us :—

“The force of many passages in Tolstoy's writings rests on citations of ‘the very words of Christ himself,’ and he draws deductions of vast importance from the precise phraseology of certain texts, and the exact etymology and context of certain Greek words. This opinion of his about Jesus changed very slowly and very gradually in a way not clearly indicated in his works, but of which he has told me in conversation. Chiefly by becoming acquainted with the Eastern Scriptures (especially those of India and China), he ultimately reached the conclusion that what is vital lies at the root of all the great religions, which are separated and divided by superstitious accretions.

“In 1900 he could consider with equanimity the argument that Christ never existed, and write ‘The acceptance of this supposition or probability is like the destruction of the last outwork exposed to the enemy's attack, in order that the fortress (the moral teaching of goodness which flows not from any one source in time and space, but from the whole spiritual life of humanity in its entirety) may remain impregnable.’”

While disagreeing with Tolstoy in some of his interpretations of the sayings of Jesus, Mr. Aylmer Maude discusses non-resistance, the sex problem, and other subjects not by appeal to the Bible or other scripture, but by trying to consider “what is right and wrong about the question itself, independently of what Jesus, or anyone else, may have said, or may have been reported to say.” His own views, as well as those of Tolstoy, are worthy of consideration.

There is, in this volume, abundant and deeply interesting evidence of the intense struggle of soul through which this great artist and greater man passed as he subdued or partly subdued one after another of his passions and proclivities to the rule he became convinced was right. Strong physique, large animal desires and appetites, the training to luxurious living customary in his circle, habits, and the pressure of family and public opinion, were all to a very remarkable extent mastered or re-formed to suit the convictions that had taken hold of him.

After middle age, with wife and family,

* The Life of Tolstoy, Later Years. By Aylmer Maude. London: Constable & Co. 10s. 6d. net.

and with other relationships formed and binding upon him, he comes to the conviction of the true purpose of life, requiring the renunciation of luxury, arduous labour, simple living, the giving up of property, fellowship in the most practical manner with the labourer. Wife and family are used to aristocratic ways and are not prepared to change their course of life. Though the Countess thinks his principles may be adopted at some future time, and society re-organised, she is not practically with him now.

It was no part of his belief that a man should abandon his duties to wife and children, even had he been destitute of affection for them, which he was not. The intensity and difficulty of this struggle, and the inevitable compromise, are graphically indicated in the extracts given in this book, and as men and women who have convictions and earnestly seek to live up to them are usually immersed in some such sea of perplexity, the efforts of such a sincere and courageous soul as Tolstoy, and his measure of success, will be followed with keen attention.

Tolstoy states his principles of non-resistance, chastity, labour, &c., without compromise in their extreme forms, and then tells us if we cannot live completely in accord with them, we should get as near as we can. If Tolstoy is judged by his drastic statements of duty, it is true that he has not succeeded in doing all he felt he ought; but he does not profess that he has, and certainly there is no evidence of laxity in the effort to attain; on the contrary, there is a simply wonderful change towards his ideal of self-mastery. It may be, as Mr. Maude suggests, that the censorship to whose ridiculous action he frequently refers has prevented open and beneficial discussion of works which were suppressed in Russia, and shut up Tolstoy too much in a world of his own, apart from wholesome criticism which might have modified his views and led him to recognise more value in the work of others who were of diverse opinions. At the same time it must be noted that Tolstoy's acquaintance with opinions, writings, movements in all parts of the world is so remarkable as to be one evidence of his great genius.

Tolstoy's statement of some of the problems of social and religious life are among the most searching that have ever been written, with the force of genius and strength and courage and conviction and character behind them. The right way of promoting the triumph of good over evil, says Tolstoy, is not in "making up one's mind what *other people* should do, and then using physical violence, if necessary, to make them do it," but "it is to seek to see the truth of things clearly, to speak it out fearlessly, and to endeavour to act up to it, leaving it to influence others as the rain and sunshine act upon the plants." And in reference to criticism of his own inconsistencies, he says:—

"With all my might I try to practise it, and at every failure I not merely repent, but beg for help to enable me to perform it, and I gladly meet and listen to any one who, like myself, is seeking the road."

P. P.

A MODERN HUMANIST.*

THE publication of this memorial volume, consisting of miscellaneous papers of the late Kirkman Gray, with biographical introduction by Mr. Bryan Binns and an appreciation by Miss. Clementina Black, will serve, we trust, to assign his due place in the ranks of sociologists to one whose real worth was known to but few, and who has hardly had justice done to him even by those among whom and for whom he worked. His premature death at the age of forty-five deprived us on the threshold of his achievement of an eager worker who combined the intellect of the scientist with the heart of a philanthropist and the soul of a mystic. Those who have read— we could wish their number were larger—his "History of Philanthropy" and his posthumous "Philanthropy and the State" will know how penetrating and suggestive was his thought, and will have seen in him not merely the dry-as-dust recorder of social phenomena, but the interpreter who laid bare principles at work in the past, and the seer who discerned afar off the forces that were moulding the future of the social fabric. In the latter work, which his untimely death in 1907 left a fragment, we have in principle at least, if not in detail, an anticipation of the main results and suggestions of the reports of the Poor Law Commission. The life-history of so robust and independent a thinker cannot but be interesting, and we may here briefly touch upon the chief stages in his spiritual and mental development.

Born in 1862, in Dorset, the son of the Congregational minister of Blandford, Kirkman Gray spent a dreamy boyhood among pastoral folk. From his earliest years he had a passionate love of nature, which never left him, and which afterwards deeply coloured his nature thought. Taught by his father at home, at the age of fourteen he migrated to London to a city warehouse. At sixteen, as a result of reading Spottiswoode's Presidential Address to the British Association, he experienced a kind of intellectual, if not spiritual conversion, and became full of the desire to know. The mental torpor of his earlier years gave place to an omnivorous eagerness, and he devoured volume after volume of history and poetry in the hours when office work was over. With reading came reflection; his mind, as he said, "teemed with thoughts and fancies," and, like many other ardent youths before him, his soul was torn with *Weltschmerz*. He was, however, essentially lonely amid surroundings and society with which he was thoroughly out of harmony, and at twenty he left London, having some vague notion of emigration. But a return to the humanising influences of his Blandford home checked the half-formed desire, and for about four years he taught in private schools and vigorously pursued his own private studies. The fibre of which his mind was wrought even at this time may be seen in words of his own which described the feelings that now began to throng upon him. "The pathos of the world's poverty

and suffering had touched me. I felt that I could do something to ease its pain. Often it had seemed blasphemy to touch food while so many were in hunger, or to be happy and glad (as I often was) when so many were heavy-hearted."

In 1886 he entered New College (London) to prepare for the Congregational ministry. Here he showed himself an able and assiduous student and an independent thinker. During this period he was wont to spend some of his evenings at Mansfield House, Canning Town, where he came in contact with working class audiences and became filled with the social passion. On the completion of his college course, after a period of uncertainty, he sojourned among the Congregationalists from 1892 to 1894, and then began to preach among Unitarians, in whose chapel at Warwick he was minister from 1894 to 1897. But he had not yet found himself, and though Wordsworth, Heine, Whitman, Morris, Blake, Yeats, and kindred souls became his spiritual companions, he had not as yet the actual living fellowship for which his whole being craved. This came to him through a singularly happy marriage in 1898 with Miss Eleanor Stone, who shared to the full his ideals, and whose devoted sympathy supplied just the element that was needed to draw out the best of his powers. Shortly before his marriage, he became head of the Domestic Mission, Bell-street, Edgware-road, situate in the Lisson-grove area, which had acquired an unenviable notoriety as one of the least hopeful slum districts in London. A phrase in a letter dated about this period shows the impulse which dominated his life. "My spirit cries aloud in need to show the vision to my fellows."

Even in holiday time all that he saw and felt was assimilated that he might afterwards use it for the benefit of the poor to whom he had consecrated himself. "The utter beauty of the heather appealed to me, till I fell on my face and kissed it, and prayed, prayed for power to proclaim the message of peace and quiet to the slum dwellers."

For years he and his wife shared the arduous burden of work at a slum institute, until the strain became too much for him and a complete break-down in health took place, which compelled him to abandon his labours at this centre. After a tedious recovery he settled in Hampstead, and his experiences at Bell-street fructified in his study of the social significance of philanthropy, which took shape in the two works already mentioned. He lectured frequently on social questions, at the London School of Economics for instance, was instrumental in founding the National Conference Union for Social Service, and from time to time contributed to this journal. Death came to him suddenly in the midst of his work, on Sunday, June 23, 1907.

The eighteen papers included in this volume, five of which have already appeared in this journal, cover a wide field. Whether they are ethical or mystic or sociological, and they are each of these in turn and sometimes all together, they show a graceful literary fancy, a delicate humour, and above all rare gifts of imagination, of insight, and of sympathy. It was these qualities which distinguished him from the mere excavator in the social field.

* A Modern Humanist: The Miscellaneous Papers of B. Kirkman Gray. Edited, with a Biographical Introduction, by H. Bryan Binns, an Appreciation by Clementina Black, and a Portrait. F. field. 5s. net.

From a welter of phenomena, principles emerged; the dry bones of sociological fate became clothed upon with life as it might be; tangled ways were cleared and showed a path to some noble goal. As an illustration of this faculty we may instance two papers, "The Social Value of the Hooligan," and "Abbe's Theory of Industry." His quick sympathy with the finer movements of the human spirit may be seen in "The Communion of the Earth," and "An Impression of Claude Monet." The moral idealism which transfused all his doctrines glows in some words which are reproduced in the appendix to his posthumous work: "The final end set by philanthropy, and which society alone through the State can secure, is, to bring the means of life and livelihood within reach of all, or to secure a progressive minimum, the aim being not to compel equality, but to set a limit below which inequality shall not go. . . . We have heard too much of *l'homme sensuel moyen*, and have failed to recognise that, in Walt Whitman's fine phrase, the common man is 'eligible for the best.' We have heard too much of restraint, and have conceived liberty too narrowly."

"Let my people go that they may serve Me." This being the passion that inspired him, we can understand his saying, "My faith rests on an immediate perception of the meaning of life," and can but regret that he, with his spiritual and intellectual equipment, has not survived to assist in a work which he saw should be undertaken, but which too few have undertaken in his day and in ours. "The movements of modern life must be interpreted in their relation to one another."

R. P. F.

THE STORY OF ENGLISH DRAMA.*

LITERATURE is the expression in outward and enduring form of the thought and experience and passion of our race. But these workings of the human soul are continuous, there is no age and no place which men inhabit where they do not think and dream and act and suffer. One might expect then to find that the history of literature was a record of continuous development, as expression gained by practice, interrupted only by the reversions to which all evolution is exposed. But this is far from being the case. The tendency always and everywhere is to a concentration of energy at some favoured place and time, which after a brilliant manifestation dies away as if exhausted, leaving behind poem, prophecy, drama, story, to the world's lasting gain.

And this has been notably the case in respect of dramatic literature. Greece, Spain, France, and England have each contributed after their kind to the world's drama, and the notable contribution of each has been the outcome of a few decades of the national life, which have witnessed the growth, maturity, and decay of perfect productiveness. Three score and ten is perhaps too long a time to allow for the life of this mysterious energy which, "not, indeed, suddenly, but with al-

but unequalled swiftness raised English drama to the highest perfection it has ever attained." Of these seventy years the first twenty were those of immature experiment, the last twenty of moral and intellectual decline. In the few years between was wrought forth the supreme splendour of English literature, the sun and brightest stars of her literary firmament.

It is of this wonderful period, of which Dr. Ward has already written the story in his "History of English Dramatic Literature," that we have a fresh account in these two new volumes of the Cambridge History. We have the opportunity of comparing the two methods of reproducing the life and work of the past for the information and instruction of to-day. The old one is the report by a single surveyor of a whole field of inquiry, in parts of which he is inevitably less well informed and less interested. The newer plan is to divide the work among many skilled investigators, and so insure at the cost of a uniform treatment an equal attention and devotion to every part. The drawbacks to this method are great and obvious, but it is for the future probably inevitable; and it will be by co-operation that all great tasks must be accomplished, for the store of the knowable has long been outgrowing the capacity of any human brain to contain it, so that henceforth every man who would do something towards arranging or adding to the store must needs specialise his research and confine himself to a section of a department of knowledge.

So these two volumes treating of a single development of English literature have been divided between more than twenty writers, joining hands from as far off as Cracow and Wisconsin.

The Origins of English Drama is a subject the editor has reserved to himself, and treated with the masterly brevity and lucid eloquence which characterise his work. At the outset we are met by that curious problem in literary history—the almost complete suppression of the drama for well nigh a thousand years, and then its revival and quick growth to a glorious prodigality of output. We might suspect that the revival of learning in the sixteenth century was the influence which awakened the long dormant dramatic instincts of the race by bringing to light the treasures of the ancient theatre, but it does not appear that this was more than a contributory stimulant, and even to some extent mischievous in diverting the drama from its natural development to the imitation of classical models.

As Dr. Ward says, "The roots of such a growth as the English drama lay, and must have lain, deeper than in the imported remnants of more or less alien civilisations which interwove their fibres with the national life. Of that life itself religious beliefs and conceptions were of the very essence, though among these a considerable proportion were survivals of earlier periods, into which Christianity had not entered as a conquering, and at times a destructive, force. In the earliest of the succeeding chapters it will be shown in what directions the study of folklore has thrown light on the influence of these survivals upon the growth of the drama in England."

These succeeding chapters treat in turn

of Village Festivals, Miracle Plays and Moralities, and then, in sixty pages, the story of the play throughout five centuries being sufficiently told, we come upon the first proper drama, and with the Chronicle Histories of King John and Henry V. find ourselves at the beginning of the Great Epoch.

True to the preliminary statement of the objects and aims of the work—"to give an adequate treatment to secondary writers and not to allow of their being overshadowed by a few great names"—Shakespeare, his life and plays and poems, are treated of in two chapters from the able pen of Professor Saintsbury. The text occupies another chapter, and the subject, for an adequate treatment of which, and of all the controversies arising out of it, the whole of these two volumes would not have sufficed, is dismissed with a chapter by Professor Robertson, of Glasgow, entitled "Shakespeare on the Continent."

With regard to the mystery of Shakespeare's personality, Professor Saintsbury writes with more regard to the facts and less passion than others:

"The more impartially, the more patiently, and respectfully we examine the results achieved by dead and living inquirers, the more convinced do we become that almost the whole matter is 'a great Perhaps,' except in two points: that William Shakespeare, of Stratford-on-Avon, was actually the author of the great mass of the work which now goes by his name, and that he was liked and respected by all who knew him. These things are proved, the first critically, the second legally and historically. . . . We are not in a mere whirl of drifting atoms, a wash of conflicting tides; but we may be more exposed to such a whirl or wash than men who like solid ground could desire."

The last sentence seems to us to sum up the case on which so many able pens have been of late engaged. There are immense difficulties involved in the common belief about the authorship of the plays and poems, but the difficulties involved in assigning them to Bacon are, to our mind, too great to be tolerated.

We owe it to Puritan domination that the period of literature treated of in these volumes is so neatly rounded off. As a matter of fact the English drama came to an end with the outbreak of Civil War and the closing of the theatres in 1642. It was the temporary triumph of the traditional prejudice of the church against the stage in a long controversy of which a most interesting and instructive account is given in the last chapter of our history by Mr. Dover Wilson, Lecturer at the Goldsmiths' College in the University of London. "There can be no doubt," he says, "that puritan antipathy to the stage amounted to a fierce loathing, of whose strength a generation living in blander times cannot have any conception." And this sentiment was nourished and supported out of the writings of the early fathers to whom the Roman stage was a rival of Christianity, at once heathen and immoral. Mr. Wilson sums up the controversy in the brief judgment which concludes the whole story: "The Puritans had all the logic on their side. On the side of the apologists for the stage was

* The Cambridge History of English Literature. Vols. V. and VI. Edited by A. W. Ward and A. R. Waller. Cambridge: At the University Press. 1910.

all the commonsense—if only they could have seen it.” This is the conclusion of the matter, and it will remain so. The stage has its foundations in human nature, and owes its strength to the instincts of imitation, which are in us all. It may be for awhile, even a long while, suppressed by religious fanaticism. It will inevitably come to freedom and success again as it has in our own day, among the classes which for generations had been brought up to regard it as anathema.

C. H.

THE HIBBERT JOURNAL.

WITH this October number the *Hibbert Journal* begins its ninth year of life. It is a commonplace to say that it has had an extraordinary success. Like all great successes, the result is due to a combination of the hour and the man. Mr. Jacks recognised the opportunity, and with the help of the Hibbert Trustees he has used it to the uttermost. He has made the whole civilised world of liberal thought his debtor. But, as Mr. Jacks will be the first to admit, the success of the *Hibbert Journal* is not only due to one man's foresight, determination, and unremitting labour. It is also due to the temper of the time. Our age contains a larger proportion than usual of thoughtful men and women who are interested in theology and philosophy. Some people talk with disdain of theology and philosophy as if they were concerned with dead issues, and as if our age were positive and materialistic in its aims and interests. This is fundamentally untrue. Our leaders of thought are less positive both in the technical and in the literal sense of the word than they were fifty years ago. The Positivism of Comte or of Herbert Spencer, with their cut and dried complete explanations and theories of the Universe, are to a large extent abandoned. Whether a man is a believer in God or an agnostic or an atheist, he is not nearly so positive as formerly. He sees the difficulties upon the other side; he recognises that he does not understand everything. He is more afraid of committing himself to all-embracing, absolute affirmations or denials. But this does not mean that he is indifferent or in despair. The sense of mystery, of something infinitely above and beyond him, which fills him with hope while it humbles him, this is a predominant mark of our time.

We are full of doubts and difficulties, but we are full of hope as well. There is a strong idealism at work in our social and philosophical theories. We have not completely made up our minds, we don't know exactly where we are, but the great problems of life, of morals, of society, were never more vital, more interesting, more full of challenge to brave minds than they are to-day. This constituted, and still constitutes, the opportunity of the *Hibbert Journal*. It appeals to the many men and women who are not convinced that they are absolutely right, and that they have settled the question of the Universe. The modern mind wants to see different points of view expressed by sincere and earnest men and women, and this not because it is uncertain of Truth or because it takes pleasure in wrangling. It feels that

Truth is something greater and more wonderful and many-sided than any one man or nation or church has found, and it believes that through the meeting of mind with mind, of experience with experience, through conflict and comparison and sympathetic interchange of thought, that higher truth towards which we strive will be attained.

This number of the *Hibbert Journal* contains, as usual, several very interesting articles, and some, of course, which are of comparatively little value. We hope that it is not due to national prejudice, but we cannot help feeling that the American articles, as a rule, both in this number and in some other recent ones, are, as a whole, less valuable than those which come from England, France, or Germany. We must confess to a wish that Mr. Jacks would not publish quite so many American articles as he does. Everyone, of course, must welcome such articles as have been contributed by Prof. Royce or the late Prof. James. No doubt there are many other American writers who would be equally acceptable, but, speaking generally and with diffidence, the average American article in the *Hibbert* is too like a prize essay. Some of them are quite good prize essays—learned, painstaking, well-arranged. But they strike us as boyish, unripe, sometimes priggish. It looks as if the subject had been got up, written about from the outside. In saying this we simply give our own general impression, and we recognise at the same time that there have been some American articles which could not possibly be included in such a description, and some English articles which have been just like the worst American except that they were duller. Nearly all the American articles have one saving grace—that of vivacity.

With M. Sabatier's article on the "Religious Situation in France" we shall not deal, as it has been already referred to in *THE INQUIRER*. The outstanding article, apart from M. Sabatier's, is that by Prof. Gilbert Murray. Prof. Murray is known as a great Greek scholar and a true poet. There are two impressions that his writings always make upon us. They are profoundly scholarly, they are the work of a man who knows thoroughly the life and thought of the time about which he writes; and, secondly, they are full of suggestiveness for our own time. When Prof. Murray writes about Euripides, we feel that he knows and loves Euripides, and that he gives us a scholar's picture of his times. But we are not, as with some scholars, shut up in a little island of the past. We find continual references to the present. Prof. Murray, through Euripides, reveals us to ourselves. We feel that he is a man not merely anxious to examine and learn all about a certain little section of the past. He is vitally interested in the present, he is aware of its tremendous problems and its pressing difficulties. He values the past for itself, but he values it even more for the light that it throws upon the present.

This article on the break-up of the old orthodox Greek polytheism has the same twofold character. It is a description of what happened in Greece, and especially in Athens, when, in the time of Plato, belief in the gods was

repudiated. "A religious belief that is scientifically preposterous may still have a long and comfortable life. Any worshipper can suspend the scientific part of his mind while worshipping. But a religious belief that is morally contemptible is in serious danger because, when the religious emotions surge up, the moral emotions are not far away." This is what Plato felt about the theology of Homer; his teaching about the gods was not merely absurd, it was immoral. On that account Homer was shut out from the ideal Republic, in spite of his beauty, with Puritanic austerity. Athens tried to form a new religion, starting with a "tabula rasa," apart from all the superstitious traditions, ceremonies, and stories of the past. "The great thing to remember," says Mr. Murray, "is that the mind of man cannot be permanently enlightened by merely teaching him to reject some particular set of superstitions. There is an infinite number of other superstitions always at hand; and the mind that desires such things will, as soon as its devils are cast out, proceed to fill itself with their relations." The result in Greece of the complete breakdown of the old orthodoxy, in spite of the efforts of Plato and Aristotle, and later of the Stoics and Epicureans, was a recrudescence of superstition in even grosser forms.

We also are face to face with the breakdown of an old theology. We also know of people who, having rejected old superstitions with scorn, take up with Mrs. Eddy or Mme. Blavatsky. The great difference between our time and that of Plato is that we have a Christian tradition, a Christian life, and, above all, a personality behind us which, throughout the various forms in which they have been presented and amid the many doctrines (now to us incredible) in which they have been expressed, are yet morally and religiously still of the highest value to humanity. We need not, and ought not, like the Greeks of the time of Plato, to put away the old orthodoxy, root and branch, as effete and immoral. We have to build upon the past, to develop from the past. If we start anew, with a "tabula rasa," we are likely to fall from one superstition into another, or, at best, to form small philosophic schools which touch only a few and do not unite men in the passionate fellowship and far-reaching endeavour which is the mark of a true religious movement like Christianity.

We have not space to refer in detail to other excellent articles like that of Mr. Matheson on "Ideals in Education," or a "Vision of Unity," by the author of "Pro Christo et Ecclesia," or "Prisons and Prisoners," by T. Holmes.

We must say a few words in conclusion on Dr. Drummond's review of Dr. Bacon's work on the authorship of John's Gospel. Dr. Bacon is a professor in Yale University in the U.S.A. He does not believe that the Gospel of John was written by the apostle, and in this he is at one with many distinguished scholars both in England and on the Continent. He speaks with pardonable bitterness of the fact that it is "treated as heresy and disloyalty to Christ to question the authorship long imputed to these writings." We must heartily sympathise with him in any sufferings which his honest

opinions have brought upon him, and we must admire his courage in standing firmly for his convictions. Some of us may be inclined to believe that he, and not Dr. Drummond, is right in his conclusions. But we certainly cannot sympathise with the tone and manner of his argument. Dr. Drummond's reply to various criticisms of Professor Bacon is a well-merited rebuke. It is an ideal combination of the "suaviter in modo" and "fortiter in re." Dr. Drummond is the gentlest and most modest of scholars. He is always willing to give full weight to arguments against his own position. But he can speak out on occasion, and he has spoken out here. He convicts Professor Bacon of misquotations and misunderstandings. "He would do well to study more accuracy when he quotes and to read the context." While he defends himself in very vigorous fashion and condemns Professor Bacon's controversial methods, we feel that the suppressed indignation is not personal or against the position maintained, which is not his own. It is the impersonal indignation of the true scholar against lively flimsiness and wild assertions.

Dr. Drummond may or may not convince us that the Apostle John wrote the Fourth Gospel, but he certainly proves to our full satisfaction that it cannot be disproved on the lines which commend themselves to Professor Bacon.

H. G.

A JEWISH VIEW OF JESUS.

PEOPLE have tried to dissipate the historic Jesus in many ways. Orthodoxy has made a god of him, and found it hard to preserve the reality of his manhood. Heterodoxy of the type of Dr. K. C. Anderson and Mr. J. M. Robertson agrees to turn him into a myth, while differing as to the value to be attached to the ideal substitute called "Christ." Theism of the now almost obsolete rationalistic kind may acknowledge that such a person as Jesus really lived, but takes care to keep him pretty well in the background, lest he should enter into some sort of spiritual competition with God Almighty, and so affect the purity of worship. Liberal Christianity of the timid, idealising sort makes him out to have been a twentieth century advanced Protestant, born out of due time. We have yet to see what Dr. Sanday, with his desperate use of a dubious psychology, will make of him. The conception that now holds the field is that of the apocalyptic and eschatological school, which sees in Jesus a Jewish prophet who is convinced of his own Messiahship and of the coming sudden transfiguration of this world into the scene of the supernatural kingdom, and who voluntarily hastens to death under the impression that immediately afterwards he will come back to inaugurate the new order.

This view has the great advantage of giving us a historically credible and concrete Jesus. It exaggerates, however, many features of the portrait, and fails to do justice to the enduring character of the moral teaching of the gospel. This it regards as merely an interim code of ethics for the brief time which Jesus thought

would elapse before the appearance of the Kingdom on earth.

We cannot be too grateful to Mr. Montefiore for bringing not only his extensive learning, but his great courage and common sense and fine religious spirit to bear on this problem. He is frankly of the apocalyptic school, but with what a difference! "I range myself with those for whom the Kingdom of God, as Jesus used it, meant almost invariably, if not always, something eschatological; something which was about to happen, which indeed, from one point of view, one might describe as beginning or having begun, but which, in its fulness and completion, was not already there. The kingdom, as Jesus used the term, was not something within a man; it was without him. It was a condition of the world, a state of which his own beatitude would indeed form a part, but which was primarily something given, something striven for, something social and general rather than something purely individualistic and personal. Where the Kingdom seems identified with an existing community, or where, if anywhere, it seems that it must mean a process or state within the soul, there I hold that the historic Jesus is no longer speaking to us his own words."

This does not mean that Jesus had no teaching as to processes and states within the soul, or that he was not intensely individualistic and personal in many of his ideas about God and the soul. It means that we must not distort and "idealise" his conception of the Kingdom by importing into it what belonged to another sphere of his thought. Mr. Montefiore has discussed in his noble commentary on "The Synoptic Gospels" the one-sidedness of some of the champions of the apocalyptic criticism. This little book,* though written before the issue of the commentary, gives us in brief summary the general position and point of approach of the larger, uncompleted three-volume work. No treatise known to the present reviewer combines with such sanity and scholarship an interpretation of Jesus that is at once so critically independent and warmly sympathetic. It was necessary that a Jew, and a Liberal Jew, should do this. He has the racial temperament, the Rabbinic knowledge, a living sense of the historical context, and the critical detachment which are a guarantee of sound work. Although Mr. Montefiore definitely disclaims being a Christian, his interpretation of Jesus often rises to a fervent level of enthusiasm which a disciple could hardly surpass. When he points out what seem to him failures and defects, we may disagree with him, but only after admitting that he has, at any rate, considered every objection we have it on our mind to urge. He gives us fresh confidence that the historical roots of Christianity are living and firm. A heroic humanitarianism such as this, which finds in Jesus the most creative and imaginative genius the world has ever seen, will compel from deifying Constantines, as well as from paganising Julians, the confession "Thou hast conquered, O Galilean." The volume has the further merit of being popular in style and easily intelligible to any educated layman who

* Some Elements of the Religious Teaching of Jesus. By C. G. Montefiore. Jowett Lectures for 1910. Macmillan. 2s. 6d. net.

wants to know what "up-to-date" and trustworthy criticism is saying about Jesus and his teaching.

J. M. LL. T.

MR. HOBSON'S ESSAYS.*

JOURNALISM at the present time absorbs a great deal of the energy and the writing of many of our ablest men. It is well that it should be so, if for no other reason than to counteract the snippety influences which threaten to reduce the public mind to a state of incapacity for serious thinking. We do not therefore grudge the devotion of Mr. Hobson's abilities to the writing of ephemeral articles, though we are grateful to him when he rescues the best of them from the files of *The Nation* and gives them a better chance of immortality. A volume like this, so full of keen perception and ripe thought, should put to flight the armies of the pessimists who tell us that English journalism is a lost cause, and its fine literary traditions are no more.

The essays are grouped under five heads, which give the volume some unity of arrangement, viz.:—Life and Letters, The Woman of the Future, American Traits, The Church of the Future, and of Politics. Of these the most exciting, though perhaps this is only the debating society's point of view, is the section dealing with the emancipation of women. Mr. Hobson has some pungent remarks on the life of "decorative idleness" imposed upon many women. "Those who disparage the intellectual character and achievement of the women of the educated classes should remember," he tells us, "that the primary function, the decorative one, imposed upon them to satisfy the pride of man has of necessity impaired the character of their intellectual life." We fear, however, that Mr. Hobson can hardly be classed among the whole-hoggers on the question, for he says stoutly, in reference to legal restrictions imposed upon women's industry, "This is not sex oppression . . . but merely a safeguarding of maternity." Similarly he condemns the dogmatic assertion of feminine individualism as "an utterly erroneous account of what 'nature' demands for women. The notion of counteracting the egoism of man by setting up a corresponding egoism of woman is surely the most hopeless of all solutions, and the most unworthy." Clearly in this controversy Mr. Hobson belongs to neither the Montagues nor the Capulets.

The Essays on the Church of the Future reveal a deep concern for the best elements in the spiritual life of the nation, combined with an attitude of critical detachment from religion in any of its organised forms. In these matters Mr. Hobson is an idealist whose city of God is still laid up in the heavens. He points out the fatal default of the Church in moral leadership over large areas of business and official life, and pleads that the task of reconstruction must be something more fundamental than the adaptation of tenets and of ritual, which exhausts the programme of many reformers within the Church. But the essay which deserves the closest attention is the one

* A Modern Outlook: Studies of English and American Tendencies. By J. A. Hobson. London: Herbert & Daniel. 5s. net.

on the Faith of Free Thought, in which he greets a revival of a distinctively religious movement among intellectual people outside the churches as of supreme significance in the spiritual life of the nation.

"The work of faith is poetry," he says, "the operation of the creative spirit of man, the impassioned imagination in its endeavours to seize the moving spectacle of life and to gather motive power and guidance. That this new approach to faith and poetry should be made simultaneously from so many different quarters outside the churches will, in our judgment, be fraught with enormously important results in a spiritual revival, which is already seen to awaken no mean response inside the churches."

Mr. Hobson has said the same thing in other words elsewhere, but it cannot be repeated too often, till both in church and world the deaf hear and the blind see.

THE QUEST.

The Quest for October opens with a fine poem entitled "The Creed of My Heart," by the author of "The Creed of the Buddha," the dominant note of which is indicated in the following lines:—

"I breathe the breath of the morning. I am one with the one World-Soul.
I live my own life no longer, but the life of the living Whole.

* * * * *

The sun has climbed to the zenith, but his light has died from the skies:
There is fear at the heart of Nature, and a mist of tears in her eyes.
Dark as despair the storm-clouds in sad procession move—
But my heart is aflame for ever with the dawn of the light of love."

Father Hugh Benson contributes an article on "The Life of Jesus Christ in His Mystical Body," and makes a claim for the dogma of unique divinity which it is growing increasingly difficult to enforce in the modern world. The first part of an extremely interesting paper on "The Sikh Religion," by Mr. M. A. Macauliffe, will be read with special pleasure by all who are anxiously looking forward to the fusion of the religious spirit of the East and the West, which it is hoped will become a reality in the future. Many of the incidents in the life of Nānak, the Guru, and founder of the Sikh religion, remind us of the life of Christ; indeed, there is a strange similarity between the experiences of all the great founders of religion which shows that the spiritual life is indeed one. Among the other articles we may mention one by the editor, Mr. G. R. S. Mead, on "The Sacred Dance of Jesus," and a "Reply" on the "Jesus or Christ?" controversy by the Rev. R. Roberts.

LITERARY NOTES.

NINE new sketches by Leo Tolstoy, entitled "Three Days in the Village, and other Sketches," translated by Mr. and Mrs. Aylmer Maude, will be published by Mr. C. W. Daniel for the "Free Age Press." The sketches are written in the style of

Tolstoy's "Popular Stories and Legends," and give the reader various glimpses into modern life in Russia. Tolstoy has more than once expressed his appreciation of the work of the Free Age Press in issuing popular editions of his writings.

* * *

It is announced that Messrs. Chapman & Hall have a new book by Dr. Alfred Russel Wallace in the press. It will be called "The World of Life: its Scientific and Religious Teachings." It contains a vigorous defence of Darwinian evolution. It also seeks to prove that science involves logically a belief in "a creative and directive power acting continuously throughout the development and growth of every organism, and in every living cell of each organism." This defence of Theism from the scientific point of view will give a special interest to the book for students of religious thought.

* * *

AN interesting announcement is made by the Oxford University Press of the forthcoming publication of Traherne's "Poems on Felicity," edited by H. I. Bell. The MS. from which these poems have been taken has been discovered in the British Museum. It is said to contain a number of poems hitherto unknown, two or three of them equal to anything else written by Traherne, but the new volume is hardly likely to dim the lustre of the edition of Traherne's poems with which Mr. Bertram Dobell surprised and delighted all lovers of English poetry a few years ago.

* * *

A SECOND and enlarged edition of Mark Rutherford's "Pages from a Journal" is also announced by the Oxford University Press, together with a companion volume entitled "More Pages from a Journal."

* * *

MESSRS. J. M. DENT & SON will issue among their autumn books "Blake's Vision of the Book of Job," a study by Joseph H. Wicksteed, M.A., with reproductions from the original copy of Job.

* * *

THERE have been few losses to the cause of pure literature in recent years comparable to the premature death of J. M. Synge. Messrs. Maunsell & Co., of Dublin, announce that they will shortly issue a collected edition of his dramas, poems, and prose writings, in four volumes.

* * *

RECENT events in Lisbon remind us that Philip Doddridge is buried there. Doddridge, who died in 1751, is chiefly remembered by his hymns, of which perhaps the best known are "Hark the glad sound, the Saviour comes," and "O God of Bethel by whose hand," but he was also a scholar of repute in his day, and a notable leader in the cause of Nonconformist education. He settled at Northampton in 1729, and conducted a theological academy there for more than twenty years.

* * *

WE are not surprised to learn that the translation into Italian of Monsignor Duchesne's book "Histoire Ancienne de l'Eglise," has caused considerable searching of heart in official clerical circles in Rome. Many readers must have viewed with astonishment the complacency with

which the authorities have given their *imprimatur* to four editions of this scholarly and outspoken book. It may have to share the fate of Sabatier's "Life of St. Francis," which first of all received the Papal blessing, and afterwards was placed upon the Index.

* * *

It is well known that Thackeray left instructions that no biography of his should be published. The most reliable information about his literary life is contained in a series of biographical prefaces which Lady Ritchie wrote a few years ago. These have now been re-arranged with many new letters and illustrations, and will form a special feature of the Centenary Biographical Edition of the works which Messrs. Smith, Elder & Co. will issue in twenty-six volumes during the coming year. The first two volumes, containing "Vanity Fair," will be ready on November 15.

* * *

THE Rev. W. C. Hall has sent us an article on "Christopher Marlowe," reprinted from the *Manchester Quarterly*, and published by Sherratt & Hughes, Manchester. The author has a great admiration for "kind Kit Marlowe," and although he does not seek to make him appear as a saint in these pages, he is somewhat concerned for the honour of one who has contributed so much to the English drama, and who has been so persistently vilified. Mr. Hall says: "I believe that in the recrudescence of a serious care for the national drama there will be a new regard for Christopher Marlowe. May it be ours to see upon a worthy stage the creations of his art and life. But, if it be not for us, still there is the printed book—it has pages scored with sweetest melody, it has pages of majestic eloquence, of speech that rings with 'high-astounding terms,' and gentle terms of lover's hap and sadness."

PUBLICATIONS RECEIVED.

MR. E. ARNOLD:—The Diary of a Modernist: William Scott Palmer. 6s. net.

MESSRS. BOWES & BOWES, CAMBRIDGE:—The Failure of Liberal Christianity, and Some Thoughts on the Athanasian Creed: F. C. Burkitt, M.A. 6d. net.

British and Foreign Unitarian Association:—Things New and Old: Religious Essays. 2s. net.

MR. PHILIP GREEN:—The Story and Significance of the Unitarian Movement: W. G. Tarrant. 1s. net.

MESSRS. HODDER & STOUGHTON:—Louise Chandler Moulton: Lilian Whiting. 6s. net. Shakespeare's Hamlet: Illustrated by W. G. Simonds. 10s. 6d. net. Longfellow's Evangeline: Illustrated by Sidney H. Meteyard. 10s. 6d. net.

KEISEISHA-TOKYO:—Messiah: The Ancestral Hope of the Ages.

MR. ELKIN MATHEWS:—The Hours of Fiametta: Rachel Annand Taylor. 2s. 6d. net.

MR. JOHN MURRAY:—The Rubaiyat of Hafiz. 1s. net.

THE POWER BOOK CO.:—Rejoice Always: F. S. and M. B. van Eps. How to Make Life a Success: Jules Fiaux.

MESSRS. SWAN SONNENSCHNEIN & CO.:—Modern Socialism in its Historical Development: Dr. M. Tugan-Baranowsky. Translated from the Russian by M. I. Redmount. 3s. 6d.

MR. FISHER UNWIN:—Medieval Italy from Charlemagne to Henry VII.: Prof. Pasquale Villari. 15s. net. Historical Vignettes: Bernard Capes. 7s. 6d. net.

MISCELLANEOUS.

Mind. International Journal of Ethics.

FOR THE CHILDREN.

GOD'S GIFTS—THE FLOWERS.

ALTHOUGH autumn has come, the gardens are still gay with colour, and surely never have the dahlias been so large and splendid, the asters so richly coloured, or the Michaelmas daisies so plentiful. But you do not find the flowers only in pleasant gardens. I often pass through some dingy side street in the city, and see the flower-girls sitting on the curb-stone making posies of fragrant blossoms which they will presently offer for sale in the more crowded thoroughfares. They do not treat them as kindly as the gentle lady in Shelley's poem, "The Sensitive Plant," treated her narcissi and anemones, touching them so tenderly that, as the poet says:—

"I doubt not they felt the spirit that came
From her glowing fingers through all
their frame."

As a rule they pierce their soft, silken petals with sharp wires, and twine more wire round the pliant stalks, so that even when they are thirsty and tired they must still hold up their heads stiffly, and try to look fresh and cheerful. But these poor girls are not hard-hearted; they have their living to make, and they cannot "afford," as we say, to be sentimental even about lilies and violets and roses. As for the flowers, they bear themselves as bravely as they can, giving out their delicious odours as long as they are able, and only yield up their lives when they can no longer bear the pressure of the wires, the scorching of the sun, or the buffeting of the cold winds.

I wish they knew, these roses and lilies and violets, how much their silent message of patient love and beauty means to many tired workers who catch the glow of their pretty faces as they hurry past. City ways are busy ways, and people who are going to and fro have very little time to think about anything but the immediate work they have in hand, and if you were to stop a man or a woman in Cheapside and tell them that buying and selling isn't everything—that loving God and trying to outdo your neighbour in business do not go together—and that people should not be shut up, day in and day out, in hot and crowded factories, where one can never hear the birds singing or the wind rustling the trees—they would stare at you. They might even think you a little mad, and try to get away from such a dangerous person. Yet this is what the flowers are always saying to the passers-by, and, although some listen and some do not, everybody loves them, and nobody calls them mad. That, I think, is because they speak so quietly, and without getting cross or excited. Wherever we meet them, and under whatever circumstances, flowers have always something to tell us that it is well for us to know, and if we cannot understand what they say, very likely that is because our minds are already busy with more worldly thoughts than theirs. Two friends were talking one day about nasturtiums, which really do not receive as much admiration and attention as they deserve. One said that he had a particular affection for them, because they gave themselves to the world so unselfishly, and with such an air of

cheerfulness. "Oh," said the other, "I don't care very much for nasturtiums; they are too common, and will grow as gaily over a coal-shed as in any other place." "That is why I like them," replied his friend; "they don't mind *where* they are planted, and they are never so happy as when they are trying to cover up something ugly." It seems to me that the second speaker understood the message of the nasturtiums better than the first, and that he revealed a more sympathetic nature.

This, however, is certain, that people are only able to appreciate the beauty and truth of a thing if it appeals to something that is true and beautiful in themselves. "The pure in heart see God," as Jesus said—see God, that is, in all the wonderful things that He has made and in the hearts of their fellow men, which is the only way in which human beings can "see" Him. Whether you are looking at daffodils dancing in a green glade, at a mountain slope reflected in some silvery lake, into the soft brown eyes of a dog, or the face of somebody whom you have not met before, you see there something which has sprung right out of your own heart. And if you have been thinking angry thoughts, or selfishly trying to get your own way—which always means hurting other people—the most exquisite things will have a certain shadow of ugliness cast on them by your wilful temper and cloudy face. What you look upon feels it, too. Flowers, for instance, like children, flourish better in an atmosphere of love than in places where they only receive just the amount of care which is necessary to keep them alive, and, as our thoughts make what are called *vibrations* in the air we breathe, which affect other living things, it is easy to understand how our coldness can wither them, and how our love can make them happy. We must realise, too, that it is as important to *think* rightly as to *act* rightly, so that we can pour nothing out of our minds into the atmosphere around us that can hurt or poison any thing outside ourselves.

Those who have patiently studied nature tell us that, not only are human beings "members of one family," but that the same life force that is in us runs right through the plants and animals, so that we can no longer draw a hard and fast line between them and ourselves. There is a great difference, of course, between what is called the *consciousness* of a plant and the consciousness of a man—that is to say, between the way things affect that part of the plant which seems to reveal a wise and prudent care, and that part of a man, his brain, which serves the same purpose. Yet the devices of flowers for getting nourishment, for scattering their seeds, storing nectar, and attaching themselves to rocks and walls are so wonderful that the cleverest men have found themselves unable to account for their ingenuity except by admitting that they must have minds of their own! And it has lately been discovered that they have eyes as well. A learned German professor found that out, and German professors are so often right! The plants do not form a clear *picture* or *image* in their minds as a result of what they see in the way we do, but they can distinguish between light and darkness, and they make use of their knowledge by arranging their leaves in such a fashion that they can

catch the largest possible amount of sunshine. You must often have noticed that plants in a room gradually turn towards the light if their position is not frequently changed. This, it appears, is the result of *seeing* as well as of *feeling*.

The eyes of a plant are very numerous, and arranged like little lenses to focus the light, some of them being stronger than others and having their reflective powers increased for special work. This is very wonderful, but then all life is like a fairy-tale, and nature herself is so full of magic that it sometimes seems as if we are living in an enchanted dream from which we shall presently awake. And I'm not sure that, after all, those old poets were not right who thought that if you lopped off the branches of a tree it groaned dreadfully, just as we should groan if anybody cut off our arms. Wordsworth always felt that there was "a spirit in the woods" of his native Westmoreland, and less gifted people can only pray for the insight and sympathy which brought such knowledge of the great life which we all share to these prophets and singers.

L. G. A.

MEETINGS AND SOCIETIES.

UNITARIAN HOME MISSIONARY COLLEGE.

OPENING OF THE SESSION, 1910-11.

On Thursday, October 6, a good attendance of friends of the Institution assembled at Summerville to hear the opening address by the Principal on "The Personality of Michael Servetus." Three reasons were given for the choice of this topic. (1) The president of the college had generously presented to the library copies of the earliest publications of Servetus in rare first editions. (2) Next year would be the 400th anniversary of the birth of Servetus. (3) He was afraid Unitarians thought more of the fate of Servetus than of his life and personality. These were good reasons, but, as the address proceeded, a fourth reason emerged that was not stated at the outset. Servetus, the student, came before us, persistently industrious, amazingly swift in the acquisition of learning, mastering Hebrew, for example, in the space of a year or so. We heard how his mind had been awakened at the University of Toulouse, that hotbed of Roman Catholicism, in 1528, when, with other scholars, he began for the first time to read "The Holy Scriptures and the Evangel." We heard of his early acquaintance with original texts. His first book, on "Trinitarian Errors," was published when he was only 20. How did a lad not yet of age acquire his attainments? Where did he get his books? He must have ransacked libraries, yet his brain was not bemused. To make use of a saying of Andrew Kippis, "He had not rammed so many books into his head that his brains refused to move." In fact, Servetus was a great student. His high seriousness of purpose, his devotion to theology, his wonderful versatility and achievement in other branches of science and thought were brought out. He felt himself to be a man with a mission. As he advanced in years there grew within him a vivid sense of personal relationship to Christ. He accepted the inerrancy of the Bible, yet said that the true Christian was independent of the Bible for his religion. "Christ is my only Evangelist." The law of Christ was a law of the heart. Servetus was cut off untimely at the early age of 42, when his ever-growing mind had not shown its fullest powers. A stimulating

address for students to hear, and for men setting out to prepare themselves for the Christian ministry.

At the close of the address the Principal referred to the work of the session. They were still under the shadow of loss. Mr. Manning's place could not be filled. As an experiment the regular students in theology were to make more use of the classes at the University. Five new men had been admitted, one of whom had matriculated. For them and not less for the benefit of all, Mr. Leonard Agate, M.A. (Manchester), B.A. Cantab., had been appointed assistant tutor and general supervisor of studies. Out of ten candidates Mr. Agate had been unanimously approved as most suitable. He would reside in the college, and it was no small guarantee of his fitness that he was a son of the manse. In addition to his other duties, Mr. Agate would give a course of lectures to the theological students on "The Problem of the Synoptics." He commended him to the friends of the college with every good will and wish.

A vote of thanks to the Principal for his address, proposed by the chairman, Sir William Talbot, and heartily carried, concluded the proceedings.

NORTHUMBERLAND AND DURHAM UNITARIAN CHRISTIAN ASSOCIATION. ANNUAL MEETING.

THE annual sermons of the Association were preached on Sunday, October 9, in the Church of the Divine Unity, Newcastle-on-Tyne, by Rev. Charles Hargrove, M.A., of Leeds, President of the British and Foreign Unitarian Association. There were good congregations, the evening attendance being increased by the presence of many members of Unity Church, Gateshead.

The annual business meeting of the Association was held at the Church of the Divine Unity, Newcastle-on-Tyne, on Monday, October 10. Rev. Alfred Hall, M.A., President of the Association, occupied the chair. Representatives of the churches of the district were present, and also the Rev. C. Hargrove. The Committee's report was read by the secretary, Rev. S. S. Brettell, M.A. It spoke of the new life that had been infused into the Church of the Divine Unity, Newcastle, under the able leadership of Rev. A. Hall, and said that the Association had already benefited by the prosperity of the church. Reference was made to the successful work of the Van Mission in many towns and villages in the Association's area, and to the inauguration of the new Advisory Committee for the North of England. The report was adopted on the motion of the Rev. W. Wilson, seconded by the Rev. W. Lindsay.

The Rev. Alfred Hall was re-elected president and the Rev. S. S. Brettell secretary, Mr. W. Gelley financial secretary, Rev. W. Wilson plan secretary, and Mr. T. F. Bolam auditor. The best thanks of the meeting were given to Mr. S. Pescod, who is retiring from the office of treasurer, for his valuable services. On the motion of Miss C. C. Lucas seconded by Rev. W. Lindsay, a resolution condemning the opium traffic was carried.

A public meeting was held in the evening, over which Rev. Alfred Hall presided. There was a large attendance. The Chairman gave an impressive address on the theme that the church exists for religion and not religion for the church. A vote of thanks to Rev. C. Hargrove for preaching the annual sermons was passed very heartily on the motion of Mr. J. T. Southern, seconded by Mr. C. Carter, and Mr. Hargrove replied. Ten minute addresses were given as follows:—"The Church and the Individual," by Rev. W. H. Lamballe; "Church-going," Rev. W. Wil-

son; "The Church and the Outcast," Rev. W. Lindsay; "The Church and its Worthies," Rev. S. S. Brettell; "The Church and the Young People," Rev. W. F. Kennedy.

MANCHESTER COLLEGE, OXFORD.

THE opening address of the session will be given on Monday by the Rev. L. P. Jacks. The programme of lectures for the Michaelmas Term, which has just been issued, includes special courses by Professor Henry Jones, of Glasgow, on Hegel's "Theory of Man and the State," and by the Rev. A. J. Carlyle, Dunkin Lecturer in Sociology, on "Liberty, Political and Social."

The names of the Rev. D. C. Simpson, M.A., who has succeeded the Rev. W. E. Addis, M.A., and of Mr. H. E. B. Speight, M.A., appear on the regular teaching staff of the College for the first time.

The list of special preachers, in addition to members of the staff, includes the Rev. Dr. Drummond, the Rev. J. Wood, of Birmingham, the Rev. H. Gow, of Hampstead, and Principal H. C. Maitra, of Calcutta.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

The United Service at the Dutch Church, Austin Friars.—We desire to call the attention of our readers to this service, which will be held to-morrow evening. In order that there may be no difficulty in finding the way, members of the Boys' Own Brigade will act as guides to visitors from the various railway stations in the city.

British League of Unitarian and other Liberal Christian Women.—Miss Violet Preston writes to us:—"May I call the attention of your readers to the meeting of the above, which will take place on Thursday, Oct. 27, during the meetings of the B. & F.U.A., which are to be held in Birmingham. The chair will be taken at 2.30 p.m. by Mrs. Tangye, and the speakers include Miss Palethorpe (Liverpool), Mrs. Sydney Martineau, and Miss Helen Brooke Herford (London)."

Aberdeen.—A special sermon was preached in the Unitarian Church, Skene-street, on Monday evening, by the Rev. J. M. Lloyd Thomas, of Nottingham, on "The Militant Note in Modern Churchmanship."

Action: Welcome to the Rev. A. C. Holden.—A public welcome was given by the congregation of the Acton Unitarian Church to the Rev. A. C. and Mrs. Holden last Saturday, Oct. 8. In addition to a good assembly of the members, several friends were present from other London churches. Apologies for absence were received from the Rev. W. G. Tarrant, Dr. Blake Odgers, and the Rev. A. Hurn, formerly minister of the congregation. The chair was taken by Dr. Herbert Smith, of Hampstead. The chief speaker was Principal Carpenter, who spoke on behalf of Manchester College, Oxford. Mr. Holden, he said, had given a proof of independence and sincerity by giving up the fellowship in which he had been brought up, and then returning to it after a period of service in the Church of England. It was no small thing first of all to join, and then to quit, the ministry of such a church. It could only be under the imperious demands of truth that a man could bear to do it, and take up a ministry often obscure, and always laborious, but having the advantage of single-eyed devotion to the truth. He trusted that the congregation would give to him their fullest confidence and unstinted

support. All round the world, he continued, there was a ferment of thought which was making in the direction of what they had learned to love as Liberal Christianity. The day of suspicion and prejudice was passing away, and they were realising that they were a mighty army with the forces of science and the moral energies of mankind on their side. Mr. Athawes, on behalf of the congregation, gave to Mr. and Mrs. Holden the heartiest and sincerest welcome they could possibly offer. The Rev. H. Gow, on behalf of the London ministers, spoke some feeling personal words in appreciation of Mr. Holden. He referred specially to the broad, generous, and sympathetic letter, full of the spirit of friendship and appreciation of his work, which Mr. Holden had received from the Archbishop of Canterbury when he resolved to leave the Church of England and enter upon a short period of study at Manchester College. It threw a strong light both upon the breadth of mind of the Archbishop, and the qualities of Mr. Holden. The Acton congregation was the joint product of the activity of the Provincial Assembly and the London District Unitarian Society, and as president of the former he wished for a spirit of fellowship and co-operation between the two societies. He felt that as Liberal Christians they were only at the beginning of their career, they were going to have their chance, and with a spirit of hope they were bound to conquer. Among the other speakers were the Rev. F. K. Freeston, the Rev. W. H. Drummond, and Mr. A. Wilson. The Rev. A. C. Holden, in a short speech, expressed his warm thanks for the cordiality of the welcome. He would never regret his period of service as a clergyman in the Church of England. I return, he said, to my spiritual home more firmly convinced of the stability and eternal reasonableness of the principles on which it rests, and the privileges which it provides. These privileges it will be our endeavour to honour and extend.

Ballyclare.—On Sept. 25 the Rev. W. Fielding brought to a close a ministry of almost twenty-six years in the Old Presbyterian Church. At the conclusion of the service a presentation was made to Mr. and Mrs. Fielding by Mrs. Bulmer on behalf of the congregation.

Belfast: All Souls' Church—Induction.—The Rev. E. A. Voysey, formerly of Northampton, was installed as minister of All Souls' Church, in succession to the Rev. W. H. Drummond, on Wednesday, October 5, when a large number of friends assembled. The Rev. John D. Davies preached from the text John xiii 5, and a statement of Presbyterian principles was made by the Rev. Wm. Napier. The usual questions having been put to minister and congregation, Mr. Voysey spoke of his aims and principles in the work of the ministry. "His ambitions, he said, in regard to the spiritual life of the church were unlimited. He desired the church to be as spiritually strong as the grace of God could make it. He would endeavour to do his part faithfully, but he must inevitably fail without the loyal support of the congregation. After the installation prayer, which was offered by the Rev. M. S. Dunbar, the charge to the minister was given by the Rev. Joseph Wood, of Birmingham, and to the congregation by the Rev. H. J. Rossington. Mr. Wood used his opportunity to speak to ministers generally. He reminded his ministerial brethren of the need of self-discipline. It was not sufficient, he said, to prepare a sermon—the minister must prepare himself to preach the sermon, and this involved not merely a process of thinking, but a process of being and living also. He who dealt with the souls of others must have regard to his own soul. He must be a student of the Bible, not for the sake of sermons, but his own spiritual life; and along with this should go purity of motive. The temptation to professional success would lead a man to think more of turn-

ing an eloquent phrase than of turning a man to righteousness. Mr. Rossington reminded the congregation that a ministerial settlement was a venture of faith on the part of both minister and people. Let them regard their minister as a friend, one in whom they could confide, and to whom they could speak freely of the deep things of the spirit, for the minister found in that his greatest encouragement and incentive to duty. At the close of the service luncheon was served in the Rosemary Hall, Dr. John Campbell presiding. The toast of "The New Minister" was proposed. Mr. Voysey suitably replied, expressing his hope that young and old would work together for the welfare of the church. Mr. John Rogers gave the toast of "The Non-subscribing Presbyterian Church of Ireland," and the Rev. Edgar Lockett responded; the Rev. E. I. Fripp gave the toast of "All Souls' Church," to which Mr. John Dickson replied. The toast of "Our Co-Religionists" was given by Mr. S. Shannon Millin, B.L. The Rev. R. W. Seaver, B.D. (Episcopalian) replying, thought that what was needed to-day in the church was a more robust type of spirituality. They had to make Christianity respected. Dr. Purves (Presbyterian) distinguished between interpretations of Christianity and the spirit of Christ, and expressed his desire to co-operate in all good work. He missed the counsel and fellowship of their former minister, and he expected to find a good friend in Mr. Voysey. The toast of "The Visitors" having been given by the hon. secretary of All Souls' church, Mr. J. E. Barker, and the Right Hon. Thomas Andrews having responded, the proceedings terminated. In the evening a social meeting was held in Rosemary Hall, and addresses were given by the Revs. E. I. Fripp, Joseph Wood, E. A. Voysey, and Mr. George Mead, of Northampton. Apologies for absence and congratulations were received from Principal Carpenter, Principal Gordon, Dr. Drummond, and the Revs. W. H. Drummond and J. C. Street.

Bermondsey: Fort-road.—On Wednesday evening, Oct. 5, a welcome meeting was given to Mr. A. Allen, the newly appointed lay minister. Mr. A. Wilson, President of the London District Unitarian Association, presided, and the speakers were Revs. G. Carter, L. Clare, W. G. Tarrant, and J. A. Pearson. Mr. Crocker gave the welcome on behalf of the congregation, and Mr. Davison for the Sunday-school.

Blackpool.—The Rev. George Knight, who has just terminated his ministry at the Waterloo-road Church, South Shore, was the recipient of the gratitude of the congregation and some parting gifts at a social meeting held on Wednesday, Oct. 5. In returning thanks Mr. Knight said that though regret might be felt that more had not been achieved, yet he had no sense of disappointment in the work whatever. When they considered that Blackpool was a seaside place, and that there were great demands made upon the people in summer time, he thought they had done excellently, and he thought, too, that the future was bright with promise for them. He thanked them all with his whole heart, and should ever value the gifts which they had made.

Guildford.—Anniversary services were held on Sunday, Oct. 9, Mr. Walter Russell conducting the evening service. At the congregational meeting which followed, Mr. Ward tendered his resignation as minister, to take effect at the end of the year. After discussion it was resolved to ask him to reconsider his decision.

Ilford.—Anniversary services in connection with the Ilford Unitarian Church were held on Sunday, Oct. 9, the preacher being the Rev. Principal Carpenter of Oxford. A feature of the morning service was the simple and charming address which Dr. Carpenter gave to the children after the second lesson. There were large congregations at both services, the church in the evening being crowded. We

understand that Dr. Carpenter was deeply impressed by the earnestness and vitality of this new centre of liberal religious life, which was started only four years ago, and of the need of securing the services of a settled minister as soon as suitable arrangements could be made.

Islington: Unity Church.—Rev. Dr. Tudor Jones will deliver a lecture (with lantern illustrations) in the schoolroom, on "Schiller and Goethe at Jena and Weimar," on Tuesday, October 18, at 8, to which friends are heartily invited.

Liverpool: Ullet-road.—The opening lecture of the Rathbone Literary Club was given on Friday, Oct. 7, by Sir William Bowring, who described a visit which he made to the Yellowstone National Park in 1897. Col. J. Goffey, J.P., presided.

London: Highgate.—The Spears Memorial Buildings were crowded on Monday evening last with people who had come to celebrate the twenty-fifth anniversary of the foundation of the Highgate-hill Unitarian Christian Church. All the stages of its growth were represented by friends old and young, original members and more recent adherents, former members of other churches, and men and women who have found at Highgate that stimulus to the spiritual life which has made organised religion again of value to them. It has been the characteristic of the Highgate church to make Unitarians who, while faithful to their own church, have been always ready to take a part in the larger life not only of the denomination but of the city. The first hour was devoted to social intercourse, the renewing of old friendships, and recalling the struggles of the early days of the movement. Many were absent whom we could have wished to see present—Sir Edwin and Lady Durning-Lawrance, Dr. Courtney Kenny, the Misses Sharpe, Mr. John Harrison, and Mr. H. G. Chancellor, M.P.—but their good wishes were with the friends assembled. Mr. F. Withall presided over the meeting, and spoke of the early years of the movement, telling of the hopes that inspired the founders, the help given by the London District Unitarian Society, and the spirit of the church to-day. Mr. Wilson, president of the London District Unitarian Society, expressed the congratulations of his society, and spoke of the help it now received from the vigorous church at Highgate. Rev. Dr. Tudor Jones, of Unity Church, Islington, told of his coming into touch with Rev. Robert Spears by means of a volume of Channing's works in the days when he was a teacher in a remote country town in Wales, and of his association with other members of the church. Rev. J. Arthur Pearson, minister of the London District Unitarian Society, congratulated the congregation upon being in touch with its ancestors and carrying on their work in the spirit of the founders. He looked forward to the time when Highgate should have a branch church of its own. Mr. Penwarden, who is an energetic lay-preacher, told of his coming to Highgate and the blessing it had been to him. Then the minister of the church, Rev. Addison A. Charlesworth, in a few words brought the meeting to a close by inviting all to join with him in prayer. It was a grand meeting, one that ended on a high note. Among those present were Mr. A. Broadbent, Mr. Colebrook, Mr. and Mrs. A. Savage Cooper, Mr. and Mrs. J. H. S. Cooper, Mr. and Mrs. Cox, Mr. and Mrs. Forbes, Mr. Jago, Mr. F. R. Nott, Mrs. Charles Talbot and Miss Lilian Talbot, Mr. and Mrs. T. B. Taylor, Mrs. Robert Spears and Miss Spears, Mrs. and the Misses Withall.

London: Kilburn Unitarian Church.—Harvest Festival services were held last Sunday, the preacher being the Rev. J. E. Stronge, who for nearly eleven years was minister of this church prior to his removal to Kidderminster. There were large congregations. On the following evening a soirée was held, to which the members of the neighbouring congregation at Rosslyn Hill were invited, and

a considerable number attended. The evening was spent most enjoyably, and the neighbourly fraternisation was both gratifying and inspiring. A Sunday-school was started at Kilburn a fortnight ago, and it begins with 34 scholars, all drawn from the adjacent congested district. In connection with the church there is also a mothers' meeting of over 70 members, a boys' club and a girls' club, each with a membership of over 60.

Luton.—The first annual and tea meeting of the new movement here was held in the Good Templars' Hall, on Friday evening, Oct. 7, when thirty-two friends were present. The Rev. W. H. Drummond, B.A., presided. After the reports of the hon. sec. and treasurer had been read, the Rev. W. H. Drummond spoke of the desirability of placing the movement on a better footing. He suggested carrying out a series of special Sunday services by prominent ministers, to be followed by an oversight of the congregation by one minister for a few months to ascertain the feelings and enlist the sympathy of those who desire a permanent church in this town. A new congregational committee was appointed to suggest the best plans for future arrangements, and attend to other local matters.

Manchester District Association of Presbyterian and Unitarian Churches.—For three or four years past, it has been the practice of this Association to hold a united autumnal gathering of members of its affiliated churches, for the purpose of inaugurating the work of the winter season, and of cultivating the spirit of comradeship among the people who are actively engaged therein at their respective centres. This year the event took place on Saturday, Oct. 8. There was afternoon service in Cross-street Chapel, at which the Pendleton choir led the singing, and the Rev. G. C. Sharpe, of Longsight, preached the sermon, taking as his text Matthew xi. 8, "What went ye out for to see?" It was an opportune and impressive utterance, relating to the present position and the future prospects of the liberal movement in religious thought, and worthy of a much larger audience than assembled to hear it. This latter remark may also be made of the evening speeches, delivered in the Memorial Hall, after an interval for tea, which was served in the Lower Mosley-street schools. At this meeting the chair was occupied by Mr. J. Wigley, President of the Association. Mr. Oliver H. Heys, the lay secretary, accompanied the opening and closing hymns, the Rev. Dendy Agate, B.A., offered prayer, and addresses on various aspects of Church life and work were given by the Rev. J. Worsley Austin, M.A., of Birmingham, and E. W. Sealy, M.A., of Manchester, and by Mr. Philip M. Oliver, of Bowdon, secretary of the Social Questions Committee of the Association.

Rivington.—A striking instance of harmonious feeling between Church people and Non-conformists was afforded on Saturday evening in the little village of Rivington, near Horwich, the site of the Liverpool Corporation's water-works. A gathering was held in the Unitarian schoolroom, including representatives from the several religious denominations in the locality, and presided over by the Vicar of Rivington (the Rev. W. Ritson), at which a presentation was made to the Rev. S. Thompson, who since 1881 has been the minister of the Unitarian church there. The presentation consisted of a purse of gold and an engraved writing-case and inkstand. Towards this presentation very many Church people contributed, including the vicar, who also made the presentation. Rivington is one of the few places in England at which the vicar is elected by the parishioners, and at the appointment of the present incumbent, over 30 years ago, a Unitarian was in the chair.

Southport: Portland-street Church.—The anniversary services were held at Portland-street Church on Sunday, Oct. 2, when the sermons were preached by the Rev. Douglas

WALMSLEY, B.A. On the following Wednesday the Anniversary Social Meeting was held, the chair being taken after tea by the chairman of the Church Council, Mr. H. B. Jagger, who made reference to the loss the Church had sustained by the removal to Leeds of Mr. Scott, and the good fortune of the congregation in having secured the temporary services of Mr. Walmsley. The Rev. Douglas Walmsley expressed his pleasure at having an opportunity under such circumstances of resuming his old work, the highest of all work, that of preaching the Gospel, and the special pleasure it afforded him to meet in the Southport congregation some of his old Bury friends. Speeches were also made by the Rev. T. Lloyd Jones, and the Rev. Sydney H. Street, B.A.

Harvest Festivals.—We have received accounts of harvest festival services which have been held at Unity Church, Islington; Bank-street Chapel, Bolton; Mary-street Chapel, Taunton; St. Thomas Chapel, Ringwood; Fort-street, Bermondsey; and at Ipswich and Horsham; London (Stepney); Diss (Norfolk); and London (Stratford).

NOTES AND JOTTINGS.

SPOILING THE THEOLOGY.

In his address at the National Liberal Club Mr. Booker Washington said that a negro theologian was once explaining why the children of Israel crossed the Red Sea in safety, and why the Egyptians were drowned. "You see," he said, "it was the middle ob winter, and the children ob Israel crossed in the mornin', when the ice was nice and hard. But the Egyptians crossed at twelve o'clock when the sun had been shinin' and melted the ice and they was drowned." "That can't be true," said a young coloured student, "for I've learnt from my geography that ice won't freeze so near the equator." "Just what I expected," retorted the preacher. "There's always some of these larned young men to spile our theology. But I'd hev you to know that them times I'm talkin' about was before there was jographies and 'quators."

BOOKER WASHINGTON AND THE MINISTER.

Dr. Booker Washington also told a story of a dispute which took place in a church in a rural district between the congregation and the minister. The congregation refused to pay the minister his stipend, and he (Dr. Washington) was called in. He urged the congregation to pay the minister at once, and asked one of the members of the church to tell him the real reason of the dispute. The man muttered something, and then said, "We are not going to pay him any more money, because we paid for these sermons last year."

THE TOWN PLANNING EXHIBITION.

The Town-Planning Exhibition which was opened at the Royal Academy on Monday is by far the largest and most illuminating collection of plans, drawings, photographs, and models of city development which has so far been got together in this country. The drawings which have come from America, Germany, and France are particularly well-executed, and the historical drawings in the British section are very interesting. Where the English section is undeniably strong, however, is in its evidence of activity in garden village development. The exhibits come from Bournville and Port Sunlight, Hampstead and Letchworth, Manchester, Liverpool, Swansea, and many other places, and they prove the easy supremacy of our own country in this field.

THE BISHOP OF BIRMINGHAM ON FUNERALS.

The Bishop of Birmingham, preaching at a friendly societies' parade at Birmingham recently, said he wished all classes of society would spend less money on funerals. He should like to see a thorough reform in this matter. It was most lamentable to see how much money even poor people would devote to funerals. He wished to see the bodies of the dead treated reverently, but there was no reason in the world why we should favour expedients which resisted, instead of helped, the healthy actions of those natural agencies which would dissolve our bodies into the elements from which they came.

DERBYSHIRE AND MISS FLORENCE NIGHTINGALE.

A meeting has recently been held at Derby, over which the Duke of Devonshire presided, for the purpose of promoting a county memorial to Miss Nightingale, whose family is closely associated with Derbyshire. The chairman said that the memorial must be something that would harmonise with all that Miss Nightingale loved best, and it must not only be a permanent memorial but a self-evident one, whether it took the form of a public building or of rendering aid to some of their county institutions. Many suggestions were made, and a special committee was appointed to consider the matter.

RAMMOHUN LIBRARY IN CALCUTTA.

In order to give a concrete shape to the memory of Raja Rammohun Roy, a library has been started in his name. The promoters of the library are trying to have a permanent habitation for it. We learn about eight thousand rupees have been promised up to the present day. A larger sum is necessary for this purpose. We hope the followers and admirers of the Raja will contribute their quota to perpetuate the memory of the founder of New India.—*The Indian Messenger*.

A GENEROUS GIFT.

Messrs. J. R. G. Grundy and Mr. Cuthbert C. Grundy, J.P., of South Shore, Blackpool, have presented to the Urban District Council of Cheshunt a freehold house called Elm Arches, which stands in three acres of well laid out gardens. This property is given for use as a public institute and assembly hall, and a condition is that the gardens shall be used as a public recreation ground, one portion being set apart as a children's playground. It is almost needless to add that the Cheshunt Urban Council has received the gift with grateful thanks. The Messrs. Grundy have placed several communities under obligation, and their generosity to the people of Bury and district, and to Blackpool, will be remembered for many years to come.

SINCERE BIOGRAPHY.

Mr. Arthur Benson writes with much frankness in the October number of the *Cornhill* on the insincerities of the average biographer.

I do not think, he says, that there is anything which so clearly shows the weakness of our belief in the permanence of individuality, our lack of faith in immortality, in spite of our loud and glib profession to the contrary, as the low-spirited way in which we persist in thinking and speaking of the dead as if their human life were all, as if the record were closed and the progress arrested. It we really felt sure we should encounter the spirits of those we have loved in some other sphere, we should be ashamed to look them in the face if we had praised them insincerely, understood them feebly, poured nauseous unction over their memories, embalmed them with luscious and heady spices, hidden them away securely in the tomb.

THE LIBERAL CHRISTIAN LEAGUE

President: Rev. R. J. CAMPBELL, M.A.

Autumnal Assembly Meetings,
October 15th to 20th.

CITY TEMPLE AND KING'S WEIGH HOUSE.

Saturday, October 15th.

3.30.—Devotional Meeting. League Prayer Union. 7.—League Reunion. Host and hostess: Sir Richard and Lady Stapley.

Sunday, October 16th.

10.—Devotional Meeting. City Temple and King's Weigh House. 11 and 7.—City Temple, Preacher, Rev. R. J. Campbell, M.A. 4.—United Conference. 8.15.—Communion Service. 11 and 7.—King's Weigh House, Preacher, Rev. E. W. Lewis, M.A., B.D. 3.30.—"Imperialism and Democracy in Religion." Surgeon-Gen. Evatt, C.B. (For list of other services where special reference to meetings will be made and fuller details of meetings see the Liberal-Christian Monthly, 1d., just issued.)

Monday, October 17th.

9.15.—Devotional Meeting each morning in the Lecture Hall, King's Weigh House. 10.—General Business Session, Lecture Hall. 2.30.—Muster at King's Weigh House, for visit to Westminster Abbey. 7.30.—Demonstration, The City Temple. Speakers: Rev. R. J. Campbell, M.A. (Chairman), Right Hon. D. Lloyd George, M.P., Mr. Joseph Fels and others. Doors open at 6.30. Admission by official ticket only. Reserved tickets by Shoe-lane and Plumtree-court entrances. Special collection for League Social Service Work.

Tuesday, October 18th.

10.—King's Weigh House Church. "The Mission of Liberal Christianity." Rev. Stopford A. Brooke, M.A., LL.D. 11.30.—King's Weigh House Church. "The Perpetual Sacrifice: The Symbolism of the Mass." Hon. and Rev. J. G. Adderley, M.A. 2.30.—Muster at King's Weigh House for visit to British Museum. 6.30.—King's Weigh House Church. "Liberal Christianity and the Foreign Mission Field." Rev. E. W. Lewis, M.A., B.D. 8.—King's Weigh House Church. "Incarnation." Sir Oliver Lodge, D.Sc.

Wednesday, October 19th.

10.—King's Weigh House Church. "The Responsibility of Women to the Civilisation of the Future." Lady Constance Lytton. 11.30.—King's Weigh House Church. "Liberal Christianity and the Sunday School Teacher." Rev. G. T. Sadler, B.A., LL.B. 3.—Muster at King's Weigh House for visit to League Social Service Centres. 6.30.—King's Weigh House Church. "The Value of Systematic Prayer." Lord Radstock. 8.—King's Weigh House Church. Dedication Service for Pioneer Preachers. Collection.

Thursday, October 20th.

9.15.—Devotional Meeting. City Temple Lecture Hall. 10.—City Temple. "E. D. Morel and the Congo." Speakers: Sir A. Conan Doyle, Ven. Archdeacon Porter, M.A., Dr. Orchard, Mr. I. Zangwill. 12.—Service. Rev. R. J. Campbell, M.A. Early application should be made for tickets. Only a limited number left for Monday evening. Reserved tickets issued for Tuesday morning and evening, Wednesday morning and evening, Thursday morning. Stamped addressed envelope must be sent, and the committee would be grateful for a contribution enclosed towards expenses. Reserved seats can only be guaranteed until ten minutes before each meeting. All applications for tickets, inquiries, donations, &c., to be sent to the General Secretary, King's Weigh House, Thomas-street, Grosvenor-square, W.

MANCHESTER COLLEGE, OXFORD

SESSION 1910-1911.

THE REV. L. P. JACKS, M.A., will deliver the Opening Address in the College, on Monday, October 17, at 5 p.m. Subject: "Is a Science of Man Possible."

A. H. WORTHINGTON, } Secretaries.
HENRY GOW, }

LONDON DISTRICT UNITARIAN SOCIETY.

WILL all friends in town and country note that The United Service will be held in the Dutch Church, Austin Friars, E.C., on Sunday, October 16, at 7 o'clock. Preacher, Rev. J. M. LLOYD THOMAS; Organist, Mr. JOHN HARRISON.

ILFORD UNITARIAN CHRISTIAN CHURCH,
High Road, near Connaught Road Corner,
Founded 1806 by the London and South Eastern Counties Provincial Assembly.

A THREE DAYS' BAZAAR will be held in the Hall adjoining the Church, on October 27, 28, and 29, 1910. To be opened on Thursday, 27th October, by Mrs. W. WALLACE BRUCE, at 4 p.m., Rev. FRANK K. FREESTON will preside. On Friday, 28th October, by Miss LISTER, at 5.45 p.m. (Tea for Visitors at 5), Mr. ISAAC S. LISTER will preside. On Saturday, 29th October, by LADY BETHELL, at 4 p.m., Mr. JOHN HARRISON will preside. All friends are cordially invited. Gifts of any kind will be thankfully acknowledged by Bazaar Treasurer, E. R. FYSON, 16, Airlie Gardens, Ilford; Bazaar Secretary, ARTHUR BEECROFT, 13, Ranelagh Gardens, Ilford.

Educational, &c.

"SALARY-RAISING" EDUCATION

A practical answer to the problem which is uppermost in the minds of "The Inquirer" readers and British public generally.

Recent articles in the press dealing with the problem of unskilled labour and how it is obviated in Germany by compulsory technical training of the boy has had a fitting answer. This answer has consisted of reported experiences of men, not only of the labouring and mechanic class, but of that great army of middle-class workers who suffer no less through lack of training—experiences showing how easy it is for men to raise themselves to good and valued positions through the aid of that influential institution, the International Correspondence Schools.

Voluntary versus Compulsory.

Some day, perhaps, we may have compulsory secondary education in this country. Meantime, it is well to note the splendid work being done by the I.C.S., as the "schools" are familiarly termed, because their system of training at some obviates all difficulties of distance or fixed hours of attendance.

The authorities of the ordinary technical schools are themselves the first to admit the enormous advantages possessed by the I.C.S. home tuition. For instance, **Professor Boyd-Dawkins, D.Sc.**, of Victoria University, Manchester, recently stated:—

There is no organisation I know of anywhere in the world that brings the worker face to face with the need of technical education in the same way as this Institution does—an organisation which brings to bear the personal influence. I feel that this new method of instruction is of the highest value. I, as a member of the older system of education, welcome you as fellow-workers, doing a great work."

Opportunities for all Men.

Let us emphasise the fact that the teaching so eminently advocated here is available to all men of all ranks, ages, localities, and means. All the embarrassments and restrictions of ordinary class teaching are swept away. A man or boy can qualify equally for higher positions in his present vocation or for some entirely different, more congenial calling. For the I.C.S. courses (with their free equipments), are so thoroughly practical, understandable, and concise, and the pupils so carefully corrected and guided by practical experts through the post, and then finally assisted to actual better positions, that a little ambition in addition to ability to read and write, is all that is necessary for success.

Some Actual Successes.

Among the 120 odd different I.C.S. courses—all distinguished by the same practicableness and economical availability—are Civil Service, Illustrating, Applied Arts, Architecture, Civil Engineering, Analytical Chemistry, Book-keeping and Business Training, Publicity Work, and Foreign Languages; in all of which men have achieved successes as remarkable for their value as for rapidity of their achievement.

I.C.S. tuition or technical training is untrammelled by any sectarian or political surroundings—it is an absolutely independent business concern neither following nor directing any Party or Sect.

£25,000 were spent at London Headquarters during the past twelve months in keeping I.C.S. Text-Books up to date, and over 4,000 I.C.S. students have voluntarily reported promotion or advanced wages in one year. All the resources of the I.C.S. Students' Aid Department are placed at the disposal of students, which means that at the present moment less than 1 in 400 students are unemployed; this distinctly emphasises a well-known Educationist's recent remark that "The Way to Better Things is the I.C.S. Way." Space does not here permit of reports of these successes, but any reader of THE INQUIRER interested, in his own behalf or that of his sons or friends or employees, can obtain actual

Reference to these Students

by merely writing and stating the subjects or vocation concerned. They will also receive specific details of the whole possibilities of success in that particular subject as well as a book reporting the world-wide success and influence of the I.C.S. Please mention THE INQUIRER, and address the International Correspondence Schools at their Headquarters, Dept. 352/B45, International Buildings, Kings way, London, W.C.

CIVIL SERVICE EXAMINATIONS SPECIAL EXPERT TUITION

BY

JOHN GIBSON, M.A.

(First Class, Camb., Educational Silver Medallist at Four International Exhibitions; Author of "Modern Education," &c.) and a

Large Staff of Experienced Tutors.

CORRESPONDENCE, CLASS AND PRIVATE TUITION.

Resident Pupils received at Upper Norwood.

RECENT SUCCESSSES.

India Civil Service.—August, 1908: E. C. Snow (First Trial).

India Police.—June, 1907: A. S. Holland, 18th; F. Trotter, 23rd; J. C. Curry, 25th; C. N. James, 26th; P. H. Butterfield, 40th; H. S. Henson (First Trial). June, 1908-9: EIGHT passed, including THIRD Place, All but one at FIRST TRIAL.

Consular Service.—June, 1907: N. King took FIRST Place at FIRST TRIAL. July, 1908: Mr. F. G. Rule was FIRST (First Trial). DIRECT from Chancery L. July, 1909: E. Hamblock, FIRST; G. A. Fisher, SECOND; G. D. Maclean, THIRD; i.e., THREE of the FOUR Posts awarded.

Student Interpreterships (China, Japan, and Siam).—September, 1907: FIVE of the SEVEN Posts taken, including the FIRST THREE, all but one at First Trial; July, 1909: J. W. Davidson, SECOND and A. R. Owens, FOURTH (i.e., TWO of the FIVE Posts given), both at FIRST TRIAL; and March, 1908 (Levant): L. H. Hurst, FIRST (FIRST TRIAL); C. de B. MacLaren, FOURTH (First Trial).

Supreme Court of Judicature.—S. Geary (First Trial).

Intermediate Examinations.—FOURTEEN Recent Successes, including the FIRST. Nearly all at FIRST TRIAL.

N.B.—FIVE times running in 1907-9, the FIRST Place has been taken in the CONSULAR SERVICES.

JOHN GIBSON, M.A.,

24, CHANCERY LANE, W.C.

27, Queensborough Terrace, Hyde Park, W. (West End Branch), and

14-22, Victoria Road, Upper Norwood, S.E. (Resident Branch).

BAD WRITING

Changed, here or by Post. Also Shorthand, Book-keeping, in 26 easy lessons. Write for new Prospectus.

SMITH & SMART (Estab. 1840), Private Tutors, 59, Bishopsgate Street Within, E.C.

Typewriting, &c.

TYPEWRITING.—Sermons, Articles, and MS. of every description accurately and intelligently typed. 1s. per 1,000 words. Also duplicating undertaken. Terms moderate. —E. P., 14, Buckley-road, Kilburn, N.W.

SERMONS, Articles, and every description of literary matter neatly and accurately typed. Terms from 1s. per 1,000 words.—I. 48, 3, Essex-street, Strand, W.C.

Books for Sale and Wanted.

OLD BOOKS on Topography wanted, especially Norwich and East Anglian counties. Also old Books of Travel and Discoveries.—I. 51, 3, Essex-street, Strand, W.C.

FOR SALE.—The British Gallery of Engravings, from pictures of the Italian Flemish, Dutch and English Schools, with descriptions by Edward Forster in contemporary red morocco, gilt edges, by Millen, 1807, containing numerous full-page steel engravings. **The Antiquities of Canterbury.** "A Survey of that ancient City with the suburbs and Cathedral," by William Somner, with 3 folding plates—1640.—I. 61, 3, Essex-street, Strand.

PENMAENMAWR.—HIGH-CLASS BOARDING SCHOOL FOR GIRLS.

Principal: MISS HOWARD.

Recommended by the Rev. R. J. Campbell, M.A., who takes a personal interest in it.

Thorough English education on modern lines. Preparation for Oxford Locals and London University Examinations. Delightful climate, combining sea and mountain air. Games, Cycling, Sea Bathing.

Visitors received during vacations. Terms moderate.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

In the country, four miles from Crewe. Preparatory Department recently added. Boys admitted on the Foundation at half fees.

For particulars apply to the HEAD MASTER, or to the Clerk to the Governors, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL, AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N.

Head Mistress: Miss LILLIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

LANDUDNO.—TAN-Y-BRYN.

Preparatory School for Boys, established 1893; on hillside overlooking centre of the Bay. Sound education under best conditions of health. Inspection cordially invited.

L. H. EDMINSON, M.A. (Oxon).
C. J. MONTGOMERY, M.A. (Oxon).

HARRINGAY DAY and BOARDING SCHOOL for BOYS, Hornsey, London, N. (Established 25 years.)

Preparation for all exams. Home comforts. Terms, 10 to 12 guineas, all inclusive.

Headmaster: Rev. D. DAVIS (Manchester College and Oxford University)

SCHOOLS in ENGLAND or ABROAD for BOYS and GIRLS.

Messrs. J. and J. PATON, having an intimate knowledge of the best Schools and Tutors in this country and on the Continent, will be pleased to aid parents in their selection by sending (free of charge) prospectuses and full particulars of reliable and highly recommended establishments. When writing, please state the age of pupil, the district preferred, and give some idea of the fees to be paid.—J. and J. PATON, Educational Agents, 143, Cannon Street, London, E.C. Telephone, 5053 Central.

MISS LOUISA DREWRY gives

Lectures, Readings, and Lessons in English Language and Literature, and kindred subjects; reads with private pupils; examines; and helps students by letter, and in her Reading Society. For information about her Meetings for the study of Literature apply by letter.

Miss DREWRY's Lectures, Readings, and Lessons will begin again early in October.—143, King Henry's-road, London, N.W.

FRANCE.—Wanted, in a School,

Young English Lady, on mutual terms. —For particulars apply, Madame FAYRE Ecole Maintenon, Nogent-sur-Marne.

WANTED, at once, qualified uncertificated TEACHER for Baylies Public Elementary School, Dudley.—Apply, giving qualifications and usual particulars and copy of testimonials, to W. H. THOMPSON, Solicitor, Dudley, Worcs.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, **BOARDING ESTABLISHMENT.** Unrivalled position on sea front, close to the Highcliff Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff. — Apply Mrs. Pocock.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

LANGLEY HOUSE, DAWLISH, A HOLIDAY AND HEALTH RESORT for Ladies. Advantages for girls visiting alone. Through trains from Midlands and the North. —Prospectus from Miss JONES.

S.T. LEONARDS-ON-SEA.—“Crantock,” 59, Warrior-square. First-class **BOARD AND RESIDENCE** and **FLATS**; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

BOARD RESIDENCE in quiet house; select neighbourhood; newly decorated. From 18s. 6d. weekly.—17, Heathcote-street, Mecklenburg-square, London, W.C.

UNFURNISHED Drawing Room Floor to Let. Use of kitchen if required. Newly decorated. Large airy rooms. Select neighbourhood. Easy access to City and West End. 15s. 6d.—Box Y, INQUIRER Office, 3, Essex-street, Strand, W.C.

LIVERPOOL.—Lady has vacancies for Two Paying Guests. References permitted to Miss GASKELL, Woolton Wood, Liverpool.—H., INQUIRER Office, 3, Essex-street, Strand, W.C.

Situations

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOC LIMITED have **VACANCIES** in their Commercial Department for a few **YOUNG GENTLEMEN** of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

ENGAGEMENT REQUIRED as Lady Housekeeper, Secretary, or Companion Housekeeper to elderly gentleman or lady. Experienced, aged 46.—Address, M. M., INQUIRER Office, 3, Essex-street, Strand, W.C.

CAN ANY LADY recommend a capable House-Parlourmaid for a family of three, where two servants are kept. Good personal character and experience required.—Apply personally at 143, King Henry's-road, Swiss Cottage, N.W., between 5.30 and 8.30, except Saturday.

WANTED, for the next few months, a young **MAID**, of not less than 20, to help in care of a little girl, and to do some house and needlework.—Apply, by letter, to Mrs. WALLACE BRUCE, 9, Airie-gardens, Campden Hill, W.

“THE UNITARIAN MONTHLY.”—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, “Dove-stone,” Denton-road, Gorton, Manchester.

Miscellaneous.

AUTUMN AND WINTER BLOUSES.—“Spunzella” unshrinkable wool gives lasting wear. Over 100 handsome designs. Helio, Pink, Sky, Brown, Green, and other stripes. Patterns free. Write to-day.—HUTTON'S, 5, Larne, Ireland.

ATTRACTIVE CUSHION COVERS.—Natural Irish Linen. Handsomely embroidered with White, Green, Sky or Red Shamrock design. Excellent finish. 19½ by 20½ inches. Only 1s. Postage 3d. extra.—HUTTON'S, 5, Larne, Ireland.

Gardening, &c.

BULBS FOR SALE, AT EXCEPTIONAL PRICES.—Daffodils: Emperor, very large bulbs, 1s. 6d. doz.; Golden Spur, very early flowering, 9d. doz. Polyanthus Narcissus, Soleil d'Or, 8d. doz. Hyacinths (white Roman for early forcing, will bloom at Christmas). Scilla Campanulata, Blue Queen, 1s. 6d. for 50. English Iris (large bulbs), 8d. doz. Carriage free. A sample of any of the above will be sent on receipt of two penny stamps to cover postage.—Write, L. R., c/o INQUIRER, 3, Essex-street, Strand, W.C.

BLAIN & HANKINSON,

Pharmaceutical Chemists,

69, Market Street, MANCHESTER.

Continuing **WOOLLEY'S** Dispensing and Retail Establishment.

OLD FALSE TEETH.

We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.

WOOLFALL & CO., SOUTHPORT.

A Scientific Basis of Belief

in

A FUTURE LIFE

By JOHN PAGE HOPPS.

SIX LECTURES. SIXPENCE.

FIFTH EDITION.

London: A. C. FIFIELD,

Or post free to any place,

From the Author, Shepperton-on-Thames.

THE LATEST FOUNTAIN PEN, 1909 MODEL

One of the leading manufacturers of Gold Fountain Pens challenges to demonstrate that their Pens are the very best, and have the largest sale, that no better article can be produced.

They offer to give away 100,000 10/6 Diamond Star Fountain Pens, 1909 Model, for 2/6 each

This Pen is fitted with 14-carat Solid Gold Nib, iridium pointed, making it practically everlasting, smooth, soft and easy writing and a pleasure to use. Twin Feed and Spiral to regulate the flow of ink, and all the latest improvements.

One of the letters we daily receive:—“It is by far the best of the kind I have ever used.”



THE SELF-FILLING AND SELF-CLEANING PERFECTION FOUNTAIN PEN is a marvel of Simplicity; it deserves to be popular. It is non-leakable, fills itself in an instant, cleans itself in a moment—a press, a fill—and every part is guaranteed for two years. The Massive 14-carat Gold Nib is iridium pointed, and will last for years, and improves in use. Fine, Medium, Broad, or J points can be had.

This Marvellous Self-Filling Pen, worth 15/-, is offered as an advertisement for 5/6 each

It is certain to be the Pen of the Future. Every Pen is guaranteed, and money will be returned if not fully satisfied. Any of our readers desiring a really genuine article cannot do better than write to the Makers. **THE RED LION MANUFACTURING CO., LTD., 71, HIGH HOLBORN, LONDON.** and acquire this bargain. (Agents wanted.)

19TH CENTURY BUILDING SOCIETY

ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT, Miss CECIL GRADWELL, Miss ORME.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

THE BUSINESS

THE WORKERS' BOOKSHOP,

For the Sale of

PUBLICATIONS Educational, Technical,

Philanthropic, Social,

A List of which may be obtained free.

IS NOW TRANSFERRED.

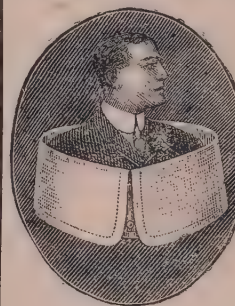
5, Princes Street, Cavendish Square

(the new premises of the Central Bureau for the Employment of Women).

Something New in Collars.

LATEST INVENTION.

THE Everclean “LINON” Collar



is the Ideal Collar—always smart, always white—cannot be distinguished from linen. Others limp and fray, others need be washed. Everclean “Linon,” when soiled, can be wiped white as new with a damp cloth. No Rubber. Cannot be distinguished from ordinary Linon Collars. Others wear out, but four Everclean Collars will last a year.

GREAT SAVING OF LAUNDRY BILLS. GREAT COMFORT IN WEAR.

SPECIAL TRIAL OFFER.

2 Sample Everclean “Linon” Collars for 2/6.
6 Everclean “Linon” Collars for 6/-.
Sample set of Collar, Front, and pair of Cuffs with Gold Cased Links for 5/-.

ORDER AT ONCE.

The Bell Patent Supply Co., Ltd.

147, HOLBORN BARS, LONDON, E.C.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3565.
NEW SERIES, No. 669.]

LONDON, SATURDAY, OCTOBER 22, 1910.

[ONE PENNY.]

BOOKS TO BUY.

MEDIAEVAL ITALY.

This new volume of mediæval Italian history is a continuation of the Author's previous work on the Barbarian Invasions of Italy.

MEDIAEVAL ITALY FROM CHARLEMAGNE TO HENRY VII. By Professor PASQUALE VILLARI. With a Photogravure Frontispiece and 16 other Illustrations. Cloth, 15/- net. (*Inland Postage, 5d.*)

ENGLISH CATHEDRALS.

"A series of admirable comparative studies in the glories of ecclesiastical architecture." **THE TIMES.**

ENGLISH CATHEDRALS. Illustrated by JOSEPH PENNELL. New Edition, uniform with "French Cathedrals." Royal 8vo. 20/- net. (*Inland Postage, 6d.*)

OLD ITALIAN MASTERS.

"Mr. Coles renders the tone of each original with astonishing insight and precision." **PALL MALL GAZETTE.**

OLD ITALIAN MASTERS. Engraved by TIMOTHY COLE, with Historical Notes by W. J. STILLMAN. New Edition. Uniform with "French Cathedrals." Royal 8vo. 20/- net. (*Inland Postage, 6d.*)

HISTORICAL VIGNETTES.

Each of Mr. Capes's pictures records a more or less dramatic moment in the life of an historical personage, treated fancifully, but—in the majority of cases—having a legendary basis.

HISTORICAL VIGNETTES. By BERNARD CAPES. Cloth, 7/6 net. (*Inland Postage, 5d.*)

FOUR FASCINATING FRENCHWOMEN.

The lives of the four women treated of in this book are all full of thrilling adventures and picturesque incidents.

FOUR FASCINATING FRENCHWOMEN. By Mrs. BEARNE. With 24 illustrations. Cloth, 10/6 net. (*Inland Postage 5d.*)

PORTUGAL.

(Story of the Nations.)

Ask for the new edition of this interesting work. It contains a chapter by Martin Hume, bringing the story up to the commencement of King Manuel's reign.

PORTUGAL. By H. MORSE STEPHENS, M.A. Profusely illustrated. Cloth, 5/- (*post free*).

OUR HOUSE.

A fresh and delightful picture of life in an historic corner of London, with memories of Whistler, Stevenson, and other men of note.

OUR HOUSE. By ELIZABETH ROBINS PENNELL. Cloth, 4/6 net. (*Inland Postage, 4d.*)

T. FISHER UNWIN,
1, Adelphi Terrace, LONDON.

NOW READY.

THE

International Congress of Free Christianity in Berlin, 1910.

Reprinted from "The Inquirer" and
"The Manchester Guardian."

With a Preface by

Principal J. ESTLIN CARPENTER,
D.D.

Price 2d. 6 Copies Post Free, 1s.

To be obtained from

THE INQUIRER PUBLISHING CO., LTD.
3, Essex Street, Strand.

HIBBERT TRUST.

ONE SCHOLARSHIP for a Graduate preparing for the Ministry will be awarded on this foundation in December next, provided that a candidate of sufficient merit presents himself. Particulars as to the necessary qualifications of candidates may be obtained on application to the Secretary. Names and addresses of candidates should be sent to the Secretary as soon as possible, and in any case not later than Nov. 2.

FRANCIS H. JONES, *Secretary*,
University Hall, Gordon-square, London, W.C.

ILFORD UNITARIAN CHRISTIAN CHURCH,
High Road, near Connaught Road Corner,
Founded 1906 by the London and South Eastern
Counties Provincial Assembly.

A THREE DAYS' BAZAAR will be held in the Hall adjoining the Church, on October 27, 28, and 29, 1910. To be opened on Thursday, 27th October, by Mrs. W. WALLACE BRUCE, at 4 p.m., Rev. FRANK K. FREESTON will preside. On Friday, 28th October, by Miss LISTER, at 5.45 p.m. (Tea for Visitors at 5), Mr. ISAAC S. LISTER will preside. On Saturday, 29th October, by Lady BETHELL, at 4 p.m., Mr. JOHN HARRISON will preside. All friends are cordially invited. Gifts of any kind will be thankfully acknowledged by Bazaar Treasurer, E. R. FYSON, 16, Airlie Gardens, Ilford; Bazaar Secretary, ARTHUR BEECROFT, 13, Ranelagh Gardens, Ilford.

Lydgate Chapel, Huddersfield.

**OLIVER HEYWOOD MEMORIAL,
STONELAYING CEREMONY.**

October 29, at 2.30 p.m.

Right Hon. Lord AIREDALE and Rev. CHARLES HARGROVE, M.A.

JUST PUBLISHED.

Cr. 8vo, 112 pp., 1s. 6d. net; by post, 1s. 9d.

LECTURES ON THE COM- POSITION AND DELIVERY OF SERMONS.

By Dr. JAMES DRUMMOND.

Fcap. 8vo, 104 pp., 1s. net; by post, 1s. 2d.

THE STORY AND SIGNIFI- CANCE OF THE UNITARIAN MOVEMENT.

By W. G. TARRANT, B.A.

Fcap. 8vo, 280 pp., 2s. net; by post, 2s. 3d.

THINGS NEW AND OLD.

Essays by Dr. ESTLIN CARPENTER, Dr. JAMES MARTINEAU, Rev. J. PAGE HOPPS and others.

BOOK ROOM, Essex Hall, Essex-street, Strand, W.C.
Postage saved by ordering through Bookseller.

THE Liberal-Christian Monthly.

1d. Monthly; or 2s. per annum, post free

The Official Organ of the City Temple, King's Weigh House Church, and the Liberal-Christian League.

REGULAR FEATURES—

Exclusive Sermon and Monthly Letter by

REV. R. J. CAMPBELL, M.A.

"Questions and Answers" Page, conducted by Rev. E. W. Lewis, M.A., B.D.; Comprehensive Reports of the Liberal-Christian League; Special Articles and The City Temple Notes.

Special Features this Month—

Messages from

G. BERNARD SHAW. H. G. WELLS.
SIR H. BEERBOHM TREE.
J. FORBES ROBERTSON.
SIR ARTHUR CONAN DOYLE.
REV. DR. STOPFORD BROOKE.
and other well-known people.

Order now from

THE MANAGERS, L.C.M.,
King's Weigh House, London, W.

"THE UNITARIAN MONTHLY."

Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Chapel is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, October 23.

LONDON.

Acton, Cressfield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. A. ALLEN.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; 7, Rev. W. H. DRUMMOND, B.A.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. W. H. DRUMMOND, B.A.; 7, Rev. R. K. DAVIS, B.A.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. LAWRENCE CLARE.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Mr. DOUGLAS HOOLE; 6.30, Mr. PROMOTHO LOLL SEN, of Calcutta.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Mr. E. R. Fyson; 7, Mr. E. CAPLETON.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. E. HANRINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green; 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11, Rev. LAWRENCE CLARE; 6.30, Mr. A. STEPHEN NOEL.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt, M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. PROMOTHO LOLL SEN, of Calcutta; 6.30, Mr. S. P. PENWARDEN.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. G. CRITCHLEY, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. W. G. TARRANT, B.A.
 Wood Green Unity Church, Anniversary, 11, Rev. STANLEY B. JAMES; 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Angelsea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERTSWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. J. W. AUSTIN, M.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SHORT.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 Bournemouth, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLACHLAN, M.A., B.D.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30 a.m., Rev. E. W. LUMMIS, M.A.
 CHATHAM, Unitarian Christian Church, Hammond-hill 11 and 6.30, Rev. J. M. WHITEMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. A. R. P. HICKLEY.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Prof. J. L. VASWANI, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11 and 6.30, Rev. H. E. DOWSON.
 GORTON, Brookfield Church, 10.45 and 6.30.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HOBBSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHAS. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. H. D. ROBERTS; 6.30, Rev. E. S. RUSSELL, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. D. DELTA EVANS.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45, Student; 6.30, Mr. JOHN EDWARDS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. H. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road. Service 11 and 6.30.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service, 11; Evening Service and Lecture, 6.30, Rev. GEORGE STALWORTHY.
 WAREHAM, South Street, 6.30, Mr. FRANK COLEMAN.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFOETH.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, Eagles Hall, Government-street, 7.30, Rev. H. G. KELLINGTON, M.A.

DEATH.

WITHALL.—On October 18, at Heathfield, Regent's Park-road, Finchley, Helen Withall, aged 68. Interment at Hendon Park Cemetery, Finchley, on Saturday, October 22, 11 a.m.

Situations

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Wotton, Birmingham.

ENGAGEMENT REQUIRED as Lady Housekeeper, Secretary, or Companion Housekeeper to elderly gentleman or lady. Experienced, aged 46.—Address, M. M., INQUIRER Office, 3, Essex-street, Strand, W.C.

WANTED, for the next few months, a young MAID, of not less than 20, to help in care of a little girl, and to do some house and needlework.—Apply, by letter, to Mrs. WALLACE BRUCE, 9, Airlie-gardens, Campden Hill, W.

A YOUNG LADY (French Swiss) seeks an engagement with English family as GOVERNESS. Diploma for French, German, Italian and English. Music (Zurich Conservatoire).—Apply, Mlle. ANRIG, 41, Hadlaub Strasse, Rigi-Viertel, Zurich.

ZURICH IV.—Madam ANRIG and her daughters receive a few young ladies. French, German, Music, etc. Special care of delicate girls. Highest references from parents of past pupils. Home life. Beautiful situation. Winter sports, electric light, central heating.—Apply, Madam ANRIG, 41, Hadlaub Strasse, Rigi-Viertel, Zurich; or to the Rev. J. SPINNER, Zurich IV.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	687	A Correction	694	The Liberal Christian League	696
IS A LIBERAL CHURCH POSSIBLE?	688	BOOKS AND REVIEWS :—		Midland Sunday School Association	697
THE LIBERAL CHRISTIAN PULPIT :—		Louise Chandler Moulton	694	Manchester College, Oxford	698
The Priority of the Church	689	A Dog Story	694	Canada and Town Planning	698
LIFE, RELIGION AND AFFAIRS :—		A Study in the Abnormal	695	Central Training Institute	698
The Promise of Autumn	690	Publications Received	695	Ministers' Pension and Insurance Fund	698
Medicine and Religion	691	FOR THE CHILDREN :—		Poor Law Reform; Mr. Sidney Webb in	
Mrs. Julia Ward Howe	692	Labels	695	Manchester	698
QUESTIONS AT ISSUE :—		MEMORIAL NOTICE :—		The Social Movement	698
Old Dogmas in a New Light	693	Rev. John Taylor	696	NEWS OF THE CHURCHES	699
CORRESPONDENCE :—		MEETINGS AND SOCIETIES :—		NOTES AND JOTTINGS	701
Modern Slavery	693	United Service at the Dutch Church,			
Manchester College, Oxford	694	Austin Friars	696		

* * *All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.*

NOTES OF THE WEEK.

THE death of Mrs. Julia Ward Howe, at the age of 91, removes almost the last of the group of remarkable men and women who were the soul of the anti-slavery movement in America. Unlike some of her contemporaries, who almost exhausted their energies in that great struggle, she took a leading part in the movements of peace and prison reform, and the emancipation of women during the last fifty years. Preaching also was part of her vocation, and her sermons from Unitarian pulpits in the United States revealed the simple and steadfast religious faith which inspired her work. She was a woman of great personal charm, and had troops of friends; but she will be remembered chiefly as the writer of one of the noblest battle hymns in literature :—

I have seen Him in the watch fires of a
hundred circling camps;
They have builded Him an altar in the
evening dews and damps;
I can read His righteous sentence by the
dim and flaring lamps;
His day is marching on.

* * *

THE United Service which was organised by the London District Unitarian Society, and held at the Dutch Church, Austin Friars, last Sunday evening, was very largely attended, and from many accounts which have reached us seems to have achieved its object of deepening the sense of fellowship through a great act of common worship. The kindness of the minister and consistory of the Dutch Church in lending their building for the service is

worthy of special acknowledgment, as an instance of broad-minded Christian courtesy and good-will.

* * *

THE Liberal Christian League has been in session for its autumn assembly during the past week. Public attention has naturally been concentrated upon the speech on "Destitution," delivered by Mr. Lloyd George at the City Temple on Monday night. It was remarkable chiefly, not for any novelty of presentment of a well-worn theme, but for the public and official emphasis which it gave to the problem of poverty, and the social menace of the present distribution of wealth, as standing in the forefront of politics.

* * *

To the matter-of-fact mind, the most eloquent and moving parts of Mr. Lloyd George's speech were his statistics. During the last two years, he said, he had had to look into the death duties pretty closely, and he found that out of 420,000 adults that died in the course of a year five-sixths owned no property which it was worth anybody's while to pick up. Out of £300,000,000 that passed annually at death, about half belonged to something under 2,000 persons. Had the 350,000 who died in poverty led lives of indolence and thriftlessness and extravagance? And had the 2,000 who owned between them nearly £150,000,000 pursued a career of industry, toil, and frugality? Everybody knew that that was not the case. He did not say that there was not a good deal of misery owing to bad housekeeping, and that much could not be accomplished if more attention were paid to training women for this all-important task; but we must take human nature as it is, and demand a standard which the average man and woman could conform to.

* * *

In his presidential address to the members of the Liberal Christian League which the

Rev. R. J. Campbell delivered in the City Temple on Sunday night, he emphasised two aspects of their work. The first was to prepare the way for a world-wide federation of Liberal Christian Churches by gradually bringing the liberal churches of different denominations into touch with one another and promoting fraternal intercourse between them. The second part of their work was to carry a liberal evangel to the four-fifths of the population outside the churches. The very word evangelist suggested to the ordinary mind a certain way of putting things which, in his judgment, was not likely to make a very strong appeal to the more thoughtful minds of the present day. There was nothing more urgently needed than a liberal type of evangelisation; the time was ripe for it; the world was ready for it.

* * *

AT the General Assembly of the League, held on Monday morning, a step was taken which we must say frankly we view with misgiving and regret. A manifesto, designed to embody the religious beliefs of the League, which had been prepared by Mr. Campbell, was adopted after a very short discussion. The form in which it is cast cannot fail to convey to the public some suggestion of a creed, and the danger is that it may help quite as much to limit sympathy and to stereotype thought as to illuminate inquiring minds. It is much easier to issue a manifesto in a mood of enthusiasm, or in order to meet the need of the moment, than to revise or withdraw it when it has become a check upon spiritual freedom.

* * *

THE manifesto is also a challenge to criticism rather than an invitation to unity. Some members of the League, who wish to serve the Liberal Christian Movement with all their strength, are well aware that it contains statements and forms of words which do not command their assent, and at once the old spectres of exclusion arise

to trouble them. As a statement of Mr. Campbell's own teaching it is full of interest and suggestion, but as a corporate profession of faith it places those who cannot accept its metaphysics or endorse its phraseology in a position of difficulty.

* * *

WE have felt bound to say this because we are so profoundly convinced that no more serious injury can be done to Liberal Christianity than to attempt to identify it with any one type of thought or teaching. It is too big with promise for the future, too large in its imaginative appeal, for any of these limitations. Mr. Campbell is aware of this, and he thinks that he has guarded against the danger by the preamble to the manifesto, which is in the following words: "While, as a Liberal Christian League, we do not bind ourselves doctrinally by any form of words, and do not require from our members individually any definite assent to the following or any other formal statement of belief, we hereby place on record, for the information of the general public and to strengthen the hands of our workers, a brief outline of 'the things which are most surely believed among us.' " In addition to this we have Mr. Campbell's strong personal assurance that the manifesto is in no sense to be taken as a creed or a formula of exclusion. It is the expression of his own teaching, which is liable to revision and change; but we wish it had not been put in the difficult and misleading form of a corporate affirmation.

* * *

IN France, the resentment against the recent decree fixing the age of First Communion at seven years, has found vigorous expression in a letter written by Monsignor Chapon, the Bishop of Nice, to the Archbishop of Lyons. He gives it as his deliberate opinion that in his own diocese, if the decree is carried into effect, not one in twenty of those who may be admitted to First Communion will ever communicate again. He points out, further, that the execution of the decree must lead to religious anarchy, as the responsibility for admission to First Communion is entirely taken out of the hands of the bishops, who are never once referred to in the decree. He therefore calls upon the Cardinal, as the first bishop in France, to join in a protest to the Holy Father in order to save the last hope of religion in France.

* * *

AN incidental interest of the document is the flood of light it throws upon the present state of French religion, and the conditions under which the Church has to accomplish its mission. As the letter was written privately to the Cardinal on August 22, and was published in the *Paris Figaro* on September 25, with a short prefatory note by M. Julien de Narfon, the well-known writer of the articles on

religious questions which appear from time to time in that semi-clerical organ, it may be taken for granted that the bishop's initiative has not proved successful.

* * *

MR. JOHN BURNS made an optimistic speech on the decay of pauperism at Dewsbury on Tuesday. He predicted that the returns for 1910-11 would reveal the lowest statistics ever recorded in this country. One of the most remarkable features of the last sixty years, he said, was not only the increasing spirit of benevolence of the comfortable towards the disinherited, and of the community to its afflicted members, but the wonderful decline in official pauperism during that period. It had been reduced from 62 per thousand to 26 per thousand. At the same time the cost per head had gone up from £7 18s. to £13 5s. for indoor paupers, and from £3 11s. to £6 1s. 5d. for outdoor paupers. The contributions to the Poor Law per head of the population had gone up from 6s. 8d. to 9s. Of the 70,000 children in various Poor Law institutions the vast majority now attended not workhouse schools, but elementary schools of the district or special schools, and so well were the children cared for, educated, and tended by those responsible for looking after them, that in ten years of 12,732 children who had passed from the London Poor Law schools and cottage homes only 51 had returned to the Guardians from their employers owing to bad or unsatisfactory conduct.

* * *

THERE will be a general feeling of relief throughout the country that the women chainmakers at Cradley Heath have won a practical victory in their struggle for more tolerable conditions. It was announced on Wednesday that 150 shopowners and middlemen had signed what is known as the White List, and would commit themselves to the Trade Board list of rates, if the employers would give an undertaking to give no orders to any who had not signed. At a subsequent meeting of employers these conditions were endorsed, and the struggle is practically at an end. This means a triumph of public opinion and concerted action in face of a formidable attempt to wreck the boldest attempt yet made to remove the devastating evils of sweating.

THE Inquirer Publishing Company has issued this week a pamphlet containing a descriptive account of the proceedings of the International Congress of Free Christianity held in Berlin last August. As it is the only popular account of the Congress in English, it should make an appeal to the wide circle of readers who are interested in the liberal movement in religion and have no time to read the large volume of Proceedings, which is to be issued later. The price is twopence, or six copies post free for 1s. Orders should be sent at once to the office of this paper.

IS A LIBERAL CHURCH POSSIBLE?

THE sermon which Mr. Lloyd Thomas preached last Sunday evening in the Dutch Church, Austin Friars, was a memorable utterance. We do not refer simply to the religious impressiveness of the moment and the kindling intensity of emotion, which even the printed page cannot conceal. It was memorable chiefly for the clearness and courage with which it avoided trite, commonplace matters of easy agreement, and riveted attention upon the ideal of a church, catholic as the charity of Christ and unfettered as the winds of the Spirit. Instead of sounding the familiar note of religious individualism and glorifying spiritual anarchy in the name of the rights of conscience, Mr. Thomas spoke to his hearers about "the gracious inclusive hospitality of Christ." He reminded them that they belong to "a corporate and historic life." He pleaded with them to yield to "the great Spiritual Unities of Christendom." It is, he said, the tender and gracious ministry of this church "to fold and shepherd us like the love of God, of which it is indeed the organ." And he closed with a glowing description of the way in which the whole cycle of our human existence moves ever "within the sanctifying atmosphere of the church, which exercises over us a continuous pressure and persistent influence through symbol and sacrament, and silence and speech, and art and ceremony—all prophesying the transcendent realities of the life eternal."

There is in words like these an arresting note of challenge to traditions and tendencies, which do not accommodate themselves easily to the teaching of corporate life and the continuous witness of an historic faith. Men may disagree with it, but if they are in earnest about religion they cannot ignore it. Not only is it a fact that it appeals to great multitudes of people, and feeds their noblest life; it is also the way in which many men of deep insight are trying to find a place for a renovated Christianity within the social idealism of the modern world. On grounds which we are prepared to submit to the test of history and experience, we are in close agreement with Mr. Lloyd Thomas's pleadings. It is the direction in which we look for a great movement of spiritual renewal, and the recovery of a sense of the ennobling influence of religion in personal and social life. In an age which is turning away, rather dull and tired, from the warfare of rival creeds, it discloses far horizons of the Spirit, and fills the Gospel with a fresh surprise.

We are aware that objections may be raised to this whole conception of a corporate and historic life from two very different points of view. Some people will try to dismiss it into the limbo of religious fantasies by writing across it the word

"ecclesiastical"; or they will feel an instinctive repugnance to it because it conflicts with the right of every man to hold his own opinion against the world. On the other hand, there are those who deny that it is possible to enjoy this corporate religious life without surrendering freedom and securing it behind a hedge of dogma. They admit that Liberal Christianity is bound to try the experiment, but they believe that it is also bound to fail, because an undogmatic church is impossible.

Here is a whole thicket of interesting questions, which wise men will be anxious to face with quiet thoughtfulness. Is this preacher, who calls his sermon "the Priority of the Church," a dreamer of disordered dreams? or is he a seer, whose eyes have caught the far-off gleam of the unifying truth of God? Our columns are open for a full discussion of the subject.

THE LIBERAL CHRISTIAN PULPIT

THE PRIORITY OF THE CHURCH.*

BY THE REV. J. M. LLOYD THOMAS.

"Ye did not choose me, but I chose you and appointed you that ye should go and bear fruit and that your fruit should abide."—JOHN xv. 16.

God alone is the final Authority. Only in so far as men and institutions are organs of His Spirit do they make a rightful claim upon our allegiance and activity. But "God alone" is not known to us apart from His manifestations in the world and in the heart. Nature and humanity are never completely sundered from Him. They partake of His being; they share in His divinity. Sunrise and the air of dawn, twilight and stars, snow-mountains and the mystery of the sea, the varied lovelinesses of the world, the wonder of the changing seasons, and all the "business of the elements"—these tell authentic tidings of His presence. But no thing (if such there be) can express the holiness of God in the same way as spirit and the conscious mind of man. We repeat, "What a piece of work is man!" We see him sodden with vice and crime, and he becomes, but for his inalienable divinity, lower than the brute. We see him lit up with the light of genius, great with the grandeur of heroism, and ere we quite know the meaning of our confession we have cried with adoration, "My Lord and my God!"

Wherever this impression of beauty and of worth is produced it appeals with a kind of irrevocableness and finality. It seems to come to us like something from without that strikes upon our inner life as upon a gong. All that is best in us reverberates responsively through all the corridors of our being's sanctuary. It claims us, wields authority over us with a power that is other than ourselves. We do not choose

it; it chooses us and lays a thrilling constraint and consecration upon us. In the presence of Nature, "in such access of mind," what we see and hear and feel is not of our creating, not of our choosing, whatever may be the unifying activity of our spirit. Even though we "half perceive and half create," it never occurs to the vainest of us to say, "What an extraordinarily fine fellow I am to feel the wonder and the majesty of this!" Rather do we cry, "Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of Thy glory."

If we go to see the same sight again and again it is not because we wish to patronise it, but because there God made Bethel for us, condescended to us, and lifted up the light of His countenance upon us. We respond, if we are in a properly attuned mood, to an authoritative influence that subdues us, and we offer in return the homage of our hearts.

Or again, when in the days of youth's romance, the divine appeal of some poet awakened our soul to music which would be the truer, the more adequate thing to say, that we had found the poet or that the poet had found us. When later the devotedness of some saint or the intellect of some philosopher took us captive, how did it then seem to us? Not merely that our thought had discovered a great heart or a great brain, but that a great personality had discovered us and irradiated our life. Always the priority is with the Divine. It strikes a piercing note of authority, and we reply with a responding harmonic that henceforth gives us the key to the purest melody of experience.

It was thus with Jesus. We may interpret his power as we please. We may exhaust the physical and psychical metaphors and talk of a magnetic or a hypnotic personality. But the secret, too deep for explanation, is essentially a spiritual one. He spoke the words, "Follow me," and the chosen souls followed. It was a glad and unreluctant obedience. He raised them to be friends, but they felt themselves overwhelmed by the honour of being worthy to be his very slaves. They did not choose him, but he chose them. We may accept his own invitation and of our own selves judge what is right. But in doing so we soon feel that we are no longer judging, but are being judged by a holier than ourselves. We are first stirred to admiration and then to loyalty, and in finding Christ are found of him. In choosing him as our Guide and Leader we are at last chosen of him, and are henceforth his disciples, and He our Lord and our Master. From being the discovered he comes to be the Discoverer, the Revealer, and the Revelation of God's Love—in the words of Martineau, "An appearance, to beings who have something of the divine spirit within them of a yet diviner without them leading them to the Divinest of all that embraces both" (Essays I. 185).

I believe this is universally true and valid. Any thing or any man that wins our deepest loyalty, unflinchingly passes upward from being felt as chosen by us, to being felt as choosing and claiming us. No conviction deserves to be called religious until this change in priority has taken place, until it has become intense enough to command our obedience.

Religion because it binds men thus firmly, must also divide them; because it divides them thus acutely it must fuse them as in fire. The question that decides your religion is, "Who or what is it that wins your utter devotion, your entire love, your whole-hearted service and obedience for life, for death, for this world and the next?"

If you have none such, neither person, nor principle that clutches at your heart-strings with that kind of authority, if you have no splendid allegiance, no grand passion, then you have no religion at all, but only a little pretentious bundle, may be, of æsthetic likes and dislikes or of philosophical prejudices and preferences that cannot bear the strains and stresses of this tragic life. We cannot understand what religious loyalty is unless we have felt tingling along our innermost fibres the kind of sentiment that kept starved men, though hunted through all the heather of the Highlands, true to their lairds and chieftains. It is not something less than that, but something higher and better that must mark those who are chosen to be successors of the martyrs. Religion is just that—loyalty raised to the *nth* power, lifted to its purest and most exalted point. It is devotion to a cause, to a Spirit recognised as incarnate in a personality as perpetuated in a fellowship, and as the indwelling soul of our souls. And the same kind of priority, the same kind of authoritative power, will be communicated to the organ by the spirit of which it is the organ.

If Christ chooses us, then we shall see his Church as an ideal communion of life that soars above the antagonisms of nations, and transcends the opposition of the sects. No one can be in any deep sense a member of the Church until it has become to his imaginative vision a holy company, a mystical brotherhood that appeals to his allegiance, wins his love, commands his service and self-sacrifice. Every visible Church is full of imperfections, and falls far short of its true meaning. Yet in spirit, in inner significance, in essence the Church that best stands to you for what is holy, and true, and beautiful, in a word, for what is divine—that is a Church which, at the last, you do not choose but which chooses you. The priority, as Dr. Drummond has taught us, is with the Church. "This is not a sort of private club which men may join or not, just as they please. It is of Divine foundation, in the sense already explained, being the permanent organ of Christ's spirit, shaped and directed through the power of that Spirit, and not through arbitrary or capricious human choice. It claims men as its own, choosing them rather than chosen by them, and so far as it can surrounding them from infancy with the rich and manifold life which can belong only to a communion of brethren variously endowed through the operation of the same spirit. It allows, indeed, the widest liberty; for where the Spirit of the Lord is there is liberty. But it holds above the eccentricity and limitation of individual life a Divine and authoritative ideal, drawing men nearer to the goal of human attainment, the fulness of the life of God in our humanity. In this sense we may find a deep truth in the ancient saying, *Extra ecclesiam nulla salus*: apart from spiritual

* Preached in the Dutch Church, Austin Friars, at a united service arranged by the London District Unitarian Society, on Sunday evening, October 16, 1910.

union with his fellows man cannot reach his highest development." ("Studies in Christian Doctrine," p. 398.) Surely, this can be no mere academic truth to us to-night, rather must it glow with the saintly spirit of the author. Why have we thus assembled, but for the fact that consciously or unconsciously we have felt the appeal, the constraint of the unifying reality of our Church life. We wanted to realise with the psalmist how good and how pleasant it is for brethren to dwell together in unity. This ancient abode of God which breathes the gracious inclusive hospitality of Christ is itself a symbol of the Catholic Unity of the Church, vertically downward through the past, laterally and broadly through modern life. It would be no mere superstition to feel around us the shades of departed Augustinian monks who fought the old fierce fight of spirit against flesh, and prostrated themselves before the altar upon this holy ground. And out of the mist and the gloom we see new forms and forces mingle with them and succeed to their vanishing, yet more strangely and more closely one in Christ than they dreamed. The fashions of worship change and pass; controversies that are already antiquarian for us disturb for awhile the dust of the dead; but prayers are said, and praise is sung, and tears are loosed and hearts swell with joy, and somehow in God, somehow at the feet of Christ, those old monks, those "strangers" and puritans, and we ourselves gathered from divers temples, are one catholic brotherhood to-night. Invisible hands reach out of the centuries and ordain us in the name of the Church. We know we have passed out of death into life because we love the brethren. We experience the fact that we belong to a corporate and historic life which we have not chosen, but which now chooses us, that we should go and bear fruit, and that our fruit should abide. We are consciously initiated again into an Order of Chivalry, a Knighthood of Charity that is ever engaged in an enterprise of moral aggression, that has ever a realm of disorder to subdue, a reign of evil to conquer, and a Kingdom of God to establish upon earth.

This Church of Christ needs us as fellow-workers with God. But we need the Church even more—that immortal part of it which has never been faithless through all the melancholy years, the Church of a renovated humanity, wherein the spirit of Christ still lives and prays and sacrifices. We need it to keep our sympathies from narrowness, to preserve us from hatred and uncharitable judgments. We need it to sustain our hopes, to revive and purify our ideals, to give our wings an ampler ether and our souls a diviner air.

We need the Church as a mother, who can teach us and our children and our children's children how to be good, how to love Christ, how to pray, how to suffer and be strong, how to worship the Best, how to see beyond death the radiant life of immortality.

Here, under the over-arching dome of the Church, in the hallowing presence of the Spirit, when we kneel lowly in prayer, or lift up our hearts in high aspiration and gladdening praise, here in the worship of the All-Perfect and Eternal in our common longing and thirst for God, in the ardour

of minds kindled by the same prophetic vision, or in the sighing of penitence, or the joy of forgiveness, or in renewed loyalty to our Lord, here in the sphere not merely of teaching and preaching, but of devotion and reverence of comradeship and communion we realise, as in no other way, the true life of the spirit and the essential divinity and unity of mankind.

To-night, then, let us not harden our hearts, but open them to understand what the Church may be, what its claims are, and how it is our holiest privilege to be as its members—members one of another. Let us, for an hour at least, rise above our theological differences, forget the dissonant note of protest, and yield to the great Spiritual Unities of Christendom. "The Church," said Carlyle, "the Church, what a word was there—richer than Golconda and the treasures of the world! In the heart of the remotest mountains rises the little kirk; the dead, slumbering all round it under their white memorial stones, 'in hope of a happy resurrection'; dull wert thou, O Reader, if never in any hour (say of moaning midnight, when such kirk hung spectral in the sky, and Being was as if swallowed up by Darkness) it spoke to thee—things unspeakable that went into thy soul's soul. Strong was he that had a Church, what we can call a Church; he stood thereby, though in the centre of Immensities, in the conflux of Eternities, yet manlike towards God and man; the vague shoreless universe had become for him a firm city, and dwelling which he knew. Such virtue was in Belief; in these words, well spoken, *I believe*. Well might men prize their *Credo* and raise stateliest Temples for it, and revered Hierarchies, and give it the tithe of their substance; it was worth living and dying for."

But more significant than this visible fabric that so stirred Carlyle to solemn eloquence is the organic historic life, the pulsing spiritual influence that nourishes our consciousness by its divine and sacrificial vitality.

It is the tender and gracious ministry of this Church to fold and shepherd us like the love of God, of which it is indeed the organ. The babe in Christ is suckled on the breasts of this Church. She trains the infant to mould the lips to the dear name of God. Day by day, year by year, children grow up under her protection and guardianship, covered by the wings of her benediction, finally to be engaged as adults by strong, stern loyalties to her holy service. Here the little ones learn to repeat her prayers, and sing her hymns, and join in her sweet solemnities. Young people grow up to adolescence, and at this most critical period of life, when all their vitality and all their idealism open like a dawn, are re-dedicated and confirmed, take the vows of Christian chivalry, begin to partake of the Supper of the Lord to their comfort, and do this in remembrance of Him whose life she perpetuates on earth. Later on, perhaps, they are joined by her in holy matrimony, and in turn the children's children are brought to the font of baptism. The fathers and mothers age with the passing years. The pulse of their life beats feebly. The Church is present at their bed of sickness. When their eyes are closed after the "last long sigh," she still keeps vigil in the silence and breathes the con-

solatory prayers of the living over the dead, and finally pronounces the prophecy of immortality over the dust and ashes of mortal things—"Oh, death, where is thy sting; O grave, where is thy victory!"

The whole cycle of our human existence moves thus ever within the sanctifying atmosphere of the Church which exercises over us a continuous pressure and persistent influence through symbol and sacrament and silence and speech and art and ceremony—all prophesying the transcendent realities of the life eternal.

Her impression on receptive minds is indelible. In moments of temptation the resolutions made in the sanctuary, the songs and supplications of the Church, the responses of her intercessions, the refrains of her litanies, the exhortations of her ministers will haunt for ever and for ever the lives of all sincere worshippers. In moods of darkness and depression she will speak of a love that will not let us go. Her bright and radiant images will be printed as an ever-fixed mark on the memory, to stimulate and to evoke the holiest in life, to give dignity to the dingiest lot, and to touch us with that poetry and romance, and splendour of meaning which religion, and religion alone, can give.

God grant that some such impression may be carried away from this hour's worship together to-night. In a few moments we scatter, but not to break any spiritual union here realised. We pass again to our various abodes, but let us pass with the ancient prayer of the Didache in our hearts: "Remember, O Lord, thy Church, to deliver her from evil and to perfect her in Thy love, and gather her together from the four winds, her the sanctified into thy kingdom, which Thou hast prepared for her, for Thine is the power and the glory for ever. Amen."

LIFE, RELIGION & AFFAIRS.

THE PROMISE OF AUTUMN.

It was not strange, perhaps, that the first sight of a distinct change of colour on the trees should suggest the thought of spring. For, of course, the suggestion is really there. Those russet and yellow tints, out-placing the summer's darkened green, are signs of decay, truly; they tell of the shrinkage or recall of the flowing life-forces, but they are the necessary prelude of vigour, resurgent from repose; and one may have glimpses within or beyond them, of the fresh young life that is to be. While summer holds, and keeps her foliage green, her flowers in bloom, no vision of the spring shines through. Autumn withdraws a veil. The "season of mists and mellow fruitfulness" grants to memory-haunted hope the vision of a world that is for ever young, and therefore for ever fair, even in decay.

We may have wished in moods of languor that summer might stay and no more suffer those green leaves to fade and fall—forgetting that this would mean a

world grown old, a world unblest by change. We should escape thus the rigour and the outward barrenness of winter, but at what a cost! No magic of life's young dream, as elder and hawthorn break into leaf; no wild romance of early flowers that dare the frost and shoot from ground but yesterday so hard and bare; no watching of the slow advance of colour in the woodlands, of vivid growth on field and hedgerow. What an irreparable loss!

I noticed that on the day, which first distinctly showed the autumn colours, a robin broke into his full clear autumn song. He had whistled and prattled a little for some days before; but now the rich strong notes rang out in perfect melody, on the quiet air. He too was a messenger of change, a prophet of times to be. And as song of bird and colour of decaying leaf blended, in a pure harmony, under the light-filled sky, the mind was carried, swiftly, sheer over the dark days of winter, and the springtide of yet another year was already at hand.

I count it to be even so in the broad fields of human experience. The symbols and the signs of fleetingness give us the sense of something in life itself eternally fresh, for ever young, by reason of its power inexhaustibly to renew its forms. The messengers of change are the ministers of immortality. Visible decay or devolution marks the swing of some inward purpose towards a new outgoing of the life powers. In morals and creeds, in churches, nations, governments, in customs, languages, fashions, trade—wherever there is life there is change, wherever there is the vigour and vitality of imperishable youthfulness there is vicissitude reform, and sometimes revolution. Nothing can endure which cannot renew itself; nothing can last which does not wax and wane, ebb and flow, decay and die in order to rise and live again.

See how, during the short years of this century, more than one nation, that seemed hopelessly effete and unprogressive, has broken the bonds of priestcraft or oppression, and amid storm and stress passionately renewed its life. We have seen churches torn and rent from within by the ardour of freethought and the zeal of religious enthusiasm. Even the old Catholic hierarchy, that seemed so stable and changeless, has trembled somewhat under the shock of its "modernism"; and the Papal throne itself has seemed to totter a little before the onslaught of ideas that claimed liberty of faith for the seeking, aspiring spirit of man. There may be hope, even for Rome, in these great autumn days of change.

The season of the "fall," then, may have for us its own large and liberal consolations. The symbolism of nature at this time of the year is charged with great prophetic meanings for the soul. The perishableness of the visible form, the outward appearance, is the sign of a permanent reality, strongly effective there. And this may persuade us to welcome, without grudging, the incidents of vicissitude, as they break in upon our own personal history. They bring us, often, the finer chances of enlargement and progress

in the life of the spirit. For the one thing we have to dread, in all human affairs, is static sameness, the comfort and ease of barren custom, the monotonous lethargy of conventional habit; that way lies the poverty of decrepitude—dullness, deadness, moral damnation. As a rule, nature or providence, the powers that rule life for us, take heed that we do not settle down to ease and self-content—that we do not lose our soul-life in the ceaseless round of calls and functions, punctilious meals and futile gossipings, the mechanical routine of business and shopping, and behaving in the correct way. Sometimes, indeed, it is required of us to *save ourselves*, by an effort of will; we have to take some old stock convention, or stubborn habit, by the ears, so to speak, wrestling with it till it surrenders and slinks away, leaving us free to act and speak straight from the heart, as rational beings. We are called—we call upon ourselves, to break the grimy, dust-darkened windows of the mind, and let the light of fresh ideas flow in, that, by their radiance, we may examine and re-adjust our life, at home, at church, in business, in politics, in religion—overhauling some of the old rules and methods and traditions which, by sheer force of custom or precedent, may be hindering our advance. For all true life is dynamic, creative, re-constructive, progressive; and that means that it is subject to seasons or sessions of inevitable change.

But then, too, it is granted us, if we care, to hold fast, amid all change, to the Changeless and Eternal. "All flesh is grass," said the 'Voice' to the ancient seer; "and all the goodness thereof is as the flower of the field; the grass withereth, the flower fadeth, but the word of our God shall stand for ever." That is to say, there is a purpose of unvarying will that runs through the vicissitude of experience, and fulfils itself in and beyond these perishing forms. The seasons come and go, but the great laws hold. Events, persons, fortunes, fashions, faiths, religions, rites and creeds and codes—these emerge and flourish for awhile, then pass; but the life of God, the word of our God, by which we live, is ever there, surely expressing itself through all the movements and mysteries of time.

And seeing that we may apprehend thus both the fleetingness and the permanence of life, in our "Time-series," it is obvious that *we belong to both*; something of us pertains to the withering leaf, the fading flower—something, also, to the abiding life, the imperishable will. The changing moods, the transitory faiths, the failing powers, the silvering hairs—these tell of our mortality, our kinship with the grass. Our sense of the abiding, our vision of the eternal, our thought of God—these assure us of immortality, our kinship with the stars, our hold, by invisible hands, of the everlasting Reality of life itself.

"Verily now is our season of seed,
Now is our Autumn; and earth discerns
Them that have served in them that can
read,
Glassing, where under the surface she
burns,
Quick at her wheel, while the fuel, decay,

Brightens the fire of renewal: and we?
Death is the word of a bovine day,
Know you the breast of the springing
To-be."

MEDICINE AND RELIGION.

IN the earliest ages of civilisation the professions of medicine and religion seem to have been closely connected. The medicine man of the tribe was also generally a religious official. In ancient Greece the shrines of the deities were the places of healing. Asclepius, the father of all physicians, was the son of Apollo. And indeed, humanity seems always to have been of the opinion that priest and physician were closely allied. The great founders of religions have always, so report avers, signalised their mission by seemingly miraculous practice of the physician's art; the spiritual holiness of saints, whether of the pagan or of the Christian world, has constantly been regarded as efficacious in the cure of bodily disorders. In all probability the instinct of humanity is fundamentally sound; priest and doctor are both in a deep and true sense healers, the men whose business it is to make others whole; the cure of souls is something more than the simple care of souls, something analogous to the actual cure of bodies. Men may suffer from aching hearts as well as from aching heads, and head and heart alike may need one to save and make whole and sound again. Medicine and religion alike have their soteriological aspect. With the growth, however, of scientific medicine, the two professions became thoroughly separated, as it was doubtless natural and necessary that they should be separated; and although mankind has never been without its healing saints and healing shrines, and its miraculous cures, still the physician proper has tended more and more to pursue his destined way independently of the priest, and the science or art of medicine has had little care for, and little interest in, the excursions of religion into the sphere of healing.

In comparatively recent years, however, a new tendency, or perhaps rather a return to past tendencies, has made itself prominent. The researches of Liebault, Bernheim, Charcot, and others, in the latter half of the last century, coupled with discoveries in psychology, which are still a vast distance from being complete, opened new fields to medical science, and continue every day to suggest new possibilities. The modern mind has come to see that mind and body, spirit and matter (assuming, for the moment, that we know the meaning of those terms), are intimately related, and that the one may influence the other, not in any supernatural or miraculous way, but as part of the normal order. But, along with this quite rational development, there has appeared in other directions another phenomenon, not perhaps quite so rational. How far Mary Baker Eddy is responsible for this secondary development it would be difficult to say; at any rate she, and those who have been influenced by her, have succeeded in once again confusing the sphere of medicine and of religion, they have

turned the more or less exact science of Psychotherapeutics now into the basis, and now into the buttress, of certain extraordinary additions to the already overburdened temple of all religions. Christian Science has many churches and thousands of adherents in America, and not a few in England. Every now and then we are reminded by the press of the existence amongst us of Peculiar People; every day and everywhere we hear talk of mental healing, faith cures, spiritual healing, even metaphysical healing; whilst the new thought and similar movements grow daily in influence. One need not be surprised at any moment to meet an individual who is as firmly convinced as any ancient medicine man that he combines in himself the functions of doctor and priest; he will cure you not only of your mental ailments, but also of your bodily ills, if you will let him, by the power of "faith" or of "the spirit" alone, though, indeed, the chances are that if you ask him what this faith or this spirit is you will fail of an answer. Even within the confines of the Church itself there seems to be at least one society, if not more, which has for its object, (1) the cultivation, through spiritual means, of both personal and corporate health; (2) the restoration to the Church of the scriptural practice of divine healing; (3) the study of the influence of spiritual upon physical well being. All these various movements have this in common: they all profess to make the healing of the sick part of the work of religion, and to accomplish that healing by means which are not those of the ordinary medical practitioner. They are dangerous, partly because of the confusion they make between religion and medical science, partly because of the thoroughly inadequate psychology on which they rest. Nobody yet, least of all the professors of "mental healing," is competent to pronounce finally on the psychology of "faith," much less of "the spirit," and, whilst that is the case, it seems unsafe to build on so insecure a foundation. At the same time, the spread of "mental healing" movements of all kinds demands the serious attention of both the religious and the medical world; neither doctors nor ministers of the gospel can neglect what is going on all round them. It is this fact that gives its main interest to a volume of essays now before the public,* the object of which is to fix once again the right relations between priest and physician. All the contributors to the volume, including such well-known names as Sir Clifford Allbutt, the Hon. Sydney Holland, Stephen Paget, Prebendary Fausset, seem agreed on one or two vital points. Medical and clerical contributors alike agree that neither science nor the Church can safely countenance any mixing of medicine with religion, and, whilst admitting that there may be such a thing as "mental healing" (healing by suggestion), its scope is limited, it bears no relation to miraculous intervention, and its use should be controlled in every case by the medical man and not by the

minister of religion. Such conclusions must meet, surely, with the approval of all rational men and women; however powerful in the end "faith" may be, and it is admittedly powerful, in helping us to conquer our sickness and our disease, it is after all the skill of the doctor and the resources of medical science that bring us round to health again. Medical science and medical skill are objectified faith; if God intervenes to save human life He does it through properly qualified agents, and the best sort of prayer to Him in case of bodily sickness is promptly to summon His servant, the physician. The activity of faith as a healing power is at most limited to what are called "functional disorders," and as Sir William Osler says, "we know only too well nowadays that the prayer of faith neither sets a broken thigh nor checks an epidemic of typhoid fever." It is a matter of grave regret, and indeed of serious social import, that anyone should think otherwise.

Naturally, the whole subject of "mental healing" offers many avenues of interesting discussion which we cannot here touch. Fundamental questions in psychology are involved, and with these we are plunged at once in a veritable maze of difficulties; the worlds of the super-conscious and of the sub-conscious invite us, and the mysterious realm of supposed miraculous healings, which seems the constant accompaniment of civilisation, demands renewed attention. Those who read the volume in question will find their minds stimulated in these and other directions, both edifying and profitable.

Meanwhile, the wise thing seems to be to hold firmly to the principle that medicine and religion must not be confused together. By the sick bed both doctor and priest have a place, but not the same place. Their services are complementary, and each should loyally recognise and, when possible, assist the office of the other. The doctor administers his remedies, whilst the priest inspires the faith and hope of the patient, or comforts the depressed, and in that way religion and medicine join hands, both fighting pain and disease, both saving the world.

MRS. JULIA WARD HOWE.

1819 — 1910.

A PERSONAL REMINISCENCE.

MY last impression of the dear old friend who has just gone from us is connected with one of the meetings of the International Conference held three years ago at Boston. A great hall was packed to the roof. Half way through the proceedings a door opened, and there came quietly on to the platform a little old lady on the arm of a younger woman. The chairman turned and rose to meet the newcomer, and with him, prompted by spontaneous feeling, the whole assembly came to its feet and remained standing till, with a bow of acknowledgment, she had seated herself. This was at the age of 88, and the action of the people of that meeting,

gathered as they were from every part of the United States and Europe, was symbolic of the unique place she held in the veneration and affection of all who had been brought up to love and believe in civil and religious progress and freedom.

My earliest recollection of Mrs. Howe is at a certain Christmas party in Chicago many years ago; a Christmas party made up of heterogeneous elements, homeless folks and stray birds of passage, the guests of those who themselves were sojourners in a strange land. Even then an elderly woman, with many signs of recent trouble and care, I remember how she threw it all off, and, leading the Christmas games and acting, became the centre of all our evening's pleasure.

I think she was then engaged on a lecturing tour in the West, and that it must have been about that time that she helped to start the Women's Club in Chicago, which became, and still is, so great a factor in the higher life of the women of that city. Born into an assured social position and educated with wise discretion by her father, himself a man of wide culture, Julia Ward became the wife of Dr. Samuel Howe, whose fervour and passion for liberty had sent him in early life to take part in the great struggle of the Greeks against the Turks. In later years he was the head of the Normal School for the Blind in Boston, and English people well remember him as the good doctor who brought light and life into the darkness of a poor deaf, dumb, and blind girl's mind. Laura Bridgman was only the first of many such sorely afflicted ones who have cause to bless his name.

The promotion of the Women's Club movement, far reaching as it was, was only one of the numberless enterprises championed by this friend of noble causes. In her time a loyal and faithful worker in the Anti-Slavery party, Mrs. Howe was a leading figure among the advocates of Women's Rights when to be a Suffragist took more courage than it does now. Always in the front of the battle, she was a whole-souled and enthusiastic Unitarian, and, as a member of Dr. James Freeman Clarke's congregation, was in the van of the Unitarian movement. Not only was she known as a brilliant speaker, ready on all occasions to help a forward movement, but also as a preacher in the Unitarian churches of America. But beside all this, to those who knew her in private life she was a different person. To listen to her in public was always a pleasure. It was nothing to compare with the delight of social intercourse. Looking back across long years, I can see her sitting chatting, her words so witty and so wise, uttered in the rather deep and musical voice which was itself a distinction in a land of somewhat harsh and high-pitched tones. Feeling again the gentle fascination of her presence, I seem to see only the grace which adorned it, and again the light of her rare and beautiful spirit plays over her face and blinds me to all signs of mortal decay and makes me understand what may be really meant by the word transfiguration!

H. B. H.

* Medicine and the Church: being a series of Studies in the Relationship between the Practice of Medicine and the Church's Ministry to the Sick. Edited by Geoffrey Rhodes. Kegan, Paul, Trench & Co.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

OLD DOGMAS IN A NEW LIGHT.

II.—THE VIRGIN BIRTH.

A VILLAGE of no repute in an outlying district of a decaying empire. An obscure maiden betrothed to the local yokemaker. A tribal festival. Peasant parents crowded out of the guest rooms. A stable in a cave. A somewhat premature birth.

Out of such common elements recall what fifteen centuries of art and its transfiguring power have created. Magnificent masterpieces whose undying charm has become so potent that in every Western heart a picture is enshrined of a Madonna of tender and unearthly beauty; and in our imagination it shall for ever remain true that the Unseen flashed splendour and the Silence became vocal in heralding a babe, at whose coming a whole world thrilled and the heavens burst into song, and sages from all the kingdoms came carrying gifts and rendering obeisance, and proclaiming how the salvation of the race lay hid amid the friendly cattle and the kine.

If these visions had only been left in the land of poetry! But other forces got hold of them. To furnish forth the dogma of the Virgin Birth in its complete Christian form, several elements have united: (a) The *spirit of legend*. A reverent imagination finds the events attending the advent of a World-Redeemer beyond the range of commonplace law. He is not born like other men. Thus Guatama issued painlessly from the side of his mother, and Jesus was conceived without a human father. (b) The use of *personification* for the purpose of *allegory*. Thus Pallas Athene was born out of the head of Zeus; otherwise, wisdom is of divine origin.

Similarly, the Holy Virgin became a type of an aspect of the Divine Nature. With the growth of the conception of Mary from the simple handmaid of the Lord to the Mother of God; with the growth of the idea of her work as intercessor between Divine Justice and offending humanity, she more and more exemplified the tenderness and forgiveness of the Deity, symbolised the motherliness of God; and, consequently, her own purity and holiness were magnified.

(c) A third element, with which we are more directly concerned, is the *Conversion of Philosophy into History*. The process went on in the older religions and antedated Christianity. The teacher sets forth abstract truth in a story; art embodies it in forms and symbols; the poet feigns events in which the form moves and acts. And the popular mind accepts it as actual history. It is a long way from the philosophic conception of the divine origin of wisdom to the Parthenon of the Virgin Pallas Athene; and it is as long from the philosophic conception signified by the Virgin Birth to the historical fact believed under that title. If a historical fact, why are there no cases known of *parthenogenesis* higher than among insects and lower

crustaceans? If the early Church knew it as a historical fact, how was it unknown to any of the New Testament writers except the author of Matthew i. and ii., and of Luke i. and ii., the style of which in each case differs considerably from the rest of these two gospels? Why did Paul make no use of it, and why did not St. Athanasius adduce it in his championship of the Incarnation, and how was it not inserted in the Nicene Creed?

And if history, shall we not accept it as true of Isis, underneath designs of whom nursing her son are found the adoring description of her virgin purity:—"Immaculate is our Lady, Isis"? And of the Hindu Virgin Devaki, nursing Krishna? But what about the astrological Virgin nursing her child among the signs of the Zodiac? the rising of which celestial sign above the horizon on Christmas day, at the moment assigned by the Church for the birth of Christ is a significant omen.

Is it not more rational to suppose that behind all these symbols the same fact of Nature is recognised, which is also a fact of religious evolution? Recall some of the terms in which the Celestial Virgin-Mother is described. She is "Eternal Virgin," "Virgin Sacred Earth," "Mysterious Mother of the World," "Mother-Soul of all beings." The Universal Mother, according to ancient ideas, is the soil, the virgin-soil which first nourished the tree of life, the primeval matrix where living beings were first generated. It is pure creation, undifferentiated matter.

When Herbert Spencer defined evolution as "a change from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity, through continuous differentiations and integrations," he is only stating the doctrine of the Virgin Birth in as cumbrous a way as Latinity will permit. "Undifferentiated homogeneity" in antique wording is Eternal Virgin, Mother of the Universe.

To push the parallel farther, the differentiating principle is the Spirit of Life (the Holy Ghost) that impregnates and quickens the primeval substance; and as a result, out of indefiniteness and formlessness arises order and beauty, the Logos, the Christ is born.

Inasmuch as this virgin-matter came fresh and new into existence from the direct energy of God, it is pure and immaculate of all evil. As it was quickened directly and immediately by the Deity Himself, the offspring is alone-begotten, *μονογενής*, while the rest of creation arises indirectly and derivatively. In theological language, the Son is born of the Virgin overshadowed by the Holy Ghost.

Hindu thought carries us back to a time when nothing is, save God. Being alone, no-thing. Unbroken Peace. Then a movement from within. God thought. His mind went out into the farthest limit. The field of its motion is space. Where it travelled it left a trace, a nebula, a veil. Its precipitate is the ether out of which all matter was formed. This veiling of the Presence, this primitive substance, is termed Maya.

Then God dropped a seed of life into this primitive virgin world-stuff. The spirit of life quickened it so that it became responsive to the formative will. Further, the desire of God to produce his like, to en-

gender objects of his love, played upon this living matter, and the universe came into being. The order, the moral grandeur of the world was born of the Virgin, Krishna of Maya, Hermes of Maia, Christ of Maria. The Christian dogma of the historicity of the birth of Jesus from a Virgin seems to be a materialisation of a philosophic speculation.

Not only as a fact of cosmogony, of the creation of a living universe; but it was also probably taught as a symbol of the spiritual birth. Ruysbroek speaks of the eternal birth of the Son that takes place in just men. Saintliness is a condition of Christlikeness. The vision of God springs from purity of heart. "I am in travail until Christ be formed in you." (Gal. iv. 19.)

Once on a sandstone boulder torn from a mountain side, growing in the powder worn by wind and rain in a dent on its face, I saw as it were growing out of the rock, a single stalk of the Adenandra, surmounted by one white waxen blossom. The wind had carried a minute seed into the bed of powdered rock. The germ of a higher type of life had converted this virgin soil into a thing of fragrance and of beauty. What was rock a few years before was now leaf and bloom.

There is a parable of the way the Wonder of the Universe came into being, and by the transmuting power of modern alchemy, the Christ is born out of the heart of man.

J. TYSSUL DAVIS.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

MODERN SLAVERY.

SIR,—I observe that at the recent meeting of the Southern Provincial Assembly resolutions on the Congo and the Peruvian Amazon Company were shelved by the carrying of a previous question. I have not seen the resolutions submitted, and do not know how far they were open to the objections urged against them, but I hope that everyone who voted for the previous question will, if he has not already done so, subscribe for a year to the Anti-Slavery and Aborigines' Protection Society, 51, Denison House, Vauxhall Bridge-road, S.W., and will study its periodical—*The Anti-Slavery Reporter and Aborigines' Friend*. I am much mistaken if they will not come to the conclusion that, whatever uncertainty there may be as to detailed allegations, and whatever difficulties may beset any suggested line of action, there can be no doubt at all that we are in the face of a systematic attempt to revive a system differing only in name from that of slavery, over large portions of the earth, in connection with industrial undertakings for which the advanced nations of Christian Europe are responsible. A man must have a fairly tractable conscience if he can relieve it by passing an occasional resolution of protest on the matter, but those who prevent him from giving it even this satisfaction must surely realise

the obligation of directing both themselves and him to some better considered, better informed, and more efficacious method of combating a very terrible evil.

Yours, &c.,

PHILIP H. WICKSTEED.

Childrey, Wantage, Oct. 17, 1910.

MANCHESTER COLLEGE, OXFORD.

SIR,—I wish to draw the attention of your readers to Manchester College, Oxford, with a view to their supporting it more, and more practically. It is an institution of whose past and present the nation at large ought to be proud. But even the enlightened do not support it as they ought.

Among the free churches the reputation lingers strong that Manchester College is "academic" in the worse sense of the word; and this hurts the College. I wish to testify that the College is in vital touch with the needs of the time, and affords astonishing freedom. The College is producing able ministers and preachers. But the number of "supplies" that come to the students is very small. Such "supplies" are vital to them. Let it be noted that the rule of the College is enforced that only students of some experience may take them. May I, therefore, suggest to the free churches that they bear Manchester College in mind when they want a minister or a supply? All applications should be made to the Principal.

Yours, &c.,

ROBERT F. RATTRAY,

Senior Student.

Manchester College, Oxford, Oct. 17, 1910.

A CORRECTION.

SIR,—May I beg for space to correct a printer's error, very slight in itself, but big with consequence, in my notice of M. Loisy's book in your issue of last week? I did not mean to ascribe to M. Loisy a knowledge, intimate or otherwise, of "the sources of the Old Testament writings." That, I fear, even he does not yet possess. A comma after "sources" with another after "Testament" will give my meaning. In the next column, too, I spoke of his rejection of theories which "would" (not "could") account for the religion of Israel by a process of assimilation of foreign elements.—Yours, &c.,

A. L. LILLEY.

London, October 15, 1910.

BOOKS AND REVIEWS.

LOUISE CHANDLER MOULTON.*

THIS book will not fail to please those who have become aware of the charm of one whose position as first woman-poet in America will hardly be questioned. Louise Chandler Moulton has here a biographer who is alive to the elusive beauty, the melodious melancholy, the haunting questioning of death which mark her work; and we can only regret that she has not thought well to include more illustration of these in her book. We could have willingly spared examples of

the flamboyant prose wherein the American press chronicled Mrs. Moulton's social doings for a little deeper analysis of that inner life, that spontaneous lyrical feeling which make her a poet. But the author has given us a pleasant picture, coloured by evident personal devotion, of a highly sensitive personality which reacted vividly to its surroundings. Whether Mrs. Moulton's poetic work attracts us or not, this record of her various relationships and intellectual friendships with famous contemporaries—men whose intimate sayings and doings fascinate us the more as the swift passage of the years carries us farther away from them—cannot fail to interest.

Born in 1835 and dying in 1908, fortunately situated throughout her life, both from the social and literary point of view, Mrs. Moulton had a very wide acquaintance with American and English writers during those rich years whose exuberance has now nearly all been garnered. When, in 1855, W. U. Moulton, editor and publisher of a Boston literary journal, brought her as a bride to Boston, she attracted the kindly admiration of Longfellow, then writing "Hiawatha"; Lowell, lecturing on "Poetry" before the Lowell Institute; Oliver Wendell Holmes, Whittier, Emerson, Mrs. Sarah Helen Whitman, whose connection with Poe was at once "so touching and so tragic"; Dr. E. E. Hale, Henry James the elder, James Freeman Clarke, Bret Harte, Julia Ward Howe, and many others less familiar to English ears. She heard Thackeray lecture in Boston on "The Four Georges," manifesting her youthful hero-worship so plainly that he bent towards her after the final lecture to remark: "I shall miss the kind, encouraging face that has sat beneath me for so many hours." The atmosphere of her surroundings was essentially literary, the publication of "Maud" in 1855 arousing such interest as to send Longfellow and G. W. Curtis on a pilgrimage to Newport to read and discuss it with Julia Ward Howe. Novels of her own were received by the reviewers with an admiration which must needs appear to us now exaggerated. Her real introduction to London was not until 1877, when, at a breakfast given in her honour by Lord Houghton, she met George Eliot, Jean Ingelow, Swinburne, Gustave Doré, and Robert Browning, of whom she relates an amusing reminiscence. Browning became for her "the king of contemporary poets," and the author includes a facsimile letter from him, expressive of his characteristically generous admiration for Mrs. Moulton's work, which is one of the treasures of the book. Henceforth she visited London annually, and presently came to belong almost as completely to the London literary world as to that of Boston. The pages of her biography now become a comprehensive catalogue of famous names. Her correspondence was amazingly voluminous; "if, as Emerson says, 'a letter is a spiritual gift,' these gifts were showered upon her." Swinburne writes graciously, and Whittier lovingly. Burne-Jones delights in her "Laus Veneris," written after a visit to his studio in London. George Meredith, thanking her for a copy of "In the Garden of Dreams," is sensible of her mastery of the sonnet. That mys-

terious person, "Pascal Germaine," whose identity has not been made public, sends delicate effusions full of a mystic suggestiveness. Walter Pater puts the *cachet* upon her work by his estimate of its style. William Watson, Stephen Phillips, Lewis Morris, William Sharp, Frederick Pollock, Archdeacon Wilberforce, and A. C. Benson, to mention only a few, number themselves among her correspondents.

In her later years, touched by increasing sorrow and bereavement, Mrs. Moulton's correspondence shows the deepening pre-occupation of her mind with the mystery of death. "Thank God," she writes to a friend, "for your immortal hope. To me the outlook darkens as I draw nearer and nearer to the end. . . . But God knows what is to come." Even from her childhood, which had been much beset by the fears engendered by her Calvinistic training, her mind had turned again and again to the unanswered question of human immortality. Not the least interesting part of this volume is the effort made by some of her friends to meet her questioning. "The shadows lengthen, and the day wears late," she writes in a little meditation for T. P. O'Connor's journal shortly before her death. "And yet the dawn comes again after the night; and one has faith—or is it hope rather than faith?—that the new world which swims into the ken of the spirit to whom death gives wings, may be fairer even than the dear familiar earth—that somewhere, somehow, we may find again the long-lost, or meet the long-desired, the unfound, who for ever evaded our reach in this mocking sphere where we have never been quite at home, because after all we are but travellers, and this is our hostelry, and not our permanent abode."

The author's presentment of the winning qualities of her subject is conspicuously successful. "My best reward has been the friendships that my slight work has won for me," said Helen Chandler Moulton. Miss Whiting has made those friendships convincing.

A DOG STORY.*

MISS PURDON'S dog-story is one of the best things of its kind that we have come across for a long time. It is told by the hero, Flot, himself, and Flot is a narrator of no mean order. He is a bit of an egotist, of course, and not proof against the temptation to drag in a moral occasionally with an air of trying to improve the mind of the reader, but it is all done with so much feeling and sincerity that we have not the heart to object. A venturesome life had Flot from the time when he first awoke in "a comfortable little hole on the side of a hill in Connemara," and, like the "humans," whose ways often puzzled this little Irish dog, he learnt through bitter suffering that life is not intended to be just one lovely frolic from beginning to end. He also discovered that people do unkind things, for the most part, through ignorance of the needs and feelings of others rather than through a desire to be cruel, and that half the miseries of the four-footed animals is due to the fact that their lan-

* Louise Chandler Moulton, Poet and Friend. By Lilian Whiting. Hodder & Stoughton. 6s. net.

* The Fortunes of Flot. By K. F. Purdon. Thomas Nelson & Sons. 2s. 6d.

guage is not understood by the two-footed ones. But when you start with the gift of sympathy—not to say humour—which Miss Purdon undeniably possesses, you have gone a long way towards establishing happy relations with your dumb friends, who, like Flot, learn the Esperanto of affection with astonishing ease. We can commend this bright and ingenious story to all young people who have ever romped in a hay-barn, or scampered through the furze, with a dog of their very own, for they will find it full of adventure, fun, and a real understanding of the canine mind. As for the lessons it teaches—but perhaps it is best not to refer directly to these, lest we fall into the dangerous habit of moralising, which even Flot could not avoid.

A STUDY IN THE ABNORMAL.

THE instability of mind which usually accompanies genius is often popularly associated with madness, and it is scarcely strange that it should be so. The artistic temperament plays sad havoc, as many know to their cost, with the nervous system of those who possess it, and when the strange vagaries of gifted men and women perplex and confuse us, it is rather comforting to reflect that they are not, after all, quite accountable for their actions, and that their irregularities should for that reason be mercifully excused. But Mr. Myers and Professor James have let in a flood of light on this subject, and revealed many fallacies in the theory which classes a Blake or a Wagner among the degenerates. They have shown us that madness and genius are totally different things, though it is not denied that both tend to impair the delicate mechanism of the body, and render those whom they characterise less able to adapt themselves to the conditions of ordinary life. What really matters, however, is the value of the creative work which an abnormal mental state may enable a man to give to the world, though he perish in the undertaking, and this is the truth which reconciles Miss Sinclair's stressful characters* to the sacrifices which their art is continually demanding of them. That they all insist on their own gifts too much, that they spend time which might have been better employed in clever, introspective talk which often leads nowhere, that they live in an artificial atmosphere of thought which forces the brain to unusual activity, but tends to sterilise the sane human instincts, may be readily admitted. But the author of "The Creators" has deliberately set out with the object of describing rather abnormal people distracted by a dual consciousness, and constantly at war with themselves. She has aimed at portraying men and women tormented by a power which rends and drives them, and permits them no rest until the purpose for which they were born is accomplished and a work of art is given to the world. And the result is an amazingly clever book.

"All man's loveliest works are cut with pain," and the price of imagination is the power to suffer intensely; but it does not make one happy to watch the torturing

process going on through chapter after chapter of a novel which Miss Sinclair ironically calls "a comedy." We must not, however, complain because the author uses the scalpel so freely, if her brilliant study of the literary temperament helps to make her readers understand a little better what really lies behind the egotism of these restless men and women of genius. But we cannot pretend to love George Tanqueray, or to think that his intellectual powers in any way make up for his selfish neglect of his lovable little wife Rose, the most natural person in the book, who would have been much happier if she had married handsome Mr. Robinson of the haberdasher's shop, and dropped her h's to the end of her days. Neither can we quite reconcile ourselves to the marriage of Jane—that beautiful, turbulent creature who is always coming to grief because she cannot completely subordinate her womanhood to the claims of genius—with serious Hugh Brodrick, while she is intellectually the mate of Tanqueray alone. But the trouble with all these people is that they are for ever being carried off their feet by "up-rushes" from the subliminal, or "down-rushes" from the supraliminal consciousness against which their reason is powerless. These are clumsy and ugly words to drag into the review of a novel by a popular writer, we admit, but our excuse must be that Miss Sinclair gives us such subtle studies of the modern literary temperament that they can only be explained in terms of the newest psychology.

PUBLICATIONS RECEIVED.

CAMBRIDGE UNIVERSITY PRESS:—St. Augustine's Confessions: Translated by W. Montgomery, D.D. 1s. 6d. net. St. Bernard, Abbot of Clairvaux: Selections from his Writings. Translated by Horatio Grimley. 1s. 6d. net. Beaumont and Fletcher. Vol. 9. 4s. 6d. net.

MESSRS. J. M. DENT & SON:—Everyman's Library. 1s. net. The Dolls' House: H. Ibsen. Study of Celtic Literature: Matthew Arnold. Letters from High Latitudes: Lord Dufferin. The Little Flowers of St. Francis of Assisi. Plato: Intro. by A. D. Lindsay. First Footsteps in East Africa: Sir Richard Burton.

MR. A. C. FIFIELD:—Maeterlinck's Symbolism: The Blue Bird and other essays: Henry Rose. 1s. net; quarter cloth, 2s. Other World: Harold B. Shepherd. 1s. net. The Victory of Love: C. C. Cotterill. 2s. net.

MR. PHILIP GREEN:—Lectures on the Composition and Delivery of Sermons: James Drummond, M.A., LL.D., D.Litt., D.D.

MESSRS. HODDER & STOUGHTON:—The Gospel of the Hereafter: J. Paterson Smyth, B.A., LL.D. Presidential Addresses and State Papers: W. H. Taft. 5s. net. Historical Value of the Fourth Gospel: E. H. Askwith, D.D. The Troubadour and other Poems: Dora Sigerson Shorter. 6s. net. Peter Pan: J. M. Barrie. Illustrated by Arthur Rackham. (New Edition.) 6s. net. Mr. Pickwick: Pages from the Pickwick Papers. With Illustrations by Frank Reynolds, R.I. 15s. net. Light Refreshment: W. Pett Ridge. 2s. net.

LONDON PUBLICITY CO., LTD.:—Diet and the Maximum Duration of Life: Chas. Reinhardt, M.D. 1s. net.

OXFORD UNIVERSITY PRESS:—The Oxford Book of Italian Verse, XIIIth century to XIXth century: Chosen by St. John Lucas.

PROTESTANTISCHER SCHRIFTENVERTRIEB, Berlin-Schöneberg, 1910:—Recht und Schranken des Evolutionismus in der Ethik: D. Arthur Titius. 75 Pfennig.

FOR THE CHILDREN.

LABELS.

THERE are some grown-ups that one really can get along with very nicely, and these are the people who are always looking for the best in us, and expecting the best from us; and when they begin to ask us the questions that grown-ups are always asking us (aren't they?), then we feel that somehow things are as they should be, the blinds are pulled up, and the windows are open, and it's a bright day—you know what I mean. When these people are beside us we aren't being criticised, and our legs and arms aren't awkward, and in the way. A great American man, called Phillips Brooks, was like that, I am told. They say he once began to talk to a shoe-black, on a cold winter's day, and at last asked him if he wasn't very cold standing out in the open all day, and the boy said, "Yes, sir, I was—until you came along!" It must have been a very real kind of warmth, for that isn't the way shoeblacks always talk. And that is the warmth that comes over us when these people appear who expect the best from us.

But there are some who don't have that sympathetic way of looking at us and understanding us. I wonder if they know that we feel, and think, and grow, and *want to grow*! They don't seem to expect anything very new from us. In fact, it looks as though some persons keep a little store of labels, with different signs and marks on them—"bad - tempered," "kindly," "rude," "polite," and so forth, and they tie them on to us, firmly believing that we are like that, and always will be like that.

For instance, there was once a lady from abroad came to visit some people whom she hadn't seen for years, and she was asking the lady of the house all about her home.

"I have two sons," said the mother, "both growing up into young lads now; soon they must leave school, I think."

"And what do you call them?" said the visitor.

"Well," said the mother, "there's Tom, the 'Rough and Tumble' we call him; a good lad enough, and wants to do well, I daresay, but always rushing, always stumbling over something. And then there's Harry, Aye"—and she smiled—"Happy Harry, that brings sunshine with him, and cheers us all."

Just then Tom was returning from school. He loved his mother, and wanted to help her, but somehow he never seemed to please. But to-night he *would* please her, and would do well all that she asked of him, and filled with his new resolves he came into the house.

"This is Tom," said the mother to the visitor. "Well, Rough and Tumble, you're home again; and what mischief have you been up to now?"

"None, mother. I wanted to know if you had any errands for me to do?"

"Errands?" said the mother, "Now let me see. I wonder if you could, without breaking something? See, I want some milk; just run round and fetch it, will you? and take care you don't fall and break the jug!"

"Now why should I be expected to get into mischief?" thought Tom to himself as he walked off. "And why should

*The Creators. By May Sinclair. Constable & Co. 6s.

mother think I can't fetch errands without dropping something?" and his good resolve was clouded by those darker thoughts. "And why should I be expected to fall and break the jug?"

Thoughts of resentment filled his mind. He did not notice the step in front of him; he fell, and broke both the jug and his good resolve.

But the mother was not thinking of him just then, for Harry had come. He had had a bad day at school, and had been corrected for several errors in his work; and he was feeling out of humour with the world and just wanted to be alone; but as he came in at the door, he heard his mother say to the visitor, "Here's Harry, now! Our Happy Harry! It's a fact; no matter what has happened to him, he always comes home smiling and cheers us all"—and Harry walked into the room with a smile on his face.

"That's just like him," said his mother.

And I really think that we young folks must try hard not to cultivate this habit of tying labels on to people; for sometimes the label becomes as heavy as a millstone. Expect good—yes, and then we shall get all our friends to give their best to the world; for a great and wise man has said that our best friends are those who are always expecting good things from us,—good thoughts, good acts. We should "learn to *admire* rightly," as Thackeray said, and go about looking for and expecting to find that "nobility that lies, sleeping" it may be, "but never dead" in every human soul, not being disappointed when we don't find it just at once, but faithfully "pegging away."

The truth of it all is laid down in a law which Jesus gave to men. He said, "Seek and ye shall find."

Seek beauty, for instance. I knew an artist who was one day painting a picture of a beautiful scene out of doors. The rain came on; but did he say, "Oh, it's all ugly now"? No. He went for shelter under a bridge and looking out from under the archway he found new beauty—the scene he had admired so much, with dark clouds in the sky and the rain falling. So he painted that.

"Seek first the Kingdom of God," said Jesus—seek it wherever you go, for its citizens are all around you, in the people you meet. Yes, for beneath and behind their actions and their words which often pass away and are forgotten, there are living souls, that "were made to grow, not stop," as a poet has said—not to become stagnant, labelled, finished, dead, but to grow and develop, and reveal things most excellent to those who call them forth. "Now are we children of God, and it is not yet made manifest what we shall be." Let us seek and find this wondrous nature.

J. C. B.

MEMORIAL NOTICE.

REV. JOHN TAYLOR.

THE Rev. John Taylor passed peacefully away on the 4th inst. at his home in Tunbridge Wells, where he had lived in retirement for some years. Trained at the Unitarian Home Missionary College, Mr.

Taylor entered upon the active work of the ministry in 1864, his first charge being that of the old Carter-lane Mission, in London. There he laboured faithfully and earnestly for three years, Sundays and week-days alike being always busily engaged in trying to infuse gladness and brightness into the lives of the inhabitants of the district. In 1871 he accepted a call to Newport, Isle of Wight, where he stayed for three years; then he returned to the scene of his former activities in Carter-lane, where he remained until the Mission was closed, five years afterwards. The following year Mr. Taylor undertook the pastorate of the Free Christian Church at Horsham, and soon made himself known in the town by the interest he evinced in local affairs. He lost no time in affording the townsfolk every facility to familiarise themselves with the contents of the well-stocked library attached to the church. He retired in 1891. Mr. Taylor was a brave and fearless champion of the liberal faith, and imbued many a lad who came under his influence with his own noble spirit of manliness and consecration to the highest and best in life. Having no children of his own he was more than a father to many boys and girls during his ministerial career, and scores of young people had cause to be thankful that they ever came under the influence of his gracious personality and that of his wife, who supported him in all his efforts. Like his namesake, Isaac Taylor, he made a special study of the derivation of names and places. He was a Bury lad, and was very proud of his birthplace. He has left a manuscript on "The Bury of England," which he had hoped to publish in book form. The deepest sympathy will be felt with Mrs. Taylor in her bereavement.

MEETINGS AND SOCIETIES.

UNITED SERVICE AT THE DUTCH CHURCH, AUSTIN FRIARS.

It is probably a long time since the fine old Dutch Church of Austin Friars has held as many people as were gathered together within its walls on Sunday, October 16, when the United Service arranged by the London District Unitarian Society was held. The seats were full long before the time for the service to begin, and on all sides familiar faces were recognised as the congregation was momentarily swelled by members of first one and then another of the churches which had been closed in order to ensure a large attendance at the City service. Those who sat in the central panelled enclosure, forming three sides of a square, and facing the canopied pulpit, were in an excellent position for seeing and hearing. Others, who were seated in the remoter parts of the church, had the appearance of being somewhat isolated among the old grey pillars; but when the organ (at which Mr. John Harrison presided) pealed forth, and the first hymn was announced, the sense of separateness was entirely obliterated, and the congregation seemed to draw closer together as they joined in singing:

Unto thy temple, Lord, we come,
With thankful hearts to worship thee;
And pray that this may be our home
Until we touch eternity.

The church itself has an austere look, but this is entirely in keeping with the spirit of

the stern, resolute men who succeeded to the Augustinian monks in the worship of God within its walls; and the spirit of those who with sorrow and reluctance severed themselves from the house of faith of their forefathers for truth's sake seems to linger about it still. It has no glory of carving or colour, no altar laden with costly vessels, not even a flower to light up the gloom of which you are conscious as soon as you enter; but the very austerity, which chills the heart of some, braces the mind of others, and it served on Sunday night to emphasise the religious temper of men and women, descendants of the earlier pioneers, who have always loved a form of worship stripped—we feel sometimes too ruthlessly—of much that appeals to the sense of beauty. Into what new channels, and under what conditions, the religious spirit which has been tried as by fire for so many generations is now to be poured, it would be difficult to say, but certain it is that it has its contribution still to make to our own age, and that it has a great opportunity for service, if it is strong enough to overflow the barriers of the past, and mingle with the wider stream of Liberal Christianity which is gradually sweeping away the old sectarian landmarks.

The first part of the service was conducted by the Rev. J. A. Pearson. It opened with the singing of the well-known hymn by Robert Collyer from which we have quoted. This was followed by a short prayer, and the reading of the lesson, which was taken from 1 Corinthians, chapters xii. and xiii. An anthem, "O Lord, how manifold" (Barnby) was then admirably sung by an augmented choir, after which the Rev. J. M. Lloyd Thomas ascended the pulpit, and the congregation, joined with him in prayer. T. H. Gill's hymn, which always seems peculiarly appropriate for such occasions, "We come unto our fathers' God," followed. Mr. Lloyd Thomas's sermon is printed in full in another place. It was marked by the fervour, penetration, and spiritual enthusiasm which characterise all his utterances, and was listened to with deep interest. The dominant note was one of catholicity and tolerance. It was, indeed, a powerful and impassioned plea for a united Christian church, based on the consciousness that as followers of Jesus Christ we have no choice but to follow the leading of him who has called us to the service of God and man, in sincerity of purpose and largeness of heart.

After the sermon Miss Janet Oram, of Wandsworth, who has a soprano voice of great purity and sweetness, sang Haydn's "With Verdure Clad." The singing of another hymn ("Go work in my vineyard, my garden and field," by the Rev. W. G. Tarrant) brought to a close a service which was felt by everyone present to have been one of unusual interest and helpfulness.

THE LIBERAL CHRISTIAN LEAGUE.

GREAT MEETING AT THE CITY TEMPLE.

THE second big demonstration of the Liberal Christian League was held in the City Temple on October 17, when a packed audience responded enthusiastically to speeches by the President, the Rev. R. J. Campbell; the Chancellor of the Exchequer, Sir J. W. Bann, Mrs. Florence Willey, M.D., M.S. (Secretary of the Social Service Department of the League), and Mr. W. T. Stead. It was expected that Mr. Joseph Fels would also speak, but Mr. Campbell announced with regret that he had been summoned abroad, and was, therefore, unable to be with them as he had wished.

Mr. Balfour's Message.

A telegram had been received from Mr. Balfour, whose interest in the subject of destitution which was discussed by all the speakers is well known. It ran as follows:—

"All success to your social service work. Its object must appeal with equal force to men and women of all political parties and all varieties of religious conviction. May your efforts do much to further them." Before the meeting began, the choir, which always contributes so much to the success of these meetings, sang "England, arise," and in the course of the evening the audience joined in singing "O beautiful, our country," and "City of God, how broad and fair." Miss Maude Wilby also sang "A Song of Thanksgiving."

The President's Address.

The rising of the Chairman, the Rev. R. J. Campbell, was the signal for a great demonstration, and it was some minutes before he could proceed. His presidential address, Mr. Campbell said, had already been given to the delegates, and all he now wanted to do was to explain to the general public what the object of the League was. The League, he said, existed for the purpose of doing evangelising work among the non-church-going masses of the people. Four-fifths of the population of this or of any civilised country was out of touch with any religious movement, and the existing organisations did not seem to meet their need. At all events, there was a gap in the evangelising field which the League was trying to fill, and they wanted to carry the message of Liberal Christianity far and wide, and, at the same time, to make the world, with all its sorrows and social inequalities, a little happier, cleaner, and better than they found it. He then alluded to the various institutions and agencies for social and religious work which were connected with the League, and made special reference to the way in which all its members are trained for the particular work they undertake to do, so as to ensure efficiency and permanent benefit. Their method was to thoroughly equip their workers, to co-operate wherever it was possible to do so with the public authorities, and to try to get at the root of the social evils they were determined to destroy rather than merely go along the lines of charitable work in the past.

Speech by the Chancellor of the Exchequer.

The principal speaker of the evening was the Right Hon. D. Lloyd George, who received a great ovation, and spoke for an hour and ten minutes on the subject of destitution. He stated at the outset that he was not going to make a political speech, as this was not a political meeting; but by his remarks he made it evident that politics will come to mean more and more as the country realises the hopeless chaos to which we have been brought by the mismanagement of the past, and that, whatever party engages men's sympathies, the task of solving the problem of poverty with all its attendant evils will have to be taken in hand by the ablest statesmen, not only in our own country, but in every country in the world where unrest prevails at the present time. In this connection, although he said he was not a Tariff Reformer, he wished to emphasise the fact that Mr. Chamberlain's historic agitation had done their cause splendid service. It had helped to call attention to the evils that rattle at the heart of the body politic, and he himself accepted the six great propositions which underlay Mr. Chamberlain's great appeal to the nation.

The first proposition was that we belonged to the richest and most powerful Empire in the world. The second was that Great Britain was the heart of that Empire, strong and wealthy enough to send more and more of its life-blood to far-off members of this huge body. Then, thirdly, there was the proposition that there are in the heart of this powerful Empire a multitude of industrious men, women, and children whose lives are toilsome and wretched, and who have barely the necessities of existence. Fourthly, it was said that in order to alter this state of things you must bring about

drastic and far-reaching changes; fifthly, that such measures would involve loss and injury to the fortunes of individuals from whom this sacrifice was demanded for the welfare of the people; and sixthly, that the time had now come for bold and comprehensive action on the part of the State. Mr. Lloyd George elaborated these ideas in a masterly way, bringing home to the audience the fact that the rich were face to face with the problem of the poor, and that while we have the misery caused by unemployment at one end of the social scale, we must do away with the waste of good material involved in unemployment at the other.

The Soudan and Egypt, he said, depend for the fertility of the soil on one great, broad river, which has enough water in it to irrigate both countries. There is, however, a large area in the Upper Soudan where the water has been absorbed by a vast morass breathing nothing but pestilence. The problem is, how to drain the morass and husband and distribute the waters of the river so that the wilderness might blossom like the rose. That represents the problem of civilisation, not merely in this country, but in all lands. Some men get their fair share of wealth, sometimes the streams of wealth overflow to waste over some favoured regions, often producing a morass which poisons the social atmosphere; many have to depend on a little trickling runlet which quickly evaporates with every commercial or industrial drought; sometimes you have masses of men and women whom the flood at its height barely reaches, and you then witness parched specimens of humanity, withered, hardened in misery, living in a desert where even the well of tears has long ago run dry. What is to be done? Once more I agree with Mr. Chamberlain, that whatever is done the remedy must be a bold one. Our efforts hitherto have been too timid, too nervous, achieving no great aim. Before we succeed in remedying one evil fresh ones crop up. We are hopelessly in arrears. The problem has to be considered on a great scale. The time has come for a thorough overhauling of our national and Imperial conditions. That time comes in every enterprise, commercial, national, and religious; and woe be to the generation that lacks the courage to undertake that task. I believe the masses of the people are ready for great things—nay, they are expecting them. My counsel to the people would be this: let them enlarge the purpose of their politics, and having done so let them adhere to that purpose with unswerving resolve through all difficulties and discouragements until their emancipation is accomplished.

Speeches by Dr. Florence Willey, Sir J. W. Benn, and Mr. W. T. Stead.

Dr. Florence Willey then gave some information about the scheme for feeding nursing mothers, which the League is developing, in an admirably concise and eloquent address, ending with a plea for funds. Sir J. W. Benn followed in a breezy speech, full of amusing comments and anecdotes, which all tended to emphasise his strenuous gospel of work and effort. "Do something!" was an injunction he repeatedly laid upon his hearers, and this practical message was endorsed immediately afterwards by Mr. W. T. Stead, who repeated the old story of his Christmas Day in Holloway Goal many years ago, when the message had come to him to "Be a Christ."

THE MISSION OF LIBERAL CHRISTIANITY.

On Tuesday morning a conference of the League was held in the King's Weigh House Church, when the Rev. Stopford A. Brooke gave an address on "The Mission of Liberal Christianity." He spoke to them, he said, as an old man, who for more than forty years had tried to fight for the same things and never retreated from the battle. The contest had been long, and great changes had taken place,

but certain ideas in the teaching of Jesus had persisted in the religious life of England, while many dogmas and formulas had been paralysed in the battle. From them they had been freed by the spirit of God, and it was a noble and inspiring freedom. He urged them to cling to the central truths that Christ declared, that he lived and died for, the universal fatherhood of God, and the universal brotherhood of men. Love has no creeds, no doctrines, no hesitations, no distinctions. Its ways are infinite as is its source. If they kept their work of love frankly and fearlessly in the open it would succeed. The failure of Christianity in the past had been in its exclusions of caste and class and doctrine. It was in saving others that they saved themselves. The third of these central truths of Jesus was the immortality of men. The desire for immortality did not deserve the reproach that it is selfish. To desire to love for ever is not and cannot be selfish. It is the noblest of all desires. In conclusion Dr. Brooke said:

"These, then, are the three main ideas of Christ which are bound up with the progress of mankind, which I believe are at the root and are the inspiration of all civic and social progress, and I give this League my full support and gratitude because I believe it is founded on them, desires to live by them, and hopes, with a passion for humanity, to apply them to social work of all noble kinds, in behalf not only of the poor but of the rich, who need its education sorely; not only of the unlearned but of the learned, who need to trust less in knowledge and more in love. I bid you, then, bless mankind and be blest yourselves in your work, as poor, but making many rich. I bid you cherish these noble ideas as your dearest comrades. I bid you rejoice in hope and be patient in tribulation. I bid you never cease to aspire to and to live for the good time God will make for us through the loving labour of men. I bid you cherish Jesus as your Master, and love him with the love which constrains us to follow him in his love of men. And I ask for the blessing of God the Father on your leaders and yourselves. May He bless you and keep you and lift up the light of His countenance upon you and give you peace and joy for ever."

MIDLAND SUNDAY SCHOOL ASSOCIATION.

THE annual meeting of the Midland Sunday School Association was held at the Hurst-street School, Birmingham, on Saturday. There was a large attendance, most of the schools on the list being represented. The retiring president, Rev. W. C. Hall, M.A., took the chair, and, in the intervals of business, an excellent programme of music was given by the Hurst-street choir, under the direction of Mr. R. A. Clarke.

The secretary read the committee's annual report, and a summary of the reports of the school visitors. These showed that our schools are doing an invaluable work in the religious development of their young people. Rather than giving details, the report tried to emphasise those features which were new, as, for instance, the Parents' Party, given by the Hurst-street teachers, the preparation class at the Old Meeting conducted by the teachers, and the plan of visitation of parents proposed by the same school. Special comment was also made on the successful beginning of the Villa-road school, the successor of Newhall Hill. Statistics were avoided as far as possible; they are notoriously dry, and often misleading. They seemed to show that while the number of teachers has decreased, there is a much larger number of scholars on the roll than last year. The committee make an urgent appeal to all schools in the Midland district to join the Association, and thus double its power for good.

At this meeting a revised body of rules was accepted. In these a noteworthy feature is in the admission to the committee of representatives from adult classes.

General regret was felt that Rev. W. C. Hall was not able to continue as president. During his year of office, Mr. Hall has inaugurated two useful pieces of work, which it is hoped will be continued. The first was a New Year's Letter, sent to every teacher, the second a series of visits to schools, with the object of telling the teachers the plans and aims of the Association.

The new president is Mr. Charles Johnson, superintendent of the Hurst-street school, the other officers being re-elected.

MANCHESTER COLLEGE, OXFORD.

OPENING OF THE SESSION.

THE opening of the session 1910-11 of Manchester College, Oxford, took place on Monday, October 17. An address was delivered by the Rev. L. P. Jacks on the subject, "Is a science of man possible?" Mr. Jacks maintained that a science of man, if possible, would render God unnecessary, but that such a science was for ever impossible. As long as a man is ignorant of the scientific formula in which you sum up his acts, it may be a correct account of them, but tell him the formula, e.g., that three times out of a hundred he breaks his engagements, and he will at once proceed to make the formula untrue.

Mr. Jacks' address will appear shortly in complete form in a volume of essays announced for publication in a few weeks. He closed with a striking quotation from Bergson: "Science is concerned with the things which are necessary for life. Religion is concerned with the things without which life is not worth living."

The College Session opens with thirteen theological students, among whom are a Japanese, a Hindoo, and a Hungarian. The College is particularly glad to welcome a Hungarian student again, after some little interval, and to have the opportunity through him of assisting the Unitarian Churches in Hungary.

CANADA AND TOWN PLANNING.

EARL GREY has invited Mr. Henry Vivian, M.P., across the Atlantic, in order to explain the practical bearings of the subject of Town Planning to Canadians. Enthusiastic meetings have been held at the important urban centres, and all the Municipalities of the Dominion, great and small, have been brought into touch with the movement. The interest aroused is taking permanent form by the appointment of a committee to obtain a Town Planning Act for the whole of Canada. Of the beginnings of towns there Mr. Vivian writes: "It is interesting to see the little towns growing up. Some consist of just a shed or two, and perhaps half-a-dozen tents. Others, being three or four years old, have a general galvanised store, and yet others which are five or six years old have perhaps a bank and a place they label 'hotel,' and so on. It seems the exact moment to drive home the truth of town planning, not only in regard to towns in the bud, but in regard to the older cities. Montreal, for instance, needs to take action without delay. The population of the town grows by about 30,000 to 40,000 persons a year, who dump themselves down practically as they like. The result is a hideous jumble. I do not think we have anything quite so bad in England as the worst districts of Montreal." Mr. Vivian, on his return next month, will be entertained by those interested in co-partnership in housing at a public dinner at the Holborn Restaurant, on November 15, at which the Rt. Hon. Sir John Brunner, Bart.,

will preside, when he will make known some of his impressions of how Canada stands in regard to the housing of its workers.

THE LIBERAL CHRISTIAN LEAGUE.

CENTRAL TRAINING INSTITUTE.

WE have received the syllabus of lectures and classes at the Central Training Institute to be opened on Monday, Oct. 24, at the King's Weigh House. The Institute is designed to meet the requirements of those who wish to receive instruction in the meaning and principles of Liberal Christian theology, and such as seek fuller equipment for Christian service as preachers, teachers, social workers, or in any other capacity. In connection with the Theological School, courses of lectures will be given by Dr. Estlin Carpenter on "Biblical Development," by Dr. F. W. G. Foat on "Methods of Study and Preparation," and by Dr. W. E. Orchard on "Religion in Relation to Modern Movements." A special course for Sunday-school teachers will be held during November, the Rev. W. G. Tarrant and Mr. F. J. Gould being among the lecturers. In connection with the Sociological School, six lectures on sociology will be given, and six other lectures on "Infant Care and Hygiene," by Mrs. Willey, M.D., M.S.

Full information can be obtained by intending students and others from the Rev. E. E. Coleman, King's Weigh House, Thomas-street, Grosvenor-square, W.

MINISTERS' PENSION AND INSURANCE FUND.

THE half-yearly meeting of the Board of Managers was held in London on Wednesday, 12th inst. It was reported that subscriptions to the amount of £35 5s. had been lost during the year, but new subscriptions amounting to £43 12s. had been received in response to a personal canvass made by the individual managers. To put the fund in a really satisfactory position another £50 or £60 a year was required in view of the steadily diminishing annual subscription list, and it was resolved that a further attempt should be made to effect this desirable object. Dr. Carpenter had issued a circular letter making appeal to the congregations to subscribe; a few had done so, and it was hoped that many more would. It was resolved to discontinue contributions towards the policies of two beneficiary members who had ceased to carry on the regular work of the ministry. One of the older ministers, for whom an annuity had been provided, wrote to explain that his circumstances had improved, and at his own wish it was discontinued. On the other hand, two new beneficiary members were elected, half the premium of the policy in each case being borne by the Fund, and, in view of the intended return to this country of another minister, it was agreed that the annual contribution towards the premium in this case should be renewed next year.

POOR LAW REFORM: MR. SIDNEY WEBB IN MANCHESTER.

THE Social Questions Committee of the Manchester District Association of Presbyterian and Unitarian Churches have arranged a course of lectures dealing with the Poor Law, boy labour, and unemployment, to be given in the Memorial Hall, Albert Square. An introductory lecture to the series, at which Mr. J. Wigley, president of the Association, presided, was given on Friday, Oct. 14, by Mr. Sidney Webb, who spoke particularly of the causes of destitution and the need for a reform of the Poor Law. He said Britain is paying about £20,000,000 a year in relieving the poor,

and that the sum is increasing annually, because boards of guardians can do nothing to prevent the constant creation of new destitution. The fault lies not with the guardians, but in a system which attempt the hopeless task of waiting until a man is destitute and then trying to relieve him. Mr. Webb said that about one-third of the deaths from consumption occur in workhouses, and that about one-seventh of the Poor Law expenditure is connected with the treatment of consumptive patients whose recovery is almost beyond hope, because the Poor Law medical service cannot begin its work until the disease has advanced sufficiently to prevent the patient from becoming destitute. Sickness, he said, is responsible for half the pauperism, and as a large proportion of sickness is preventable, he advocated the union of the public health medical service with that of the Poor Law in order to reduce expenditure, and prevent destitution by treating disease in its early stages. At the close of the lecture a vote of thanks to Mr. Webb was proposed by Mr. Gordon Rylands and seconded by the Rev. R. Nicol Cross. The remaining lectures in the series are; Oct. 20, Boy Labour, Mr. R. H. Tawney, B.A.; Oct. 28, The Supersession of the Poor Law, Councillor Wilkins, J.P.; Nov. 4, Prevention of Unemployment, Mr. F. Marquis, B.Sc.

THE SOCIAL MOVEMENT.

Workers' Educational Association.

THE seventh annual meetings of the Workers' Educational Association were held on Friday and Saturday of last week, at Reading. On Friday evening, to an audience of about 1,400 people who filled the Town Hall to overflowing, the aims of the Association were expounded by the Bishop of Birmingham, Professor Gilbert Murray, the Right Hon. A. H. Dyke-Acland, Mr. J. R. Clynes, M.P., Mr. J. Pointer, M.P., and other speakers. At the business meeting on Saturday the President, Rev. William Temple, the newly appointed head master of Repton, announced that the work of the past year had given every satisfaction. Twelve months ago there were four joint committees, representative of universities and working-class organisations, this year there were seven. The tutorial classes had increased from 8 to 39, and the students from 237 to 1,117. Successful summer classes had been held at Oxford, and an attempt would be made to hold similar classes in other great centres. This work in connection with the Universities would remain a very small portion of the activity of the Association, which was still for the most part a missionary body, pleading with the people in the cause of education. An experiment was being made of an extension to rural districts, and they would also develop their work among women, not forgetting that education began with the training of children only through the influence of the women of the nation. The President and the Treasurer (Mr. T. E. Harvey, M.P., Warden of Toynbee Hall) were re-elected. Among those who extended greeting to the Association were the Mayor of Reading, the Principal of University College, Reading, and Mr. J. W. Headlam, of the Board of Education, who said that the department which he represented desired to aid, guide, and assist in every way all genuine educational effort throughout the country.

The Labour Exchanges in September.

THE Board of Trade Labour Exchanges, 124 in number, received in September 174,980 applications, a daily average of 5,833, as compared with a daily average of 5,395 in August. The number of vacancies filled during a period

of five weeks was 45,314, an average per working day of 1,510, compared with 1,359 during August. The proportion of vacancies filled by the exchanges to vacancies notified by employers has risen from 82.5 per cent. in August to 84 per cent. in September (men 86 per cent., boys 80 per cent., women 80 per cent., and girls 84 per cent.). The demand for workers exceeds the supply in the case of the woollen trade and women in the clothing trade and in laundry work.

One of the objects for which these Labour Exchanges were founded is thus being fulfilled, the securing of reliable statistics as to the real amount of unemployment in particular districts and particular trades.

* * *

"Progress" for October.

THE October number of *Progress*, the organ of the British Institute of Social Service, is brighter and better than ever. We notice with much interest that the Institute is making a new venture, which we hope will be attended with success. Conferences on some of the more pressing social questions of the day will be held at regular intervals from October to March. The following subjects will be dealt with by the speakers whose names are appended: The Rural Revival (Mr. Joseph Fels and Mr. Montague Fordham), Street Trading by Children (Miss Nettie Adler and Miss Constance Smith), The Smoke Evil (Dr. H. A. Des Vœux and Mr. L. W. Chubb), School Clinics (Miss Margaret Macmillan), Organised Play (Mrs. Humphry Ward). Programme cards for distribution can be obtained from the hon. secretary, Mr. A. K. Maynard.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

PERSONAL.

We are very glad to hear that the Rev. James Harwood, the esteemed secretary of the National Conference, is making excellent progress after the serious operation which he had to undergo recently. There is every prospect of a recovery of health and vigour.

We understand that the Rev. Gertrude von Petzold, formerly minister of the Free Christian Church, Leicester, who has been in the United States for the last two years, taking charge during part of that time of the Rev. Mary Safford's pulpit in Des Moines, Iowa, hopes to return to this country some time next month. All letters should be addressed to her at Essex Hall, Essex-street, Strand, London, W.C.

Belfast, Mountpottinger: the Late Miss Davidson.—The Mountpottinger church has suffered a severe loss by the death of Miss Davidson, of Knock, Belfast. Miss Davidson belonged to a family which has been associated with non-subscribing principles in Ireland for many years. She was a member of Mountpottinger for more than 45 years. Although over 70 years of age, she was actively engaged until quite recently in Sunday school work, and maintained her interest in both church and school to the end. In the course of a memorial address on Sunday morning last, the Rev. J. Worthington spoke of her loyalty to the church, and her fidelity to non-subscribing principles. They had lost, they all felt, not merely a member of their religious fellowship, but a personal friend. Miss Davidson was a woman of exceptional force of character, yet eminently approachable. She combined

gentleness and strength in an unusual degree. Although she had to endure long periods of suffering in the course of her life, she always maintained a bright and optimistic religious faith. She took a keen interest in the agricultural co-operative movement in Ireland, and her chief hobby was gardening. Her own garden at Knock was much admired.

Bootle Free Church.—On Tuesday, October 4, the Bootle Free Church Literary and Debating Society opened the winter session. There was a large attendance, and an excellent programme of music was much enjoyed. The Rev. H. W. Hawkes presided, and during an interval in the course of the evening he was presented with a pulpit Bible by Mr. Pidgeon, chairman of the church, on behalf of the people among whom Mr. Hawkes has worked so long and so earnestly. The gift, said Mr. Hawkes, in expressing his gratitude for this token of their love and esteem, would constantly remind him of his former flock when he occupied the pulpit of his new church at West Kirby.

Bradford: Death of Mr. Hewitt.—The death of Mr. Richard De Garrs Hewitt took place at his residence, 24, Sherborne-road, Bradford, on Friday, October 14. Mr. Hewitt had been suffering from pneumonia and had been ill about a fortnight. The last time he was out he attended the morning service at Chapel-lane Chapel on the 2nd inst. He was a life-long and zealous Unitarian, his grandfather having been a member of Chapel-lane Chapel. He was a trustee for a great many years, and a sidesman at the time of his death. His loss will be felt by a wide circle of friends, for he was well known and deeply respected in Bradford commercial circles. For over 40 years he was the representative of Messrs. Luccock, Lupton & Co., stuff merchants, and more recently of Messrs. Moses Bottomley & Co. He was a member of the Bradford Festival Choral Society for over 20 years. Mr. Hewitt had at various times filled nearly every office at Chapel-lane Chapel. For a great number of years he was a teacher and superintendent of the Sunday school, also organist and choirmaster for a lengthy period, and by his death Chapel-lane Chapel has suffered a very heavy loss. At the funeral on Monday the chapel was represented by Messrs. Thirkill, John Hargreaves, and J. H. Brook, trustees; Messrs. J. T. Normington, secretary; R. Jackson, R. T. Silson, Mrs. Empsall, Mrs. Jackson, Mrs. Mullineaux, Mr. D. Bottomley, Mrs. Silson, Mr. E. Ward, and others.

Bridgwater, Christ Church: Enlargement of Schoolroom.—The Unitarian congregation in Bridgwater had long felt the need of a larger room for meetings of the congregation, when an increase in the number of scholars in the Sunday school made such an enlargement absolutely necessary. Since July, 1908, the number of scholars enrolled has increased from under 60 to 130. After enduring the discomfort of overcrowding for some time it was decided to enlarge the room. This has now been done, and the new portion was dedicated at a social meeting held on Thursday, October 13. The chair was taken by Mr. Charles Badger, the chairman of the Church Committee, who, together with the minister, Rev. C. E. Pike, tendered a hearty welcome to the guests of the evening, including Mr. Robert Blake, J.P., president of the Western Union; the Rev. John Birks, F.G.S., of Taunton; the Rev. Roger Finnerty, of Ilminster; the Rev. J. B. Robinson, of Shepton Mallet, and a number of friends from Taunton. The welcome was responded to by Mr. Blake, and the ministers; and songs were sung by Mrs. Alexander and Miss Duckworth, of Taunton, and by Mr. Walter Savage Cooper, of London. The meeting concluded with a few words of dedication, and the dedication hymn.

Croydon: Resignation.—The Rev. W. J. Jupp is retiring from the ministry of the Free Christian Church at Croydon. Towards the end of last year Mr. Jupp intimated that for

some time past he had felt unequal to the work, and tendered his resignation. There existing, however, an earnest desire in the congregation to retain Mr. Jupp's services, a suggestion was adopted for the provision of supplies to relieve him of some of the evening services, whereupon he consented not to press his resignation. It was greatly hoped that a continuance of the harmonious and cordial relations that had for over six years existed between Mr. Jupp and the congregation had thus been ensured, but Mr. Jupp has now felt compelled again to submit his resignation, which the congregation have accepted with the deepest regret and reluctance, feeling unable to offer any further opposition to his wish for retirement. The resignation will take effect in January next.

Gateshead: Unity Church.—On Sunday, October 16, special sermons were delivered by the Rev. Charles Peach, of Manchester, in connection with the opening of a large new room which has been erected behind the church. A public tea was held on the Monday following, after which the new room was declared open by the Rev. Alfred Hall, M.A., of the Church of Divine Unity, Newcastle-on-Tyne, president of the Northumberland and Durham Unitarian Christian Association. It had been arranged that the ceremony should be conducted by Sir Joseph and Lady Ellis, but owing to the somewhat serious indisposition of Sir Joseph Ellis this could not be carried out. Mr. Charles Carter presided over the proceedings, and explained that the extension had been undertaken as a temporary measure. It was hoped that in the near future it would be possible to proceed with the erection of a permanent building. Mr. Peach also lectured, under the auspices of the Literary Society, on "The Way Out of the Education difficulty."

Halifax: Northgate-end Chapel.—The Golden Autumn Bazaar, held October 12, 13 and 15, realised the expectations of the promoters. Friends away from Halifax subscribed generously, and present members of the congregation gave liberally, both money and work, to secure the end in view. £482 has been received by the treasurer, and this will be increased by other sums, so that the balance sheet, when ready, will show a net result of over £500.

Islington: Unity Church.—On Sunday morning, October 16, Mr. E. Benford Hall, who will be leaving London for Canada next week, was presented with a farewell gift by Mr. Alfred Wilson, on behalf of a few friends of Unity Church, in token of their warm appreciation of his kind and earnest services in connection with the work of the church. Good wishes for his future welfare were cordially expressed, and Mr. Hall thanked his friends with much feeling. He said that when he first came to the church with his father, many years ago, he was not altogether in sympathy with its principles, but now his opinions were in complete accord with them. The years had been productive of very great happiness to himself, and he had received nothing but kindness from all the members.

London Guilds Union.—The autumn meeting of the Union was held at Essex Church on Wednesday, October 12, when an address was given by the Rev. E. W. Lummis, based on the words "Choose Life." He spoke of the interest, exercise and affection with which our life work is bound up. The young people had the choosing of their lives, and he appealed to all to consecrate themselves to their work, pointing out that there were a host of social problems to be solved, and urging them to choose now and interest themselves in the task of bettering humanity. Members were present from the Blackfriars, Essex Church, Highgate, Mansford-street and Stratford Guilds. A pleasant hour of social intercourse among the members preceded the service.

London, Newington Green: Welcome to Dr. Tayler.—On October 11 the schoolrooms

of the historic meeting house facing Newington Green were well filled with members and friends, including Mr. Ion Pritchard, Mr. F. W. Turner, Messrs. Howard Young, T. P. Young, A. T. Young, Sydney Young, and many others. The occasion was the double welcome to Dr. J. Lionel Tayler, M.R.C.S., L.R.C.P., who has been ministering to the church since early in the year, preaching to increasing congregations, and who was elected minister in July. The Rev. Copland Bowie had been asked, at Dr. Tayler's special desire, to "deliver the charge," and it was most fitting that he should do so, as he was Dr. Tayler's old minister at Stamford-street, in his early years. Mr. F. W. Turner, the oldest member of Newington Green church, whose memory carried him back over the experiences of half a century, presided, and after an opening hymn and prayer, called upon Mr. Bowie to speak. Mr. Bowie recalled the fact that it was 30 years since he first made the acquaintance of Dr. Tayler, who was then a small boy. Dr. Tayler was extremely well fitted to be a minister of their church, because of his profound and deepening consciousness of the importance of religion in our life. He was personally gratified that the estimate he had formed of Dr. Tayler's character in the early years had not been mistaken. The work of their minister in medical science and other studies had only made him feel more deeply that men such as Dr. Tayler could render invaluable service to the church of Christ and to the outside world in times like ours. In conclusion, he expressed an earnest hope that a future of many years of happy and useful labour in the service of God and man awaited minister and people alike. Mr. F. W. Turner gave the church's welcome to Dr. Tayler, and at his suggestion Mr. Edward Webster spoke on behalf of a section of the congregation who had within the last few years come into their midst and become one with themselves. Mr. Webster said that he hoped Newington Green knew, or would get to know, that there was verily a prophet in its midst—one who would declare his message whether they would hear or whether they would forbear. He was happy to be the bearer of a word of greeting from their old minister Dr. Foat, who wished Dr. Tayler genuine and deep success in a sphere where he would find freedom, if anywhere, "to seek and tell the truth he loves." Dr. Tayler, who received a warm and hearty greeting, made a brief reply, and referred gratefully to the benefit he had received from being under Mr. Bowie's ministry for so many years in his early days.

Liverpool Women's League.—A largely attended and successful opening meeting was held on October 13 at Bootle Free Church Hall, with Lady Bowring in the chair. The tone of the meeting was evidently strongly indicative of the desire for increased social effort, particularly with regard to causes connected with women. The hon. secretary, Mrs. J. L. Haigh, gave a very inspiring and comprehensive sketch of what the Liverpool League had desired to do, and what up to that time it had done, dwelling especially upon its procedure with regard to the question of municipal lodging houses for women. The meeting resolved itself into discussion of this question, and several ladies with expert knowledge on the subject spoke very much to the point. Mrs. Billinge, Miss McConnell and Miss Palethorpe, in different connections, urged the women present not to be slaves to mere party feeling at the forthcoming municipal elections, but to use their influence, both direct and indirect, for making the municipal lodging house a test question with the candidates.

Newbury: Appointment.—The Rev. Richard Newell has received the unanimous invitation of the Presbyterian Old Meeting at Newbury to be their minister, and, having accepted, will enter upon the pastorate the first week in November.

Oldbury: Welcome to New Minister.—An interesting gathering took place in the Free School, Oldbury, on Monday evening, when a meeting of the Unitarian congregation was held to welcome the new minister, the Rev. Jesse Hipperson, who succeeded the Rev. W. G. Topping in July last. Mr. W. Morgan presided, supported by the Revs. G. H. Smith (Bearwood), W. C. Hall, M.A. (Small Heath), T. Paxton (Newhall Hill), A. H. Shelley (Cradley Heath), and I. Wrigley (The Lye). A number of other Unitarian ministers from the Midland district were also present at the tea, but had to leave early, whilst messages of greeting and good wishes were received from other district ministers who were unable to be present. The Secretary (Mr. A. Burgess) read a letter from Mr. John Harrison, of London, ex-president of the British and Foreign Unitarian Association, in which he paid a tribute to the work done by Mr. Hipperson in London. A letter was also received from the secretary of the Bermondsey church, expressing regret that the writer could not be present to tell them how much Mr. Hipperson was respected and his work appreciated by his old congregation. Letters of apology were also received from Mr. H. E. Jephcott and the Rev. W. G. Topping. In the course of a brief opening address, the Chairman welcomed the new minister in the name of the congregation, and in doing so expressed the hope that the congregation would stand by him loyally that his ministry might be attended with the best results. The Revs. Isaac Wrigley, A. H. Shelley, and Thomas Paxton welcomed Mr. Hipperson on behalf of the Midland District Unitarian Ministers; and the Rev. W. C. Hall said he was there to represent his brother, as well as to speak a word on his own behalf. He proceeded to read a letter from his brother, in which he alluded in the most appreciative terms to Mr. Hipperson, who had been a member of his congregation in Norwich. Rev. J. Hipperson, in reply, thanked them all for the kind reception they had given him, and asked for their earnest co-operation with him in his work.

Sheffield District: United Solree.—The annual united solree of the district congregations was held in Channing Hall, Sheffield, on Thursday, 13th inst., Upper Chapel, Upperthorpe, Attercliffe, Rotherham, and Barnsley being well represented. Stannington friends were kept away by an important local engagement, much to their regret. There was a large attendance at tea, after which Mr. Arnold Bagshaw gave an organ recital in Upper Chapel. At the evening meeting, Mr. Thomas Cocker, of Rotherham, presided. Short interesting addresses were given by Revs. T. Anderson (Mexborough Congregational Church), Charles Peach, H. Enfield Dowson, Chas. Hargrove, Stanley Mellor, and James C. Street (Shrewsbury). Songs by Miss Ethel Cawley, L.R.A.M., and Mr. J. W. Harris, recitations by Miss Cocker, and a dramatic sketch "Snowed up with a Duchess," by Misses Elliott, Swindell, East and Stevenson, completed the programme of a very successful and enjoyable evening. The proceeds, amounting to over £11, were given to the Upper Chapel Sunday School Centenary Bazaar Fund.

Southampton.—On Friday, the 14th inst. the first meeting of the Kell Literary Society was held, Miss E. J. Spencer presiding. The Harvest Festival was held on Sunday, the 16th, when the church was beautifully decorated by the younger members of the congregation, and suitable sermons preached by the Rev. H. M. Livens. On Monday the white flowers from the font were taken to the graves of the Rev. T. R. Skemp, Captain L. A. Compton, and Miss Payne, members of the church, who all passed on to the higher life last May.

South Wales Unitarian Association.—The autumnal meetings of the South Wales

Unitarian Association were held at the Hen Dy Cwrdd, Aberdare, on October 12 and 13, when there was a large attendance of ministers, delegates, and friends. There were four meetings, at all of which the chapel was comfortably filled, especially on Thursday afternoon and evening. On Wednesday evening the Rev. Carrara Davis, the newly-appointed minister of Cefn Coed, conducted the service, and the Rev. T. Arthur Thomas spoke on the duty of "not forsaking the assembling of ourselves together." Dr. Tudor Jones took as his text the words, "The promise is to you and to your children," and said that true religion was not to be found in anything external, not even in the head; it was only to be found in the heart of each individual. The induction took place on Thursday of the Rev. James Glynne Davis as pastor of the church, in succession to the Rev. R. Jenkin Jones, who retired at the end of the year after long service. The Rev. John Davis, the oldest Welsh minister now in active service, read a selection of passages from Scripture, and then delivered the ordination prayer. The Rev. Alexander Gordon, M.A., delivered the charge to the minister. Letters of apology for absence were received from the Revs. W. Harris (Baptist), D. J. Evans (Chester), Mr. Blount Mott (Cardiff), Mrs. Reid, the President of the South-East Wales Society, and from Mr. T. G. Thomas, as representative of the church of which the new minister was originally a member. Speeches were given by the Revs. R. J. Jones, E. D. Jenkins, Simon Jones, Dr. Tudor Jones, W. E. George, M.A., and the following orthodox ministers whom we were glad to see present: the Revs. G. Jones, H. A. Davis, S. Davies, and G. Hughes. The following laymen also spoke: Councillor T. Lewis, Evan Davis, D. Davies, Gillionen, and D. M. Richards. After thanking all those who had spoken kind words of encouragement, the chairman called upon the Rev. Glynne Davies, the new minister, to respond. At 6.30 the Rev. D. G. Rees conducted the devotional part of the service, and the Rev. E. D. Jenkins, Bwlch-y-Fadfa, gave the charge to the congregation. Other ministers present were the Revs. Park Davies, B.A., B.D., Pontypridd; E. R. Dennis, Pentre-Rhondda; J. P. Kane, Dowlais; Lewis Morgan, Clydach; W. J. Phillips, Nottage; and the following delegates from other churches—Messrs. J. Lewis, Pontypridd; Morgan Everett, Clydach; and Gomer Thomas, J. P. Merthyr. The Rev. Mr. Jones (curate of St. Fagan's) and the Rev. D. Hapkins (Baptist) also attended the service. The congregation at Hen Dy Cwrdd and its minister desire to express their gratitude to all friends from far and near who contributed by their presence and help to the success of the meeting.

Stockport.—On Sunday, Oct. 9, the anniversary of the Sunday-school was held, when the sermons were preached by the Rev. Herbert McLachlan, M.A., B.D., of Bradford. The church was beautifully decorated as for harvest. There were good attendances both morning and evening. The collections amounted to nearly £15. On Sunday last the first of a series of three organ recitals was given by the organist, Mr. E. T. Heys, at the close of the evening service, which was slightly curtailed for the occasion. A sacred solo was also sung by the soprano member of the choir. The Rev. B. C. Constable preached a short sermon entitled "Old and New," emphasising the need for adapting our creeds, practices, habits, services, and ways of looking at things to the changed and changing conditions of the times. The congregation was much larger than usual.

Harvest Festivals.—Harvest festivals were held last Sunday, October 16, at Southend; Fitzwilliam-street Church, Huddersfield; and York-street Church, Belfast.

NOTES AND JOTTINGS.

THE EDUCATION OF THE CRIPPLED SCHOOL-CHILD.

A very interesting account of the education and treatment of crippled school-children in a residential school has been given by E. D. Telford, F.R.C.S., in a pamphlet published by Sherratt & Hughes, of Manchester. The subject is one which deserves to be carefully studied by all who are engaged in educational and medical work, and who recognise that physically or mentally defective children (the cripple often answers to both descriptions) represent a class which requires special treatment if their lives are to be saved and rendered useful in spite of the handicap with which they have started. The author gives practical information in regard to dietary, clothing, wards and other rooms for the general staff, cost, surgical appliances, &c., which will be of the greatest help to any educational authority or school medical officer who may be contemplating the institution of a school on the lines he lays down.

THE MODERN HEAD.

According to Mr. Holbrook Jackson, who has an article in *T.P.'s Monthly* on "The Modern Head," every age produces a special kind of brain for the realisation of its ideals, and a little observation will serve to show that the dominant type of head in our own generation is in accordance with the ambitions of civilised nations to-day. Although each country still possesses its national type of head, ideas and ambitions are rapidly becoming internationalised, and there is coming into existence a type of head which is found everywhere in statecraft, commerce, finance, invention, science, art, music and letters. It is the millionaire's head *par excellence*, but, curiously enough, it is also the head of painters and philosophers. Maeterlinck's is a good example, the more so as it becomes plain, when early photographs of him are compared with modern ones, that his head has actually changed to meet modern needs, as Mr. Gladstone's is said to have changed and grown "rounder and larger with the long years of a life which saw the transition from aristocratic to democratic control in politics." The modern head is round rather than oval. "If you draw a square and round off the four corners you get a fair figure of the type to which the modern head is approximating."

CONFERENCE ON THE FEEDING OF NURSES.

We are informed that a Conference on the Feeding of Nurses in hospitals and similar institutions will be held at Caxton Hall, Westminster, on Saturday afternoon, November 5. The arrangements for the gathering, which will be held under the auspices of the National Food Reform Association, are in the hands of a representative committee. Full particulars will be announced later.

MORAL INSTRUCTION IN INDIA.

We learn from the *Moral Education League Quarterly* that the opinions of the principal educationists of all denominations in India have been invited in regard to a scheme for providing moral instruction to students of schools and colleges affiliated to the Calcutta University on an undenominational basis. In this connection the view of the Government of India will be first obtained, after which the scheme will be formally laid before the State. The four series of Mr. Gould's "The Children's Book of Moral Lessons," and also his "Stories for Moral Instruction," have been

officially sanctioned for use in the libraries of the High and Anglo-Vernacular Schools in the Central Provinces.

THE NEW PEACE MOVEMENT IN AMERICA.

An interesting article which gives some account of the leaders of the peace movement in America appeared in the *Independent* (New York) last month. The writer of it says:—"The movement has so suddenly leaped into world-wide popularity that it has produced scores of men all over the country who are justly entitled to be called leaders in the movement. . . . The task of the twentieth century is going to be the unification of the nations of the world, as the task of the nineteenth was the unification of the States within the nation. Everything is pointing that way. We have a world parliament already in The Hague Conferences. Some eighty arbitration treaties have been signed since 1900. The permanent court seems already to be descending out of the dreams of the prophets into the actuality of common life. There are a hundred other signs. The last is not the least, namely, the authorisation of the President of the United States by Congress to appoint a commission of five men to study the problem of the federation of the world looking toward the delimitation of armaments and ultimate permanent peace."

ANIMAL SERMONS.

Sermons about animals (says the *Animals' Friend*) have been delivered in Budapest since 1838, that is, for the last seventy-two years. In that year one Daniel von Glosius, a well-to-do man, died, leaving to the Lutheran Church in the Deakplatz, in Budapest, a considerable fortune, with the condition that two sermons should be delivered yearly—the one on "Man's Duty towards the Animals," and the other on "The Duty of Servants towards their Masters and Masters to their Servants."

BIRD DESTRUCTION IN BELGIUM.

The Belgian Minister of Agriculture has made an order, to the satisfaction of all bird-lovers, that no further licences for the shooting of small birds shall be issued. This should put an end to the cruel and useless sacrifice of numberless little birds, who are the source of much benefit as well as pleasure.—*Animals' Friend*.

CHRISTMAS HAMPERS FOR LITTLE CRIPPLES.

Sir W. P. Treloar writes asking us to remind our readers of the distribution of Christmas hampers and clothing to poor crippled children in the Metropolis. He has entertained every year for the last sixteen years some 1,200 poor children in the Guildhall by the kind permission of the Corporation, and he hopes, as usual, to despatch the welcome hampers to his little clients on the morning of the day when the annual banquet takes place. In future, Sir William says, he proposes to hand any balance he may have to the Farringdon Without Guild, which has been formed for the purpose of clothing the 260 crippled children in his home and college at Alton. Donations may be sent as heretofore to Sir W. P. Treloar, addressed "Little Cripples' Christmas Hamper and Clothing Fund," 69, Ludgate-hill, E.C.

THE REMAINS OF A ROMAN BARGE.

Some sodden timbers have been discovered by the workmen who are digging the foundations of the new London County Council building at Westminster Bridge which is declared by the experts to be a genuine Roman boat, the one carvel-built Roman boat that has ever been found in this country. It will be taken to the Horniman Museum if it holds

together. The barge must have been something like 60 or 70 ft. long, and half of it is still left. It is of oak, and it lies on a bed of clean sand like a slightly curved black floor, one side having been pushed outwards and downwards by the weight of the mud pressing on it until it lies flat beside the bottom. In the barge was found a coin of the year 292 of the Emperor Carausius, the great commander who rebelled against Rome, and held his own in Britain for several years; also a coin of the year 80, some fragments of leather shoes, and scraps of black pottery with the plain network pattern. London has now something to set beside the famous fragments of Nero's galley from Lake Nemi.

SOME MORE DISCOVERIES IN EGYPT.

According to the current issue of the *Theologische Literaturzeitung*, seven *libelli*, or certificates of pagan sacrifice, all in excellent condition, and fragments of twelve others, have been found in the village of Theadelphia in the Fayum. So, with the five previously known, twenty-six documents of this kind have been recovered in whole or in part from the Decian persecution of the third century. The newly found *libelli* are deposited in the town library of Hamburg. Another find, made at Antinoe, which has been acquired by the University of Giessen, consists of some remains of a Greek translation of the Samaritan Pentateuch.

THE INFLUENCE OF GREECE IN THE TWENTIETH CENTURY.

Speaking at Ancoats a few days ago on "The Influence of Greece on the Modern World," Professor Burrows, of Manchester University, said that at the end of the eighteenth and the beginning of the nineteenth century Greece had stood for political as well as for intellectual freedom. To the present day Greece meant more than it had meant to the eighteenth century, which was largely due to the fact that more was now known about it than the world had known for 1,500 years. The Greeks, it had been shown, were the pioneers of the scientific spirit, and had invented nearly everything. Metaphysics, politics, and ethics were still written in terms of the Greek philosophy, and drama acknowledged its existence to the Greeks by borrowing from them all its technical terms. In the discussion of Socialism or the women's suffrage question there were no nearer parallels than in Greek history, and the problem of how a democracy might govern an empire and lose none of its humanitarian ideals had never been put more significantly than in Greece of the fifth century and Britain of to-day.

MRS. JULIA WARD HOWE IN LONDON.

It is not generally known, says the *Daily News*, that Mrs. Julia Ward Howe spent a portion of her honeymoon in London. She married Dr. Howe in 1843, and immediately started on a tour of Europe. They had as their companions Horace Mann and his bride, and for two months the four friends occupied a house in Upper Baker-street.

* * *

To this house came Monckton Milnes, Charles Dickens, Sydney Smith, Maria Edgeworth, Henry Hallam, and Macleise and Landseer, the artists. Thomas Carlyle visited her twice, and was permitted to smoke his pipe, although Mrs. Howe had a strong dislike to tobacco. During her English sojourn she paid a short visit to Florence Nightingale, with whom she spent three days. The two women had much in sympathy, and in after life Mrs. Howe frequently referred to "the charming grace and beautiful personality" of her hostess.

The Last Word in Coffee

¶ The highest quality hill-grown berries, scientifically roasted by electric heat—such is "P.R. Coffee." It is absolutely pure and represents the maximum of flavour, aroma, and natural medicinal properties.

Ask your Health Food Store or Grocer for "P.R." Coffee and don't accept any substitute whatever. If you can't obtain locally you can get 1-lb. and upwards post paid direct from address below.

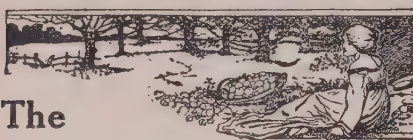
¶ Send a postcard for FREE SAMPLE and full particulars, mentioning *Inquirer*.

THE

Wallace P.R. Foods Co.,

Expert Coffee Roasters,

465, Battersea Park Road,
London, S.W.



The Ideal Meal

Nuts are the most valuable of all the products of the earth. They supply the nourishment of meat, fish and poultry, but in greater degree and in much purer form. You will never miss meat if you give Nuts a regular place in your daily menu. When flaked or ground they are easily digested, and can either be spread between bread, sprinkled over salads, stewed fruits, &c., or made into simple savoury dishes.

We make it easy for you to carry out an ideal diet by supplying parcels of ready-shelled Nuts, sun-dried Fruits, sun-ripened Cereals, dainty Legumes, virgin Olive Oil, pure English Honey, &c., value 5s. and upwards, carriage paid to any address in the United Kingdom.

Write for interesting FREE Booklet; the contents include more than twenty easy Recipes for non-flesh dishes and valuable

Hints on the Everyday Uses of Nuts

We send it free, with one or two free samples of ready-to-eat Nut Food, if you mention the *Inquirer*.

GEORGE SAVAGE & SONS,

Nut Experts & Food Specialists,

53, Aldersgate Street, London, E.C.

IN PRAISE OF BROWN BREAD.

"Behind the nutty loaf is the mill-wheel; behind the mill is the wheat field; on the wheat field rests the sunlight; above the sun is God."—LOWELL.

It is said that the best bread to be found in the world to-day is that made by the women of Syria, who themselves grind the corn, and knead it into small loaves with pure water. These loaves are then baked before the fire, as was the custom 3,000 years ago, and the unadulterated corn is made into wholesome bread, innocent of yeast, than which you cannot have a more satisfactory basis upon which to build a healthy life.

White bread, which is so popular with the public to-day, is far from being a perfect food; it has been more exactly described as "a sham food which makes a sham nation." The flour, in the process of milling, has been robbed of almost all its life-giving properties, and is little better than "bleached starch." Bread made from this must be of necessity deficient in nitrogenous, flesh-forming constituents, and, being less satisfying than wholemeal bread, is eaten in larger quantities, which is bad for the digestive organs. Largely as a result of the continual use of white bread, indeed, people are becoming more and more debilitated by dyspepsia and anæmia—two ugly words which cover, did we but realise it, a multitude of sins great and small (to say nothing of actual crime), of which well-nourished individuals, with properly developed minds and bodies, and little disposition to take either "stimulating" foods or drinks, are rarely guilty.

"A badly made brown bread may, however, be less nourishing than a white bread prepared from good flour," as Dr. Reinhardt says in his little book on "Diet, and the Maximum Duration of Life," which is written from the point of view not of a food reformer but of an exponent of the sour milk theory. "It may contain an excess of cellulose and a considerable proportion of indigestible and mechanically irritant particles. A good brown bread, that is, one made from whole meal flour well milled, is the most nourishing kind of bread, but it is unwise to accept all brown loaves as superior to white. When eating bread," he adds, "thorough mastication is of more importance than when eating other foods," and not the least among the benefits of eating brown bread is the fact that it requires more mastication than innutritious white bread, which gives the teeth too little work to do, owing to the refining process which has rejected the germ and bran.

People who are not used to it do not at once take to brown bread, even when you expatiate on the benefits to health which result from eating it constantly. They complain that it is dry, and that "you can't eat much of it"—as if that really mattered so long as you get sufficient nourishment out of the small portion you can eat! This, however, is not the fault of the bread, but of our perverted tastes. We have been so long accustomed to the fine, white bread which has become so cheap of late years that we cannot appreciate the natural flavour of the "nutty loaf," with its rich, life-giving properties. And yet, when you have eaten brown bread for a considerable time, it is just as

Appendicitis

Dr. Lauder Brunton, before the Public Health Conference recently, said "That the increase in appendicitis apparently coincides with the alteration in the method of grinding corn."

This was doubtless the immediate cause of Dagonet (the famous author of Dagonet Ballads) writing recently in "Mustard and Cress"—

SAFE GROUND.

Stone-milled Home-grown Wheat
Wholesome, sound, and right is;
Foreign, steel-milled if you eat,
Ware Appendicitis.

Dark's the flour for bone and brains,
Worthless stuff the white is;
All the steel-milled sort contains
Is Appendicitis.

"ARTOX" Stone Ground Wholemeal

prevents appendicitis and other diseases springing from constipation by keeping the system regulated and nourished. It is made from the wheat, the whole wheat, and nothing but the wheat. It not only makes the finest possible wholemeal bread, but also the most delicious and nutritious puddings, pies, cakes, tarts, biscuits, scones, pancakes, &c., &c. Try it for a week and you will give up white flour.

Strongly recommended by *The Lancet*, and Mrs. C. Leigh Hunt Wallace, and used in the Wallace Bakery. Sold only in 3 lb., 7 lb. and 14 lb. sealed linen bags; or 28 lb. will be sent direct carriage paid for 5s.

"ARTOX" is not sold loose.

Send to-day for our handsome booklet full of recipes. Post free—

APPLEYARDS Ltd. (Dept. 4),
MILLERS, ROTHERHAM.

It Pays To Study Your Health

Begin by Using

GRANOSE

The Family Breakfast Food.

It is Most Nourishing,
Purifies the Blood, and
Will Cure Indigestion.

BROMOSE

Is especially useful to those suffering from anæmia, consumption, and wasting diseases of any kind. It is a wonderful body builder. Bromose, in powder form, known as Malted Nuts, is a splendid food for children. Used as a liquid it is far superior to any meat extract.

FREE SAMPLE and further particulars of these two valuable foods on application to the

INTERNATIONAL HEALTH ASSN. LTD.

Stanborough Park, Watford, Herts

difficult to go back to white—it seems so tasteless and uninviting!

Brown bread, with nuts, cheese, or fruit, especially the latter, forms an ideal meal, and one which satisfies the æsthetic tastes, as well as the needs of the body. Such a meal might be taken with advantage at least once a day, even by those who do not call themselves food-reformers. People often smile at the insistence on what we must call the æsthetic values of foods, for want of a word which better explains what we mean; but surely it is time in these days, when all sorts of ideas about eugenics and the superman are in the air, to pay a little more attention to those higher laws with which, as Thoreau rightly thought, the question of diet is largely bound up. Throughout the whole of that delightful chapter in "Walden" which deals with this subject—a chapter written by a man who honestly confessed that he felt the savage instincts of the hunter when he saw a woodchuck stealing across his path—the idea runs that we are evolving a higher type of mankind to whom many of our present-day habits, especially in regard to diet, will seem almost as strange as the habits of a lower type in the process of civilisation now seem to us. In another place he describes how he first learned to make bread, and this brings us back to our praise of the whole-meal loaf! He tells of the pleasure he found in baking his "hoe-cakes" of pure Indian meal and salt. "They were a real cereal fruit which I ripened," he says, "and they had to my senses a fragrance like that of other noble fruits.... I made a study of the ancient and indispensable art of bread-making, going back to the primitive days and first invention of the unleavened kind, travelling gradually down in my studies through that accidental souring of the dough which, it is supposed, taught the leavening process, till I came to 'good, sweet, whole-meal bread,' the staff of life."

So many unpalatable truths have been brought to light as a result of recent searching investigations in connection with adulterated foods, that people are at last beginning to realise how important it is, at all events, to see that everything they eat is as free from impurities and poisonous properties as they can get it. This conviction, together with the spread of sound ideas on health-culture, the increased cost of living, the high price of meat, and the importation of large quantities of fruit into this country, is smoothing the way for the food-reformer—who is not necessarily, be it said, always an out-and-out vegetarian, or a "crank" of any sort or description! More and more, too, is the wise housewife and mother inquiring into the processes of bread-manufacture, and many people have gone back to the habit which still obtains so largely in country districts, of "baking" at home. There is, we believe, a machine called a Three-Minute Bread Maker which facilitates the labour of those who use it considerably, and cake-makers can also be obtained. With the aid of these—always provided the best wholemeal flour is procured—an endless variety of loaves, tea-cakes, scones, biscuits, rolls, and even puddings can be prepared. Savouries, too—but that is another story.

Educational, &c.

TUITION BY POST

For all Examinations,

— BY —

CLOUGH'S

Correspondence College.

Established 1879.

THE OLDEST, LARGEST, AND MOST SUCCESSFUL CORRESPONDENCE COLLEGE.

Clough's System of Postal Tuition is
MOST ECONOMICAL.
MOST CONVENIENT.
MOST SUCCESSFUL.

85,000 Successes in 31 years
proves Clough's System the Best.

SPECIAL COURSES FOR:

All Professional Preliminary Examinations (Legal, Medical, Theological, &c.).

All Civil Service Examinations.

All Commercial Examinations.
Positions open to Women.

Courses in single subjects may be taken.

"The efficient System afforded by Clough's . . . gives the maximum result at a minimum cost."

"The Civilian," August 14, 1909.

Write for full particulars and advice to
Clough's Correspondence College,
Temple Chambers, London, E.C.

CIVIL SERVICE EXAMINATIONS

SPECIAL EXPERT TUITION

BY

JOHN GIBSON, M.A.

(First Class, Camb., Educational Silver Medallist at Four International Exhibitions; Author of "Modern Education," &c.) and a

Large Staff of Experienced Tutors.

CORRESPONDENCE, CLASS AND PRIVATE TUITION.

Resident Pupils received at Upper Norwood.

RECENT SUCCESSES.

India Civil Service.—August, 1908: E. C. Snow (First Trial).

India Police.—June, 1907: A. S. Holland, 18th; F. Trotter, 23rd; J. C. Curry, 25th; C. N. James, 26th; P. H. Butterfield, 40th; H. S. Henson (First Trial).
June, 1908-9: EIGHT passed, including THIRD Place, All but one at FIRST TRIAL.

Consular Service.—June, 1907: N. King took FIRST Place at FIRST TRIAL. July, 1908: Mr. F. G. Rule was FIRST (First Trial). DIRECT from Chancery L. July, 1909: B. Hambrook, FIRST; G. A. Fisher, SECOND; G. D. Maclean, THIRD; i.e., THREE of the FOUR Posts awarded.

Student Interpreterships (China, Japan, and Siam).—September, 1907: FIVE of the SEVEN Posts taken, including the FIRST THREE, all but one at FIRST Trial; July, 1909: J. W. Davidson, SECOND and A. R. Owens, FOURTH (i.e., TWO of the FIVE Posts given), both at FIRST TRIAL; and March, 1908 (Levant): L. H. Hurst, FIRST (FIRST Trial); C. de B. MacLaren, FOURTH (First Trial).

Supreme Court of Judicature.—S. Geary (First Trial).

Intermediate Examinations.—FOURTEEN Recent Successes, including the FIRST. Nearly all at FIRST Trial.

N.B.—FIVE times running in 1907-9, the FIRST Place has been taken in the CONSULAR SERVICES.

JOHN GIBSON, M.A.,

24, CHANCERY LANE, W.C.

27, Queensborough Terrace, Hyde Park, W. (West End Branch), and

14-22, Victoria Road, Upper Norwood, S.E. (Resident Branch).

WANTED, at once, qualified uncertificated TEACHER for Baylies Public Elementary School, Dudley.—Apply, giving qualifications and usual particulars and copy of testimonials, to W. H. THOMPSON, Solicitor, Dudley, Wores.

PENMAENMAWR.—HIGH-CLASS BOARDING SCHOOL FOR GIRLS.

Principal: MISS HOWARD.

Recommended by the Rev. R. J. Campbell, M.A., who takes a personal interest in it.

Thorough English education on modern lines. Preparation for Oxford Locals and London University Examinations. Delightful climate, combining sea and mountain air. Games, Cycling, Sea Bathing.

Visitors received during vacations. Terms moderate.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

In the country, four miles from Crewe Preparatory Department recently added. Boys admitted on the Foundation at half fees.

For particulars apply to the HEAD MASTER, or to the Clerk to the Governors, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL.

terms for daughters of Unitarian Ministers.—Apply to the HEAD MISTRESS.

CHANNING HOUSE SCHOOL, HIGHGATE, N.—Wanted in January, an English Mistress to teach French on modern methods. Good English education and residence abroad necessary. Unitarian preferred. Salary £50 to £55 according to qualifications; laundry free.—Apply to the HEAD MISTRESS.

LANDUDNO.—TAN-Y-BRYN.

Preparatory School for Boys, established 1893; on hillside overlooking centre of the Bay. Sound education under best conditions of health. Inspection cordially invited.

L. H. EDMINSON, M.A. (Oxon).

C. J. MONTGOMERY, M.A. (Oxon).

SCHOOLS in ENGLAND or ABROAD for BOYS and GIRLS.

Messrs. J. and J. PATON, having an intimate knowledge of the best Schools and Tutors in this country and on the Continent, will be pleased to aid parents in their selection by sending (free of charge) prospectuses and full particulars of reliable and highly recommended establishments. When writing, please state the age of pupil, the district preferred, and give some idea of the fees to be paid.—J. and J. PATON, Educational Agents, 143, Cannon Street, London, E.C. Telephone, 5053 Central.

ST. GEORGE'S WOOD, HASLEMERE, SURREY.

COUNTRY SCHOOL FOR GIRLS.

Sandy soil. 600 feet above sea level. Thorough education on modern lines. Usual Curriculum, also Citizenship Course, Extension Lectures, &c. Preparation when required for University and other Careers. Healthy outdoor life; good riding and games. Systematic training given in Carpentry, Gardening, Nature Study and Poultry-keeping, as well as in Domestic work.

Principal, Miss KEMP.

FRANCE.—Wanted, in a School, Young English Lady, on mutual terms.—For particulars apply, Madame FAYRE, Ecole Maintenon, Nogent-sur-Marne.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliff Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff. — Apply Mrs. POCOCK.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

LANGLEY HOUSE, DAWLISH, A HOLIDAY AND HEALTH RESORT for Ladies. Advantages for girls visiting alone. Through trains from Midlands and the North. —Prospectus from Miss JONES.

ST. LEONARDS-ON-SEA.—“Cran-tock,” 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

BOARD RESIDENCE in quiet house; select neighbourhood; newly decorated. From 18s. 6d. weekly.—17, Heathcote-street, Mecklenburg-square, London, W.C.

LIVERPOOL.—Lady has vacancies for Two Paying Guests. References permitted to Miss GASKELL, Woolton Wood, Liverpool.—H., INQUIRER Office, 3, Essex-street, Strand, W.C.

Books for Sale and Wanted.

BARGAIN SALE OF BOOKS.—New Autumn Catalogue now ready. Books of every description at tempting prices. Ask for Catalogue No. 131.—H. J. GLAISHER, Remainder Bookseller, 55-57, Wigmore-st., W.

OLD BOOKS on Topography wanted, specially Norwich and East Anglian counties. Also old Books of Travel and Discoveries.—I. 51, 3, Essex-street, Strand, W.C.

FOR SALE.—Picturesque Tour through Holland, Brabant, and part of France (with account of destruction of the Bastille by eye-witness). Illustrated with numerous copper plates in aquatint, from drawings made on the spot by Samuel Ireland in the year 1795. Bound in old russia gilt. 2 volumes. Great Britain Illustrated. A series of 160 Original Views from drawings, by William Westall, A.R.A. Engraved on steel by Edward Finden. Quaint sketches of places throughout the United Kingdom, the majority of which have undergone much alteration. Published 1830. Neatly bound in marble boards backed with leather. Size of book, 12 in. by 9 in. All post free. “The Caxtons,” by Lord Lytton. 1st edition in three volumes. Good condition. 6s. “The Gabelunzie’s Wallet,” by James Ballantyne. 1st edition, one volume. 4s.—H. W. SNELL, “Wynberg,” Hillfield-road, West Hampstead.

Gardening, &c.

BULBS FOR SALE, AT EXCEPTIONAL PRICES.—Daffodils: Emperor, very large bulbs, 1s. 6d. doz.; Golden Spur, very early flowering, 9d. doz. Polyanthus Narcissus, Soleil d’Or, 8d. doz. Hyacinths (white Roman for early forcing, will bloom at Christmas), 1s. 6d. doz. Scilla Campanulata, Blue Queen, 1s. 6d. for 50. English Iris (large bulbs), 8d. doz. Carriage free. A sample of any of the above will be sent on receipt of two penny stamps to cover postage.—Write, I. R., c/o INQUIRER, 3, Essex-street, Strand, W.C.

Miscellaneous.

AUTUMN AND WINTER BLOUSES.—“Spunzella” unshrinkable wool gives lasting wear. Over 100 handsome designs. Helio, Pink, Sky, Brown, Green, and other stripes. Patterns free. Write to-day.—HUTTON’S, 5, Larne, Ireland.

ATTRACTIVE CUSHION COVERS.—Natural Irish Linen. Handsomely embroidered with White, Green, Sky or Red Shamrock design. Excellent finish. 19½ by 20½ inches. Only 1s. Postage 3d. extra.—HUTTON’S, 5, Larne, Ireland.

STOLE AND MUFF.—Cony Seal Long Stole and Pillow Muff. Sacrifice, 18s. 6d., approval.—I. 5, 3, Essex-street, Strand, W.C.

FISH KNIVES AND FORKS.—Case 6 pairs silver-mounted, Hall-marked. Take 15s., approval.—I. 6, 3, Essex-street, Strand, W.C.

TABLE CUTLERY.—5-Guinea Service, 12 table, 12 dessert knives, pair carvers and steel; Crayford ivory handles. Take 15s. 6d. for lot, approval.—I. 7, 3, Essex-street, Strand, W.C.

STOLE AND MUFF.—Handsome black fox-colour, silver-tipped, pointed latest fashionable Stole and Animal Muff, together 22s. Worth £5, approval.—I. 8, 3, Essex-street, Strand, W.C.

SPOONS & FORKS.—A1 quality, silver plated on nickel silver, 12 each, table and dessert spoons and forks, 12 teaspoons, 60 pieces for 35s. List price £9 10s. approval.—I. 9, 3, Essex-street, Strand, W.C.

SEALSKIN JACKET.—Latest style, sacque shape, with storm collar, practically new, take £5 15s., worth £25 approval.—I. 10, 3, Essex-street, Strand, W.C.

SMOKED FOX-COLOURED STOLE with large fox head and tails on, and large Animal Muff, very elegant. Sacrifice 25s., bargain, approval.—I. 11, 3, Essex-street, Strand, W.C.

Typewriting, &c.

TYPEWRITING.—Sermons, Articles, and MS. of every description accurately and intelligently typed. 1s. per 1,000 words. Also duplicating undertaken. Terms moderate.—E. P., 14, Buckley-road, Kilburn, N.W.

SERMONS, Articles, and every description of literary matter neatly and accurately typed. Terms from 1s. per 1,000 words.—I. 48, 3, Essex-street, Strand, W.C.

A LADY, who for many years has given her spare time and interest for the benefit of those still working, needs further help for the same. Particulars given.—X., INQUIRER Office, 3, Essex-street, Strand, W.C.

READ JOHN PAGE HOPPS’ MONTHLY,
THE COMING DAY.

PRICE THREEPENCE.

Contents for OCTOBER.

A Cloud on Dartmoor.
The Brotherhood and Truth.
Stand-bys.
“I Believe.”
An Astute Education Settlement.
“Sedition” in India.
A Voice from Liberia.
Notes by the Way.
Almonds and Raking.

LONDON: A. C. FIFIELD, 13, Clifford’s-inn, Fleet-street.

May be had from all New Agents, or direct from the Editor, The Rosette, Shepherdton-or-Thames.

19TH CENTURY BUILDING SOCIETY
ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.
Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.
LESLIE T. BURNETT. Miss CECIL GRADWELL.
Miss ORME.

A SAFE AND SOUND INVESTMENT
FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

BAD WRITING

Changed, here or by Post. Also Shorthand, Book-keeping, in 26 easy lessons. Write for new Prospectus.

SMITH & SMART (Estab. 1840), Private Tutors, 59, Bishopsgate Street Within, E.C.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

OLD FALSE TEETH.

We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers’ references; straightforward dealing.

WOOLFALL & CO., SOUTHPORT.

DECORATE YOUR HOME



The “Ideal” Embroidery Machine will enable you to do most handsome Embroideries with ease. Covers, Cushions, Slippers, etc., can be richly embroidered.

We have secured 20,000 “Ideal” Embroidery Machines, and are offering them to readers of THE INQUIRER for 3/6 only. Order at once to secure prompt delivery. Money returned if sold out.

The Embroidery Work Box, containing Ideal Apparatus, Frame, Patterns, Wool, Scissors, etc., for 5/6.

THE BELL PATENT SUPPLY CO., LTD.,
147, Holborn Bars, London, E.C.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate—Saturday, October 22, 1910.

* Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3566.
NEW SERIES, No. 670.]

LONDON, SATURDAY, OCTOBER 29, 1910.

[ONE PENNY.]

**A BOOK WHICH SHOULD
NOT BE MISSED.**

A MODERN HUMANIST:

The Miscellaneous Papers of
B. KIRKMAN GRAY.

Edited, with a Biographical Introduction, by
HENRY BRYAN BINNS; an Appreciation
by **CLEMENTINA BLACK**, and a Photogravure.

Cr. 8vo, Cloth gilt, 5s. net; postage 4d.

"With its biographical introduction—a model of its kind—this volume is the record not only of a point of view, but of a large-hearted and generous life. . . This book reveals wherein lay his consolation and his reward. His paper on "Slum Theology" is full of insight, and affords material for twenty sermons. His faith and confidence in humanity were unquenchable and magnificent."—*English Review*.

"A personality of singular nobility and strength."—*Morning Leader*.

"The man was a child of his age, attaining with difficulty a working and satisfying creed of life, where others fall or accept dishonourable compromise."—*Nation*.

**THE WANDERER, and other
Poems.**

With a Photogravure after Botticelli.
By **HENRY BRYAN BINNS**.
1s. net, postage 1d.

"His world is full of exuberance, of mystical delight, of deep meditation."—*English Review*.
"The inspiration in every case is original and sincere."—*Evening News*.

London: **A. C. FIFIELD**, 13, Clifford's-Inn, E.C.

NOW READY.

PRICE 3d.

The Sunday School Quarterly.

Edited by **J. ARTHUR PEARSON.**

CONTENTS.

Heroes of Faith. **Albert Thornhill, M.A.**
A Colonial Sunday School. **Wilfrid Barris, M.A.**
My Old Scholar who goes nowhere. **Frank E. Millsor**
What shall we Teach the Children.

Walter G. Beecroft.
The Problem of the Golden Rule. **Ramsden Balmforth.**
A Catechism. **Geo. Crosswell Cressey, D.D.**
On the Moors. **W. Lawrence Schroeder, M.A.**
A Short Introduction to the Gospels.—**II.**

J. H. Weatherall, M.A.
Notes for Teachers.—**XIX—XXIX.**

Nine Lessons on the Origin of the Doctrine of the
Trinity. **Arthur W. Fox, M.A.**

Strength. **F. J. Gould.**
Boys and Girls of the Bible. **H. Fisher Short.**

Temperance Teaching.—**II.** **W. R. Marshall.**
"Old William." **R. Stuart Redfern.**

Guardians of the Poor. **Alice Edwards.**
Religious Training in Australasia.

W. Tudor Jones, Ph.D.
The Sunday School Association. **Ion Pritchard.**
By the Way.

London

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

Christ for India.

Being a Presentation of the Christian
Message to the Religious Thought of India.

By **BERNARD LUCAS,**

Author of "The Faith of a Christian."
Crown 8vo., 4s. 6d. net. [Tuesday.]

A book that will appeal to all who are interested
in missionary work, and not least to those Eastern
students who are eagerly reading everything
that appears on the relation between their own
faith and Christianity.

Some Elements of the Religious Teaching of Jesus according to the Synoptic Gospels.

Being the **JOWETT LECTURES** for 1910.

By **C. G. MONTEFIORE.**

Crown 8vo., 2s. 6d. net.

OVER 13,000 COPIES SOLD.
1,250 pp. Demy 8vo., 7s. 6d. net.

The One Volume Bible Commentary.

General Editor :

Rev. J. R. DUMMELOW, M.A.

CONTENTS:—Introductions and Notes to
every Book of the Bible, and 30 General
Articles.

MACMILLAN & Co., Ltd., London.

HIBBERT TRUST.

ONE SCHOLARSHIP for a Graduate
preparing for the Ministry will be
awarded on this foundation in Decem-
ber next, provided that a candidate of
sufficient merit presents himself. Par-
ticulars as to the necessary qualifications
of candidates may be obtained on
application to the Secretary. Names
and addresses of candidates should be
sent to the Secretary as soon as possible,
and in any case not later than Nov. 2.

FRANCIS H. JONES, Secretary,
University Hall, Gordon-square, London, W.C.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

A MEETING OF THE COUNCIL will
be held at **ESSEX HALL, Essex-street,**
Strand, on **TUESDAY, November 8.** The **Rev.**
CHARLES HARGROVE, M.A., President of the
Association, will take the Chair at 4 p.m.
Any notices of motion by Members of the
Council should reach me at Essex Hall by
Monday, October 31.

A Farewell Meeting to the **Rev. R. J. HALL,**
M.A., on his departure for Auckland, N.Z.,
will be held at the close of the Meeting of the
Council. Afternoon tea at 5 o'clock.

W. COPELAND BOWIE, Secretary.

NOW READY.

THE International Congress of Free Christianity in Berlin, 1910.

Reprinted from "The Inquirer" and
"The Manchester Guardian."

With a Preface by

Principal **J. ESTLIN CARPENTER,**
D.D.

Price 2d. 6 Copies Post Free, 1s.

ORDER FROM YOUR NEWSAGENT
or from

THE INQUIRER PUBLISHING CO., LTD.
3, Essex Street, Strand.

NEW BOOKS ON SALE AT ESSEX HALL.

THEOLOGY IN THE ENGLISH POETS

By **STOPFORD A. BROOKE, M.A.**
Cheap Edition, 1s. net, by post 1s. 3d.

THE ESCHATOLOGY OF THE GOSPELS.

By **Prof. E. von DOBSCHUTZ, D.D.**
5s. post free.

HISTORY OF OLD TESTAMENT CRITICISM.

By **ARCHIBALD DUFF, D.D.**
1s. net, by post 1s. 3d.

THE RELIGION OF ISRAEL.

By **ALFRED LOISY.**
5s. net, by post 5s. 4d.

THE IMMORTAL HOPE.

By **S. H. MELLONE, M.A., D.Sc.**
2s. 6d. post free.

THE RELIGIOUS TEACHING OF JESUS.

By **C. G. MONTEFIORE.**
2s. 6d. net, by post 2s. 9d.

FIRST PRINCIPLES.

By **HERBERT SPENCER.**
Cheap edition, 2 vols. 2s. net, by post 2s. 4d.

THE QUEST OF THE HISTORICAL JESUS.

By **ALBERT SCHWEITZER.**
10s. 6d. net.

BOOK ROOM, Essex Hall, Essex-street, Strand, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Chapel is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, October 30.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. A. ALLEN.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; 7, Musical Service.
 Essex Church, The Mall, Netting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON. Citizen Sunday.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. J. A. PEARSON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. W. T. COLYER.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Mr. JOHN CARROLL; 7, Rev. T. E. M. EDWARDS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. DR. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. J. F. PARMITER.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green; 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11, Dr. LIONEL TAYLOR; 6.30, Rev. LAWRENCE CEAEE.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt, M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.
 Stratford Unitarian Church, 11, Mr. DOUGLAS HOOLE; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Mrs. E. CAPLETON.
 Wood Green Unity Church, 11, Rev. JOSEPH WILSON; 7, Mr. FRED MADDISON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. J. W. AUSTIN, M.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SHORT.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. W. L. TUCKER, M.A.
 BRADFORD, Chapel Lane Chapel, 10.30, Rev. H. McLACHLAN, M.A., B.D.; 6.30, Rev. A. S. LE MARE, B.A.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30 a.m.
 CHATHAM, Unitarian Christian Church, Hammond-hill 11 and 6.30, Rev. J. M. WHITEMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Rev. G. CARTER.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. W. T. POND.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. E. SAYELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11, Rev. H. E. DOWSON; 6.30, Rev. E. H. PICKERING.
 GORTON, Brookfield Church, 10.45 and 6.30.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HOBBSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45, Rev. C. HARGROVE; 6.30, Rev. MATTHEW R. SCOTT.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. E. STANLEY RUSSELL, M.A.; 6.30, Rev. CHAS. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPESTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
 SHEFFIELD, Upper Chapel, 11, Rev. J. W. COOK; 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road. Service 11 and 6.30.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service, 11; Evening Service and Lecture, 6.30, Rev. GEORGE STALWORTHY.
 WAREHAM, South Street, 6.30, Mr. FRANK COLEMAN.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, Eagles Hall, Government-street, 7.30, Rev. H. G. KELLINGTON, M.A.

DEATH.

EACHUS.—On October 22, at his residence, Ecton, Copthorne-road, Wolverhampton, Samuel Henry Eachus, M.J.S., architect and surveyor, only son of the Rev. H. Eachus, of Coseley. Interment at the Old Meeting House, Coseley, on Saturday, October 29, at 3 p.m.

Situations

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

ENGAGEMENT REQUIRED as Lady Housekeeper, Secretary, or Companion Housekeeper to elderly gentleman or lady. Experienced, aged 46.—Address, M. M., INQUIRER Office, 3, Essex-street, Strand, W.C.

ORGANIST.—Position wanted by Minister's Daughter, in or near London. Long experience.—Address, ORGANIST, No. 26, INQUIRER Office, 3, Essex-street, Strand, W.C.

ENGAGEMENT required by useful, refined person, as Housekeeper, Companion - Help. Light duties; can travel. Highest references.—Address, E. H., 3, Essex-street, Strand, London.

A LADY, who for many years has given her spare time and interest for the benefit of those still working, needs further help for the same. Particulars given.—X., INQUIRER Office, 3, Essex-street, Strand, W.C.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s. d.
PER QUARTER	1 8
PER HALF-YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken.
 Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

PER PAGE	£ s. d.
HALF PAGE	3 0 0
PER COLUMN	2 0 0
INCH IN COLUMN	0 3 6
FRONT PAGE—INCH IN COLUMN	0 4 6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	707	Medicine and Religion	712	MEETINGS AND SOCIETIES :—	
THE CRY OF "FAILURE"	708	A Correction	712	Dr. Carpenter at the King's Weigh House	715
LIFE, RELIGION AND AFFAIRS :—		BOOKS AND REVIEWS :—		The Boy Labour Problem	715
Ecce Homo	709	Mind and Brain	712	The Liberal Christian League	715
Confession	710	Two Franciscan Books	713	Light from the East	716
The Truants	710	Decorated Verse	713	Temperance Teaching in Schools	716
QUESTIONS AT ISSUE :—		Literary Notes	714	Christianity and Hinduism	716
Old Dogmas in a New Light	712	Publications Received	714	The Social Movement	716
CORRESPONDENCE :—		FOR THE CHILDREN :—		NEWS OF THE CHURCHES	717
The Priority of the Church	712	Ladas	714	NOTES AND JOTTINGS	718

* * *All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.*

NOTES OF THE WEEK.

IN his Rectorial Address at Aberdeen on Tuesday, Mr. Asquith made an eloquent appeal for the vanishing ideal of general culture. He thought that the sacrifice of width of range and catholicity of interest was an excessive price to pay for specialism, and a university which was content to perform the office of a factory of specialists was losing sight of some of its highest functions. Its finished product ought to be, in Bacon's phrase, a "full man."

* * *

MR. ASQUITH warned his hearers very earnestly against the dangers of the dogmatic temper. "To give intellectual acceptance to a dogma or a series of dogmas," he said, "is one thing; to carry on the operations of the intellect in a dogmatic spirit is quite another. . . . To be open-minded, to struggle against preconceptions and hold them in due subjection, to keep the avenues of the intelligence free and unblocked, to take pains that the scales of the judgment shall be always even and fair, to welcome new truths when they have proved their title, despite the havoc they may make of old and cherished beliefs—these may sound like commonplace qualities well within every man's reach, but experience shows that in practice they are the rarest."

* * *

IN a fine passage at the close of his address, Mr. Asquith exhorted young men to husband and invest the interests and ideals of their student days. "Keep

always with you, wherever your course may lie, the best and most enduring gift that a university can bestow—the company of great thoughts, the inspiration of great ideals, the example of great achievements, the consolation of great failures. So equipped you can face without perturbation the buffets of circumstances, the caprice of fortune, the inscrutable vicissitudes of life."

* * *

THE special correspondent of the *Westminster Gazette*, at Tyneside, whose recent article on "What is Wrong with the Workers?" aroused widespread attention, has written another remarkable social study, "The Worker and His Dreams," which was published on Wednesday. His plea is that the present industrial unrest springs from the failure of the great mass of the workers to find a satisfying life. The rapid increase of wealth and the large dividends paid by successful companies have not meant any corresponding increase in the remuneration of labour. The rapid development of industrial education in the North of England has produced a class of young operatives, with knowledge and trained intelligence which they can seldom turn to any account. "Here and there a man rises out of the rut. A far higher percentage are left beating with bare hands against stone walls. They have acquired a knowledge that is apparently of no value to them, although it has made them discontented with the positions in which they find themselves."

* * *

OF the social danger of this state of things, and the possibility that some of the best elements in the rising population may seek for a remedy in emigration, the writer speaks with a grave emphasis:—"Always let it be remembered that the population along Tyneside will not cling

to the river bank in conditions which it finds crushing upon all its finer instincts. The men and women here have no terror of the unknown. For generations they have given of their best to the sea. It is not easy to find a family which has not some sailor among its number. Scarcely a steamer threads the ocean that does not carry in its engine-room a Tyneside man. Travel and the hardships of travel have no unveiled mysteries for homes which week by week are receiving letters from every port of the world. The breaking of ties and emigration to new countries offers itself as a simple solution to people thoroughly familiarised with shipping and hopeless of improvement in their immediate surroundings. The people who go are the young, the enterprising, those best equipped to keep up the fine tradition of the North for producing able mechanics and untiring workers. This is the class that is demanding room to carve out a better life for itself. If the rising hopes of the future are to be held to the place of their birth, life there must be made for them better worth living than it is."

* * *

AFTER an interval of nearly four months the Royal Commission on Divorce resumed its sittings on Tuesday. The subject with which it has to deal is one which most people view with repugnance, and they prefer to dismiss it from their minds. But in view of the grave social issues involved we think that the evidence ought to be studied and weighed. It can hardly be pleaded that the present state of the law is incapable of improvement. Custom and sentiment, represented in their extreme form by some of the clerical witnesses, are strongly on the side of things as they are, or of increased stringency; while the medical experts, both men and women, who gave evidence this week, agree on the whole that confirmed insanity and pro-

nounced forms of mental degeneration should be recognised as grounds for divorce. Any change in the present law must depend upon the slow growth of public opinion. It is probably the chief value of the Royal Commission, which is conducting its proceedings with admirable dignity and candour, that it is making the best evidence on all sides of the question available for those who are willing to consider it.

* * *

THE Bishop of London had some strong words for the parsimonious patron at a meeting held at the Mansion House on Monday. "I am absolutely sick to death," he said, "of the requests made to me to appoint men of private means." He pleaded earnestly for a self-respecting ministry which had time to read, think, and preach good sermons, and which, without the cares which poverty brought with it, could give itself freely and without stint to the service of the people. Part of the difficulty is inherent in the system of private patronage, which has produced such extraordinary inequalities of income, and makes many of the clergy far too dependent upon the generosity and goodwill of one man. But the whole question goes deeper. It is one of the pressing problems of all the churches how to provide adequate remuneration for the ministry in the poor districts of great cities or the obscure posts of duty in the country. There is urgent need of a keener sense of corporate fellowship and social responsibility. It is not right that the men who occupy the most trying and lonely outposts of duty should also be called upon to bear the heaviest burdens of financial anxiety.

* * *

MR. SIDNEY WEBB has replied to the recent letter, in which Lord Claud Hamilton resigned his position on the Board of Governors of the London School of Economics, in terms which at once raise the question from the level of merely personal controversy to a discussion of the larger issues involved. He points out that the plea that he himself is unfit for the position he holds on account of political or economic opinions which he may have expressed on a public platform involves the whole question of freedom of thought and speech in University administration. "If freedom of thought and freedom of speech are vitally necessary to the salaried director and professors within the institution, it is plain that a like freedom cannot be denied to those men and women of public position or specialised attainments who, without fee or reward of any kind, give up some portion of their time to serving on the governing bodies of these educational institutions. . . . If such governors or chairmen of governing bodies or committees are to be precluded outside the institutions with which they are connected from making speeches on public issues that

some of their colleagues think inaccurate, indiscreet, or against the public interest, the administration of educational institutions by unpaid men and women of position will become impracticable, and we shall have to depend on a bureaucracy paid to be silent or paid to express only such views as are agreeable to the national or municipal government for the time being."

* * *

THE only comment that we have to make upon this admirable letter is to point out that this attempt to disqualify Mr. Webb for an important public position on account of economic heresy is precisely similar to the old policy of proscribing certain religious opinions. Against the latter kind of intolerance the whole movement for civil and religious liberty has been a long protest. If there is to be a new orthodoxy in sociology, with tests which it is prepared to impose upon the managers and teachers of our educational institutions, then it is the duty of all friends of freedom, whatever their personal opinions may be, to resist to the uttermost.

* * *

LAST Saturday afternoon the new wing of the Hall of Residence for women students of Manchester University was opened. The Hall was founded in 1899 at the suggestion of Mrs. James Worthington. The extension, which has been carried out under the direction of Mr. P. S. Worthington, makes it possible to accommodate 62 students. Speaking of the dignity, and beauty of the building, Mr. C. P. Scott said he did not think they could have too beautiful a place for young people to live and grow up in. This was the kind of subtle and pervading influence that went a long way to mould taste and character; the kind of influence that would be remembered and valued long after many of the mere school lessons had been forgotten.

* * *

Pius X., in pursuit of his pitiless and self-destructive campaign against Modernism, is taking severe measure to suppress its influence in German-speaking countries. All lectures of Catholic professors are to be submitted to ecclesiastical censorship before delivery, and all Catholic journalists are to be required to take the same oath of repudiation of Modernist errors which has been prescribed for teachers and professors. So the campaign of obscurantism goes on, and weaves its own destruction.

* * *

THE autumnal meetings of the British and Foreign Unitarian Association were held in Birmingham on Wednesday and Thursday. A report of the proceedings, which included the discussion of several practical questions of church organisation and missionary enterprise, will appear next week.

THE CRY OF "FAILURE."

LIBERAL Christianity has received a good many pitying tears of late, because some bright intellect found out that it has failed. This rhetorical way of celebrating the obsequies of another man's opinions is the easiest method of controversy we know. Instead of riddling an opponent's position with the fire of criticism, or attacking it with the fence of argument, you simply talk about it as something too feeble to survive, too foolish to be considered—in a word, too "mid-Victorian" for this proud and enlightened age. We are sorry to see a man of the intellectual eminence of Professor BURKITT toying with this device. The very title of a lecture, which he has published recently, "The Failure of Liberal Christianity,"* is an elaborate begging of the question. His object is to present the Catholic creeds or a non-Christian view of the world as the only possible alternative for the modern man, and in order to do this he has first of all to get rid of Liberal Christianity as something that has completely broken down. His method is a very simple one. It consists in identifying Liberal Christianity exclusively with the phase of thought and feeling which it exhibited almost a generation ago.

"Old-fashioned Christianity," he says, "seemed to the mid-Victorian Liberal to be both narrow and unscientific; the religion of the future would be broad and generous, in touch with the expanding age, and also in accord with the fullest impartial investigations. It would be beautiful and true—true absolutely as well as symbolically. To change old-fashioned Christianity into this new liberal religion all that was needed was to free it from 'superstition.'"

And elsewhere:—

"For the last two generations and more, the most learned investigators of the origins of Christianity have been trying to discover a JESUS, who should be in immediate spiritual touch with the age in which we live, a JESUS in whom we should see the philanthropy, the social ethic, the socialism, of our own age reflected in the purest and most sublimated form. . . . It has been hard work to get this impersonal philanthropy distilled as the essence of the Christian Gospel, but it has been done, and done in the name of scientific historical investigation."

We are not concerned to cavil at these passages as descriptions of the aims and ideals of Liberal Christianity at a certain stage. It was necessarily influenced very strongly by its intellectual and social environment. On the one side the Broad

* The Failure of Liberal Christianity and Some Thoughts on the Athanasian Creed. Two Addresses by F. C. Burkitt, M.A., F.B.A. Cambridge: Bowes & Bowes. 6d. net.

Church school with its genius for compromise, on the other the eager desire to find JESUS as a real human figure in the Gospel records, laid a moulding hand upon it. But to claim that Liberalism is tied irrevocably to its own past, and can be wrecked by historical investigations, which reveal that after all its pioneers were not infallible and had still something to learn, is to mistake the whole genius of a movement, which has always placed the spirit above the letter.

Liberal Christianity has not failed; it is simply in process of change like everything else in a moving world. It has discovered that some of the problems of the Gospel history have their roots in spiritual mysteries, which still elude our analysis. It finds less satisfaction than men once did in gazing at a perfect example of goodness, a vision of static perfection in the past. It recognises that the cry of the human soul is for a dynamic religion. But it does not for these reasons work itself up into a state of panic or compose itself decently for its own obsequies. It sees clearly the immense gains of its past. The spirit of intellectual sincerity in which its scholars and thinkers have worked, the recovery of primitive Christian teaching as an essential part of the meaning of the Gospel, the long quest of the historical JESUS, in which so much has been secured of permanent and essential value—all these things mean too much for the human spirit, and they have entered too deeply into the religious consciousness of our age, for any talk of failure to ring true.

But it is not so much the gains of the past as the tasks of the future to which we would turn our attention. At the close of the lecture to which we have referred already, Professor BURKITT writes as follows:—"The future of the Catholic Church and the view of the universe which it embodies depends upon its power to assimilate its environment into itself, and this means to combine and co-ordinate Aspiration and History, Instinct and Science." There could hardly be a better description of the mission of Liberal Christianity, and the way in which it must seek to fulfil it. More and more it is coming to realise itself as a spiritual movement, endowed with a divine potency of life, assimilating to itself whatever is truest and best in the experience of the passing generations, and through all preserving its own identity as the living organ of the spirit of CHRIST. It should be easier for Liberal Christianity to embody the Modernist idea of the church as a developing society, charged with the mission of preserving the Christian spirit and its transcendent values in the world, than for churches which are entangled in the dogmatic decisions of the past. It will be time enough to proclaim its failure when there are signs elsewhere of greater competence for this task and a more earnest desire to fulfil it.

LIFE, RELIGION & AFFAIRS.

ECCE HOMO.

IN reasoning with a savage, a child, or a primitive (for primitive man survives among us!) we appeal mainly to feeling, by look, expression, gesture, tone; in reasoning with the ordinary man, we appeal mainly to feeling and imagination; in reasoning with philosophers, we appeal mainly to thought by means of propositions, though the philosopher also has his imaginations and feelings. Woe be to his philosophy, if he has not; for, as Vauvenargues has nobly said, "All great thoughts come from the heart."

When Pilate points to the thorn-crowned Christ, and says, "Behold the Man!" he appeals to feeling and imagination. Aurelius may meditate, Spinoza may build up "God-intoxicated" systems, and Comte may plan an immense synthesis, but the multitude are not moved. When, however, a man is the centre of the scene, and tragedy throws a stately gloom over the mocking Pilate and the victim Christ, ten thousand consciences are pricked; even the crowd that pronounces doom is involuntarily touched to finer issues; and history gathers up the tale for the instruction of the future.

"Which things are a parable," and I apply it to moral instruction. The third method of reasoning—the appeal by argument and proposition—is not for the general mass; nor is it for youth. For the adolescent, indeed, it has a place and power. The soul that approaches manhood and womanhood, while sensitive to living and historic examples, is ready also to plunge into analysis, to ask the Why and the Whence and Whither, to risk its peace in doubt and inquiry. But in the earlier stage of education (and it is of that stage I specially write) the teacher must perpetually imitate the method, though not the spirit, of Pilate, and cry "Ecce Homo!" In plain English, the moral teacher must abandon the prosy manners of his grandsire, and cease to oppress, annoy, and weary his pupils with abstract discussions of conduct.

A teacher who persists in killing the children's interest and sympathy with futilities such as these:—

My dear scholars, I wish this morning to talk of the duty of examining our hearts; and I will ask you first to consider our weaknesses, then our capacities, then our aspirations, &c.

Or:—Children, having told you the story of A. B., I will proceed to draw out the lessons we may derive from the incidents narrated, and beg that you will write out memoranda of the subject at home, &c.

Such a teacher, I say, ought to be summarily dismissed from the educational circle. Not many persons, of course, would actually adopt the formal style just cited, but there are whole mobs of teachers whose mode of approach to the hearts of the children is just as dry, just as self-stultifying, and just as deadening. Lombroso might have spent years of research in piling up dreadful instances of the criminality of teachers who, in day-school and Sunday-school, conscientiously devote themselves

to rendering their pupils miserable by preaching.

The moral instructor must imitate life. Now life never comes to us with prefaces, and polite introductions. It never says: "My good soul, let us now enjoy a profitable half-hour of reflection." It descends in black tempest, or traces the consoling rainbow; it fires the forest, or raises the earthquake; it reveals the dancing nymphs, or strews the stage with corpses; it calls to us through the hero, or smirks at us through the Uriah Heep; and leaves us to shape our creed and philosophy as we will. The teacher will not leave the child to shape his own creed and philosophy, but he will adopt life's method of dramatic directness. When a Gospel opens, "In the beginning was the Word," that is for students and philosophers. When another Gospel opens: "There was in the days of Herod, king of Judea, a certain priest named Zacharias, and he had a wife," that is for the people. Better still, for children, is this initial movement: "A certain man was going down from Jerusalem to Jericho, and he fell among robbers, who both stripped him and beat him." A perfect master in the art of teaching, the popular soul adopted this device:—

As I walked through the wilderness of this world, I lighted on a certain place where was a den, and I laid me down in that place to sleep; and, as I slept, I dreamed a dream. I dreamed, and behold, I saw a man clothed in rags.

Another, who is considered no mean adept in the business of influencing the heart, places a sentinel, Francisco, at his post on a castle terrace, and, as midnight strikes, Bernardo enters:—

Ber.: Who's there?

Fran.: Nay, answer me; stand, and unfold yourself.

Ber.: Long live the King!

Fran.: Bernardo?

Ber.: He.

A fourth lifts the curtain, and instantly lets us hear the sound of Vulcan's hammer as he fetters Prometheus to the horrid Scythian rock.

A fifth, whom I sometimes deem the prince of imaginative seers, thus suddenly reveals the landscape:—

In the midway of this our mortal life, I found me in a gloomy wood, astray, Gone from the path direct; and e'en to tell,

It were no easy task, how savage wild That forest . . .

Now, I venture to affirm that not even a devout Sunday-school teacher, armed with manuals and encyclopædias, has any right to lightly set aside the method of the Bible, Bunyan, Shakespeare, Æschylus, and Dante. I am not referring to their morality; I mean their method; and their method is to open the play with, "Behold the man!" In other words, their method is that of poetry, drama, immediate (and not deferred) illustration.

Nothing that has just been said implies a slur on the philosophy upon which the teacher rests the concrete instruction. Miscellaneous anecdotes may be rained upon a class, and leave no valid effect. Two extremes are abhorrent to the true

spirit of moral education—abstract moralising on the one hand, and disconnected tit-bits of narrative on the other. From long experience as a story-teller to children, I am inclined to think they prefer a tale with a purpose to one without, on the very reasonable condition that you do not bore them with the purpose. If you recite the legend of St. Francis of Assisi and the wolf of Agobbio, you will not, as a rule, find the children's attention flag if you briefly discuss the possibility of the wolf being a symbol of a wayward and violent, but not hopelessly abandoned man. There is even, to young minds, a piquancy in discovering that the tale is perhaps allegorical. Or if you recall how Gordon (Chinese Gordon), when taunted by a superior as one who "would never make an officer," tore off the epaulettes from his shoulders and flung them at the superior's feet, you have an incident well worth a little discussion. As a matter of fact, children frequently discuss one another's motives, and so betray a natural love of moralising. Nevertheless, the teacher should recognise the deeper beauty of a story which speaks its own ethics, or which, at any rate, may be introduced by a hint and then left to act as climax. For example, one may remind the listeners how a father enjoys witnessing the achievements of an industrious or skilful son. And then this sketch from a German poem may be offered without a word of comment:—A darkly-curtained chamber; a lamp which casts a trembling ray on an old man's pale brow; the people about the bed press each other's hands in grief; a band strikes up, and a strolling choir sings in the street. The dying man's eyelids lift. He listens, and whispers, "It is my son's songs they are singing," and lays his head back in peace.

F. J. GOULD.

CONFESSION.

WHAT is this strange weakness of the human heart which sooner or later leads most of us to self-betrayal? To the strongest and most secretive an hour comes when, often to the merest stranger, confession is made. A sudden desire to unburden the sins or sorrows or follies of the past unseals lips unused to self-betrayal. It is the inward "drang," the all-compelling need to tell just for once of the canker which has eaten into our lives, with the faint hope, perchance, that sharing the burden with another may help to lighten the load which has seemed too heavy to be borne alone.

There is no fixed time or place for these strange, sad confidences of the human heart. A crowded railway station when there are but a few minutes to wait for a train which brings separation, and words are hurriedly spoken as if forced from reluctant lips, and in a flash as it were one human being has seen into the depths of a heart which has outwardly shown no sign, and starts aghast at the revelation of its hidden sorrow. But the twilight hour is perhaps most pregnant with the magic which has power to unseal pain-closed lips. The dim light which half conceals one face from another helps to lift the veil of the heart, and haltingly the words are

spoken which give into the keeping of another that which had been locked away in the innermost recesses of the heart. What mysterious force compelled this confession? Was it a sudden look of sympathy, of comprehension, which helped to break the silence of years to one who had been perchance scarce more than a stranger until the hour when this link was forged, forged by the dreadful desire for sympathy one heart craved of another? Alas, poor heart which is so driven! Oh, the terror of this overwhelming desire, when strong, dumb lips are forced open, and words fall haltingly, wrung in very agony from the stern, sad heart. It may have been only a word here and there which revealed the seething depths within, yet how great was the need which distilled them out.

Do these confessions indeed ease the heart of poor humanity, or is the relief merely temporary, and does memory return to sting like scorpions "in the silence of the night-time, when you set your fancies free"? and has, after all, the pitiful confession helped you not at all, but only given your heart's secret into the keeping of another? Indeed, it is to be hoped not; but that the balm of Gilead, Sympathy, has soothed and refreshed and strengthened the bruised and sad one.

When the strong ones of the earth succumb, it is small wonder that the weak rush hither and thither seeking an ear, no matter whose, into which to pour their too-oft-imagined woes. They do not stop to discriminate to whom confession shall be made: care not at all if it turn out to be a human gramophone which will shortly blare out their secrets in every mean street. What matter, since they have rid themselves of their burden! The weak gather woes as children gather blackberries, and, like children, keep none for home consumption. They give eagerly to the passing stranger, and having disburdened themselves, seek anxiously for fresh miseries, running indeed into the by-ways and hedges of life, and even grubbing in unsavoury ditches so that they can emerge, perchance slime-covered, and demand in shrill voices the universal pity and sympathy of their stronger brethren. Mere screamers are these in the market-place of life, who by out-shouting their neighbours hope passers-by will look at the tawdry and unsavoury wares they have been at such pains to gather together. Pity, the gracious gift of noble hearts, is wasted on such as these. The more they receive the more they demand, for with them the desire grows with feeding, they become slaves to this drug-habit of the tongue, for little enough of heart is in it. These willing slaves to confession are not difficult to recognise, for no decent garment of reticence covers their utter nakedness. Failing for the moment misfortunes of their own, they pour out the real or fancied woes of their neighbours. How often the long-drawn sigh precedes the words: "Fate and the Almighty have dealt hardly with me"—or "Ill-luck has followed me all my days"—or again, more frequently, "You do not know what I suffer," implying that you have never yet touched the fringe of suffering, for, had you done so, would not you too be shrieking on all the gods, let alone poor

humanity, for sympathy? Not having learnt "how sublime a thing it is to suffer and be strong," they imagine you by some wonder-working power have escaped the common lot. What! you smile at their cries, counsel them to be of good cheer, they! Have they then not screamed loud enough, or has immunity from suffering made you deaf? And they fill your ears anew with their clamouring, hoping thus to convince you. Weak babblers of their little woes. Best turn round on them in righteous anger and bid them be silent. Confession, the grave sincerity of contrite hearts, is not for them. Bid them go back to their back-door and garden fences of life, and gossip to their hearts' content over the flimsy boundary-line of mine-and-thine.

But to those others, those victims of destiny and their own weakness, who lift imploring eyes to you, and compelled by fierce inner achings stammer painfully their remorse and sorrow, give careful heed, hold out the hand of love and sympathy to the over-burdened one; but, on your life, judge not! Though he confess to you the murder of a soul, the more need hath he of compassion; wherefore judge not. He is bruised and sore with the struggle and his soul cries aloud for pity. What is it to you that he got his hurts by wrong-doing, are not his hurts therefore the more painful? Pour the balm of tenderness and sympathy upon him, and cover his sins with the ample cloak of Charity. Help him to stand upright that he may turn his eyes to the great compassionate heavens; place the staff of Friendship in his hand and bid him be of good cheer. He has sinned, he has suffered, he has confessed, and by the deep sorrow which compelled that confession has gained the right to the compassionate love of all noble hearts.

THE TRUANTS.

COMING round a bend in a particularly pretty lane, I suddenly heard the voices of innumerable children. They were droning out the multiplication table in the picturesque village school. No doubt the multiplication was good, but not so good, I thought, on a hot summer afternoon.

A spray of honeysuckle caught my eye. Fancy saw the flowers as a number of tiny trumpets sounding out notes I could not hear. But evidently a white butterfly heard the gentle message, as it poised for a moment on the ivory-coloured blossom, lazily opening and shutting its wings in the warm sunshine.

"Twice one are two," sang the children. I was nearer now, and could faintly distinguish the sound of restless little feet moving on the carpetless floor.

As I sat down on a bank in front of the school, I began to ruminate, in my unpractical way, on the fallacies of Board school education generally. There was something wrong about it somewhere. Could Mr. Chesterton tell me what was wrong? I fancied that G. K. C. would not only have a fitting answer ready, but that he would come into that village school, fling open the door, and, with a great roar of laughter, bid the children follow him, a stouter and more hilarious man than the

Pied Piper of Hammelin, down the lanes and over the hills and far away.

And why not? Was there not a wider and more important education to be found in the open air? Here were these children, sitting in a stuffy schoolroom or standing in a ragged line, repeating the multiplication table till they needs must hate the very sound and sight of figures—at sixes and sevens, so to speak. And all the time the country was calling, labourers were tossing hay in the fields, June roses were whispering together in the hedges. Surely the time had come for a Bill to be passed making an end of this dismal kind of education. Surely—

The school door opened. At first I was inclined to believe that it was the work of the beckoning summer wind, till I saw a grubby little hand round the woodwork. Then its owner gradually appeared, dragging with him a very frightened little girl, who was sucking her thumb and looking timidly about her with the bluest eyes I have ever seen, the colour of that little plant called bird's-eye. The small maiden pulled hard at his hand and tried to run back to the horrors of the multiplication table.

I beckoned. The children came forward, assured, perhaps, that I was not in the enemy's camp.

"Well," I said, when the children stood beside me, "so you are playing truants this afternoon?"

The children did not understand the meaning of truants. There was a limit to the good schoolmistress's information! I made myself more explicit.

The boy smiled. There was, I thought, the vaguest suspicion of a wink, when he said, "Yes, sir, that's the ticket!"

"And your playmate?"

"Sister Liz. Eight nex' birfday."

"Impse!" piped Liz, becoming suddenly confidential. "Father's goin' to gi'e I a real doll w'en I'm eight. Open an' shut eyes and 'ave real yell'er 'air like a lady."

"That will be nice."

"Impse! an' shoes an' socks you can take off an' on."

"Still more delightful," I said; "but really, you know, you mustn't stop talking to me any longer or your schoolmistress will come out and—and find you. In that case I expect I should have to come back too!"

"Twelve twelves are a hundred and forty-four," came from the school, with an air of finality, as if to suggest that at one hundred and forty-four figures refused to be multiplied further. Then there was momentary silence.

"G'ography!" said the boy, pulling a wry face. "Come away, Liz, we best be gettin' along."

Without saying farewell, the children raced down the lane and were lost to sight.

"Capital!" I said, leaning back on the bank and looking at a white cloud racing across the sky. "That cloud's playing touch-last, and I hope those children are playing touch-last too."

Presently, in order to prevent a possibly unpleasant interview with an irate schoolmistress, and the temptation of leading her a wild goose chase, I wandered down the lane in the direction the children had taken, in the hope, I must confess, of seeing them bury each other in the hay, make a

house of hay, or, perhaps, play that glorious game of ships on the fallen trunk of a tree. I even went so far as to picture that bright-faced boy telling Liz thrilling stories of Red Indians and wigwams, of pirates and hidden treasure, of ogres and beautiful princesses who lived in giant dew-drops and ate delectable ambrosia.

I eventually discovered the children sitting on a little hill. They did not see me. I stood behind a big blackberry bush, just beginning, here and there, to show its pink and white blossom.

The boy's back was towards me. Liz sat opposite to him, with her hands demurely folded in her lap. There was not the faintest suspicion of a daisy-chain. What mysterious and solemn affair was this? Surely these young truants had hardly made the most of their surreptitious outing.

"Wot's the cap'tal of Germany?" said the boy solemnly.

"Lisbon," replied the little girl, after she had put up one hand and waived it with much excitement.

"Tain't!" said the small schoolmaster. "You always say Lisbon, jus' cos your name's Liz. 'Old out your 'and!"

"On'y a ikkle one, p'ease."

The boy picked up a small stick and gave his sister the gentlest tap that ever went by the name of corporal punishment.

I waited to hear and see no more. I crept away with a heavy heart. It seemed to me that if children play at school when they are supposed to be playing truant, they will continue to repeat the ancient multiplication table for a long, long time to come, and baffle all my well-intentioned plans to set them free on a hot summer afternoon.

F. HADLAND DAVIS.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

OLD DOGMAS IN A NEW LIGHT.

III.—THE FALL OF MAN.

EVERY fiction that has ever laid strong hold on human belief (we are assured by Martineau) is the mistaken image of some great truth, to which reason will direct its search, while half-reason is content with laughing at the superstition, and unreason with believing it.

In view of the infamous deductions drawn from the supposed sin of Adam, which it is difficult to discuss with any show of patience, one might be glad of the grace of laughter to be saved from the temptation of the *sæva indignatio* of the iconoclast. Yet, when we remember how, for centuries, such deductions sufficed to satisfy the intellectual needs of multitudes craving for an explanation of human nature and the world, we cannot lay too violent hands upon the dogmas in which they are enshrined. In the dogma of the Fall we seem to possess a Persian idea, crudely transported into Judaism, and embellished by the Fathers of the

Christian Church in the fourth and fifth centuries. Its wonderful vitality and longevity argue in favour of a deep-seated reality.

An appeal to human experience gave colour to its protestations. Man's innate sense of sin, of falling below his self-imposed standard, his reach exceeding his grasp, his disloyalty to his ideal, his discontent with himself, seemed to fit in with the theologic view of a displacement. It harassed the Apostle Paul, who desired to be delivered from the body of this death. It clouded the mind of Huxley in his later years with the doubt: If man were the mere product of cosmic evolution how comes he to set himself against the tide; how can an organ produce its antithesis, its contradiction?

What means the conflict of man with himself, the incessant warfare as of a being who has not secured the destiny for which he was ordained?

The answer, it may be claimed, is the unanimous answer of Religion in every faith and every age. Man is a spiritual being, of immortal essence, tabernacled in mortal flesh. Here he has no abiding city. He moves about in worlds not realised. His soul comes from afar, from God, who is its home.

"Souls fall into bodies because they wish to imitate the providential energies of the Gods." So Proclus explains. They proceed into generation, and leave the contemplation of true being. For, as Divine perfection is twofold, one consisting in an abiding energy, the other in manifestation (one transcendent, the other immanent), hence souls imitate the one by contemplation, but the other through a life in contact with matter.

In a splendid allegory Plato describes how the soul of man in its own celestial home, moving amid the procession of souls, goes in the train of the Father of the Gods, like a chariot drawn by a pair of winged steeds, and beholds the eternal principles upon which the whole order of things is founded, and gazes at the glorious vision of Goodness and Truth.

But it is one thing to see the truth, and quite another to realise and embody it. To do this, it is necessary for the soul to contrast truth with its opposite, reality with illusion. One cannot discriminate an object except by placing it against others. One cannot exercise power without something to resist; the thews of the soul cannot develop without wrestling with antagonisms and obstacles.

Therefore, the soul must descend into generation to test its perception of truth and goodness by seeing them in contrast with the shadows cast by truth, and apparent evil. Peace may be won only through strife; self-realisation through the conquest of the not-self. Experience in the terrestrial is wanted to exhibit the value of the supernal. How may the soul, born in a world of perfection, realise its perfect nature, except by conflict with imperfection?

There is nothing culpable about this method of the soul attaining to its divine heritage. It is in accordance with divine wisdom. The soul recognises its value, consents to it. It is for its final good that it descends into matter.

The Greek view of the Fall is linked to visions of eternal ideas and a benign provi-

dence, and the promise of eternal progress for the soul; while Tertullian, in his Traducianist zeal rejecting the antiquity of the soul, made up for robbing it of this dignity by burdening it with original sin, and consigning it, if outside the pale of the church, to eternal damnation. Augustine and Calvin added new elements of terror, from which we are now happily delivered.

Awakened out of the nightmare, we are in mood to pay some respect to Plato again. The doctrine of the Fall, as a symbol of the Descent of Life into matter, is seen to be a necessary complement of the idea of the Ascent of Life.

"Truth looks freshest in the language of the day." To talk of man as being driven out of a spiritual Eden to gain experience in the wilderness of material existence is not in accord with the Zeit Geist. But we do say, and it comes to the same thing, that Involution must precede Evolution. We cannot unwind from a ball that was not first wound into it. We cannot educe from an organ any power that was not potentially there. The complete cycle of divine manifestation is illustrated by a downward curve, which marks the path of descent of spirit into matter, the involution of life in forms; and by an upward curve which marks the progress through ever more complex forms, of the immanent soul back to the highest.

When the child leaves his father's home all his powers are dormant, all his faculties embryonic. It is an Eden of innocence and ignorance that he leaves behind. But when he returns his potencies have been called forth, the hidden graces revealed, the dormant divinity realised in its splendour and glory. Through the fires of suffering he has passed, chastened and purified; and he changes his cross for a crown.

Why the need of all the agonies and exultations of human experience? Why could not man have been made perfect from the beginning? This is a question that has never been answered. It would seem as if God did not care for perfect automata; that He desired the love of free sons. There is a saying of the Christ, "they who would lay hold of me must do so through anguish and suffering." *Must*—a divine necessity. There is no other way.

But if it is *the way*, and a necessity is laid upon us of descending into the depths of experience and tasting the uttermost depths of sorrow, as well as the heights of ecstasy, the most terrible aspects of sin will take on a glow we do not always see, and a new meaning will be added to the mission of life.

Are some of the souls incarnate in the men around us at this hour on the downward arc of the evolutionary path? If so, why need we fear the issue if it is a divine necessity? The palm of victory awaits them.

Amid the fresh gold-green leaves of the springtide, on the tallest branch of the oak tree, kissed by the sun and fanned by the breeze, opened a flower. It basked in the smile of the blue heavens, it lived in the breath of the south wind, and stood close to the song of the bird. Thus it grew to be an acorn sitting snug in its close-fitting cup. Yet in the autumn the parent-tree shut off all channels that communicated with this offspring. From its high place

where it was born and bred it threw down its seed. It was cast on the earth. The worm laid mould over it; the heavy autumn rains whelmed it in a flood, and it lay in cold and darkness through the winter. Yet only in that way could it start its hundred years of growth into a heart of oak.

Applied to human life, the parable illustrates the saying of St. John (iii. 13): "No one hath ascended into heaven but he that descended out of heaven."

J. TYSSUL DAVIS.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

THE PRIORITY OF THE CHURCH

SIR,—The Rev. J. M. Lloyd Thomas in his sermon has given expression to more than his own sentiments. He has outlined the leading features of a great movement which is going on within the Christian Church, a movement which cannot be checked although it can be misunderstood. In the age-long rhythm of life on the one side, and of the criticism of life on the other, we have once more come to the point at which criticism for a time seems to have completed its task. The scaffolding which has veiled the divine edifice once more has been rent away, and there arises to our view the beautiful home of the religious life—the church of which Mr. Lloyd Thomas sketches the contours. The scientific method, of which, in religious studies, criticism has been the pioneer, has brought with it a deepened sense of reality. There are results for religious faith which are as valid as any results that come to the positive sciences. It is now the time for religion to take its stand upon these eternal verities. Mr. Lloyd Thomas has the privilege of the seer in anticipating the new epoch that is about to dawn.—Yours, &c.,

FRANK GRANGER.

Nottingham, October 25, 1910.

MEDICINE AND RELIGION.

SIR,—I have read *THE INQUIRER* more or less ever since 1849, and consequently may be expected to know something of its aims and teaching. It seems too early to say that "Medicine and Religion must not be confused together." There is much yet to unfold. The fact that the sick are healed to-day in many cases without the aid of the doctor should not be forgotten or merely casually noticed. The concentrated and spiritually vitalised power of man or woman upon sympathetic subjects has been effective—and still is so—in securing a renewal of good health; these cases are not to be construed as miracles simply because the cause of recovery is not ascertainable.

A broken limb requires the surgeon to set it, but the ailments arising from mental or psychological causes would be more consistently healed by the physician of

souls, and in this manner Religion would be proving that Spirit, not medicine, is the vital force or cure.—Yours, &c.

ROBT. CRANE.

88, Maple-road, Penge, S.E.,
October 25, 1910.

A CORRECTION.

SIR,—In the account given of my lecture at Manchester College, your reporter has attributed to M. Bergson a passage which belongs to M. Emile Boutroux, and which, unless I strangely misread my own manuscript, was attributed by me to its proper source. Nor does your reporter's version tally with my own translation, nor with the original. This will be found in the French preface to Mr. Jonathan Nield's translation of Boutroux's "Science et Religion," and runs as follows:—"La science a trait aux choses sans lesquelles l'homme ne peut pas vivre, la religion à celles sans lesquelles il ne veut pas vivre."

Your reporter was perhaps led into this mistake by the fact that in another portion of my lecture I quoted M. Bergson as saying that "the intellect which shows itself so adept in dealing with what is inert, is the clumsiest of instruments for dealing with what is alive."—Yours, &c.,

L. P. JACKS.

Manchester College, Oct. 24, 1910.

BOOKS AND REVIEWS.

MIND AND BRAIN.

THE story of the progress of mind from the lowest forms of life to its full development in man and human society is of special interest at a time when broad views of life, and of the general progress of scientific thought, are so often lost sight of in the extreme specialisation and absorption in details brought about by the richness and complexity of both. This story is told by Mr. McCabe, with as few technicalities as possible, in his last book, *The Evolution of Mind*,* in a lucid, interesting, and somewhat novel way.

He regards the progress of mind as dependent upon, and running parallel to, the development of the organism in general, and of the nervous system and brain in particular. Thus the history of mind is necessarily a history of the growth and development of the organism. But this, in its turn, depends upon the terrestrial environment and the changes occurring in it, for the "principle of progress is external to the progressing organism . . . if the means of progress is internal." We must therefore expect to find "extrinsic, and what one may almost call accidental circumstances playing a momentous rôle in the development of mind," for "if life is an adjustment of the animal's activity to its environment, any great changes in the environment will profoundly affect, or occasion a modification of, the living thing itself. Yet," he adds, "it may be doubted if the great changes which the geologist describes in the story of the planet itself,

* "The Evolution of Mind," by Joseph McCabe. Pp. 281. Adam & Charles Black, 1910. 5s. net.

have been sufficiently appreciated on the biological side. We shall at least find that they have had a momentous influence on the advance of mind. The new and higher type of life was response to a new world."

From this illuminating point of view he traces the development of mind as the response of living creatures to stimulating changes in the environment, from the time when unicellular animals first appeared in the warm waters of the world-wide, primæval ocean. But a great change at length took place on the globe, which could not fail to influence living beings, and lead to further evolution of mind. Islands, and finally continents, emerged from the world ocean, and plants and animals began gradually to adapt themselves to a terrestrial and air-breathing life. The more perfect oxygenation of the blood and the stimulus of air and sunlight developed senses and brain structures either wanting or rudimentary in earlier forms. This process was carried further in the cold of the Permian Period, after the dense vegetation of the carboniferous ages had freed the air from the excess of carbonic acid, and warm-blooded birds and mammals appeared, more active than their reptilian ancestors, with keener sense organs, a more highly developed nervous system, having their mental powers stimulated and strengthened by the new-born care for their helpless offspring. The arboreal life consequent on the appearance of fruit-bearing trees, followed by the change to a carnivorous diet and a half-erect attitude, rendered necessary by the rigours of the Glacial Period, leading to the freer use of the hands and development of the brain centres controlling them, which in its turn rendered possible the use of weapons and tools; the further advances which the use of tools helped to bring about; the stimulating effect of the early migrations and clashings of tribes and races; the influence of agriculture, and the social inventions of language and the arts of life; the growth of great religious and political systems; all of these are sketched by Mr. McCabe in a manner that cannot fail to interest the reader and stimulate him to thought.

But interesting and instructive as Mr. McCabe's book undoubtedly is, his explanation of the evolution of mind is one-sided and merely mechanical. Legitimately mechanical to some extent, since, as he says, "Mind leaves no fossil impressions on the soil," and we must infer the mental development of extinct animals and low forms of life from what we can learn of their organic structure or their reactions to stimuli. But we are not justified in asserting that all their reactions are purely mechanical, or that the progress of the lower forms of life is but "a story of the progress of mechanism." Neovitalists like Dr. Hans Driesch seem to have proved that mechanism alone is incapable of explaining the regeneration of a frog's lost limb, not to speak of conscious intelligence. Mr. McCabe does not feel the force of the argument that if the complex dance of the molecules of the brain is accompanied by complex psychical phenomena, the simpler motions of simpler compounds must be accompanied by simpler psychical phenomena, till we are at length even forced to accept the "singular

theory" (?) of Professor Preyer "of the extension of life throughout inorganic nature." From such conclusions he is saved by his repudiation of "the sophistical adage *ex nihilo nihil*, which belongs rather to the airy regions of metaphysics than the solid ground of science," though it is a little difficult to see how science can dispense with this fundamental canon of thought, on which it depends, and which is, indeed, the foundation of all consecutive thinking. For if something can really arise from nothing, then all inference from cause to effect is invalid, and the theory of evolution itself without any justification in thought. Mr. McCabe, as an exponent of naïve realism, finds reality only in matter and energy, resolves all quality into quantities, and believes that more and more complex forms of matter may issue not only in life and sensibility, but even in consciousness. Tyndall's declaration "that we shall never know mind from a knowledge of brain" he calls "sheer dogmatism," and adds, "Until we have penetrated some distance at least into the profound obscurity of the brain's structure and chemistry, we must avoid such dogmatism." As if the most intimate knowledge of the structure and motions of the molecules of the brain could ever in the end reveal to us anything but matter and motion. It is possible to resolve matter into "sensations and possibilities of sensation"; to resolve feelings, thoughts, and volitions into matter and motion is for ever impossible.

TWO FRANCISCAN BOOKS.*

THE translation of the "Life of St. Clare," by Father Paschal Robinson, is a welcome addition to the growing number of early Franciscan texts in English. It is uniform with his pleasant volumes, "The Writings of St. Francis of Assisi," and "The Golden Sayings of Brother Giles." It is remarkable that so little has been written on St. Clare, who represents the romantic side of monasticism at its best, and lends so many touches of pathetic human affection to the life of St. Francis. It is true that some quaint and precious stories, like that of the meal at the Portiuncula, have had to yield to the cold breath of historical criticism; but enough remains for a tender and beautiful picture. Father Robinson has written an introduction to the Life, in which he discusses the date and authorship of the Legend, and has also furnished it with a series of historical notes. The admirable illustrations include the choir and refectory of San Damiano, which vies with the Carceri in preserving, untouched by the hand of any worldly innovator, the simplicity and bareness of the primitive Franciscan ideal.

Among the last fifty volumes of Everyman's Library there is one which contains

* The Life of St. Clare, ascribed to Fr. Thomas of Celano, of the Order of Friars Minor (A.D. 1255-1261). Translated and edited from the earliest MSS. by Fr. Paschal Robinson, of the same Order. With an Appendix containing the Rule of St. Clare. London: T. Fisher Unwin. 5s. net.

The Little Flowers and the Life of St. Francis, with the Mirror of Perfection. London: J. M. Dent & Sons. 1s. net.

two of the most delicate and beautiful books of the Middle Ages, "The Little Flowers," and "The Mirror of Perfection." It is true that "The Life of St. Francis," by St. Bonaventura, with its stiff ecclesiastical draperies, is found in company with them; but that may be useful as a lesson in biographical contrasts. The introduction is by Mr. T. Okey, who is also responsible for the translation of the Fioretti, a fact which sets us wondering whether the fine version by Mr. T. W. Arnold, which appeared originally in the Temple Classics, was not available. Mr. Okey abandons the early date, which M. Sabatier formerly maintained, for "The Mirror of Perfection," and follows Boehmer in assigning it to about the year 1318. But he does not emphasise sufficiently its great historical value as compared with the more fanciful stories of the Fioretti, or the artificial working up of the material which we find in St. Bonaventura. We have noticed some curious omissions from the bibliography. Dr. Rosedale's edition of "Thomas of Celano" is mentioned, but there is no reference to the critical edition published in Rome in 1906, which is now the standard edition of the text. Miss Macdonell's "Sons of Francis" is a useful and delightful book, which deserves to find a place in any list of Franciscan books for English readers. The recent biography by Johannes Joergensen, which has been translated from Danish into French by M. Teodor de Wyzewa, is also worthy of mention. We were not aware that M. Sabatier had edited the *Speculum Vitæ* in 1903, as stated here. Is it possibly a mistake for his edition of the *Actus B. Francisci et Sociorum ejus*, which was published in 1902?

DECORATED VERSE.*

THIS slender volume will make a strong, but probably not a very wide appeal to lovers of poetry. It contains a sequence of sixty-one sonnets, enshrining the experience of a woman's soul as it passes through passionate disillusion and the arid wastes of reaction to the recovery of the "flaming ecstasy" of love. The experience itself is outlined rather dimly, and the dramatic movement is too shadowy to stir any deep human interest. This is, perhaps, due to Mrs. Taylor's love for gorgeous and flashing imagery, and her deliberate preference for the unusual word. She loves

"All sumptuous things and delicate,
Ethereal matters richly paradised
In Art's proud certitudes."

Her fancy plays continually with precious stones, not for the sake of their spiritual symbolism, but as we gaze at the sun through a thirteenth century window, till the sense of time and place is lost in a delirium of colour. But all this "Decorated Verse"—it is her own phrase—leaves us with an unsatisfied hunger for human nature's daily food. The writer makes her own apology in words which are worth quoting: "Fiammetta is frankly an enthusiast of the things of art; and her meditations unfortunately betray the fact that Etruscan mirrors are as dear to her

* The Hours of Fiammetta: a Sonnet Sequence. By Rachel Annand Taylor. London: Elkin Mathews. 2s. 6d. net.

as the daisies, and that she cannot find it more virtuous to contemplate a few cows in a pasture than a group of Leonardo's people in their rock-bound cloisters. For the long miracle of the human soul and its expression is for her not less sacredly part of the universal process than the wheeling of suns and planets: a Greek vase is to her as intimately concerned with Nature as the growing corn—with that Nature who formed the swan and the peacock for decorative delight, and who puts ivory and ebony cunningly together on the black-thorn every patterned spring." We partly agree. Here is a truth which poetry, least of all, can afford to neglect. Only, for its completeness, the expression of the human soul must not be confined to an artist's paradise of glowing colour and exquisitely wrought device. Mrs. Taylor is at her best when emotion has become too swift and strong for the mere luxury of words, with which she toys too fondly at times.

Wounded am I, you are immaculate;
But great Adventurers were my starry guides:
From God's Pavilion to the Flaming Gate
Have I not ridden as an immortal rides?
And your dry soul crumbles by dim degrees
To final dust quite happily, it appears,
While all the sweetness of her nectaries
Can only stand within my heart like tears.
O throbbing wounds, rich tears, and splendour spent,—
Ye are all my spoil, and I am well content.

LITERARY NOTES.

Two notable books on the Old Testament will be published shortly by Messrs. Williams & Norgate, namely, "The Old Testament in the Light of the Ancient East," by Dr. Alfred Jeremias, Lecturer at the University of Leipzig, and "The Scientific Study of the Old Testament," by Dr. Rudolf Kittel, translated by J. Caleb Hughes, M.A., Ph.D. The former will be illustrated, and issued in two volumes. Dr. Kittel's book is the result of a course of six public lectures on the authentic results of Old Testament research delivered by him, by order of the Ministry of Public Worship and Education in Saxony, to elementary school teachers, and he has dealt with his subject from the antiquarian, literary, and historical point of view, but in a non-technical and popular style.

A BOOK on "English Philosophy" from the pen of Mr. Thomas M. Forsyth, of Edinburgh, is shortly to be issued by Messrs. A. & C. Black. Its aim is to give an outline of the development of English philosophy from Bacon to the present day. Among the phases of philosophy embraced by Dr. Forsyth's comprehensive volume are the inauguration of the experimental philosophy in Bacon, the modification of the Baconian method employed by Hobbes in the construction of a system of doctrine, the development from Locke to Hume, and other chapters leading up to what may be called experimentalism.

THE seventh series of "Shelburne Essays," by Paul Elmer More, is announced by Messrs. Putnam's Sons for publication immediately. Among the contents of the volume are "The Pragmatism of William James," "Victorian Literature," "Shelley," "Thomas Bailey Aldrich," "Francis Thompson," and "William Morris."

* * *

THE same firm are also issuing "Cathedrals and Cloisters of the Isle de France," by Elise Whitlock Rose and Vida Hunt Francis, authors of "Cathedrals and Cloisters of the South of France," and "Cathedrals and Cloisters of Midland France." The book will be in two volumes with over 200 illustrations from original photographs.

* * *

THE interest aroused among social reformers by the books of the late Henry Demarest Lloyd such as "Labour Co-Partnership," "A Country Without Strikes," and "Man the Social Creator," gives special importance to the announcement that Messrs. Putnam have two further volumes from his pen in the press, namely "Mazzini and Other Essays," and "Lords of Industry." The latter deals specially with abuses in industry and politics of which Mr. Lloyd was such a keen observer.

* * *

THE value of early editions of George Meredith's works is steadily rising, and as much as £60 has been paid for a copy of the "Poems" of 1851, with certain MS. corrections and additions. The other day first editions of "Farina: A Legend of Cologne," 1857, and of "Evan Harrington," 1861, each bearing an inscription from the author to W. C. Bonaparte Wayse, realised £24 and £29, respectively.

* * *

It is announced that the first number of a new weekly paper to be called "Les Droits de l'Homme" will be issued in Paris on November 5. Its aim is to represent the growing spiritual idealism which is becoming so characteristic of a great deal of French thought. It will avowedly be the organ of men who desire to exercise freedom both in thought and belief. Special attention will be devoted to the religious movement in different parts of the world. The editor is M. Paul Hyacinthe Loyson. Among the members of the editorial committee and contributors we notice the names of MM. Ferdinand Buisson, Robert Dell, Paul Desjardins, Etienne Giran, Louis Havet, Albert Houtin, and Romolo Murri.

PUBLICATIONS RECEIVED.

MR. EDWARD ARNOLD:—The Book of Books: Lonsdale Ragg. 5s. net.

CAMBRIDGE UNIVERSITY PRESS:—The English Puritans: John Brown. 1s. net.

MESSRS. CHATTO & WINDUS:—A Pilgrim's Way: Kenneth Jay Spalding.

MESSRS. T. & T. CLARK:—Christ and Christ's Religion: Sermons by F. Homes Dudden, D.D. 4s. 6d. net.

DE LA MORE PRESS:—Freckles: Tarella Quin. 3s. 6d. net.

MR. HENRY FROWDE:—More Pages from a Journal: Mark Rutherford. 4s. 6d. net.

MESSRS. LONGMANS, GREEN & Co.:—Historical and Political Essays: W. E. H. Lecky. 5s. net.

MESSRS. MACMILLAN:—Life in the Roman World of Nero and St. Paul. Prof. T. G. Tucker. 12s. 6d. net.

MESSRS. MAUNSEL & Co.:—The Kiltartan Molière: Translated by Lady Gregory. 3s. 6d. net.

MESSRS. REBMAN, LTD.:—The House of the Sleeping Winds: Enys Tregarthen. 5s. net. The Interpretation of History: Max Nordau. 8s. net. The Suggestive Power of Hypnotism: L. Forbes Winslow, M.B., LL.D., D.C.L. 1s.

MESSRS. ROUTLEDGE & Co.:—Bible Angels: Charles Moss. 5s. net.

MESSRS. SHERRATT & HUGHES:—A Practical Guide to Form IV. and Other Forms: J. H. Whitworth. 1s. net. Junior Labour Exchanges: G. W. Knowles, M.A., B.Sc. 6d. net. The Evolution of Surgery. 6d. net.

MESSRS. WILLIAMS & NORGATE:—First Principles: Herbert Spencer. Vols. I. and II. 1s. net per volume. Britain B.C., as Described in Classical Writings: Henry Sharpe. 6s. net.

FOR THE CHILDREN.

LADAS.

HERE is a picture for you to look at. Can you see it with me? It is a picture rather dim and faded, perhaps, from an old world where men's ways and doings were not just our ways and doings. And yet from this same old world come down to us some of the greatest thoughts that have ever entered the mind of man.

I see a lovely valley lying in the sunshine under a blue, blue sky. It is shaded by green woods and gemmed with flowers, and gleaming whitely beside the meandering river rises a splendid temple. Men are passing between the tall columns which form its sides, and ascending or descending the broad flight of marble steps to its portico. Far within the temple is enshrined one of the wonders of the world, majestic, awe-inspiring, the like of which no man has looked upon since those days. For this is the temple of Olympia, and in it stands the Olympian Zeus, that masterpiece of Phidias the Greek, and the grandest statue ever shaped and carved by a man.

On this day of our picture the valley is not steeped in quiet, as on other days when the farmers till their fields and the shepherds lead their flocks beside the fountains. A vast crowd has gathered. People are filling up a place like a great circus with banks rising up all round and seats cut in them. Man above man, rank above rank, they sit in serried rows, a mass of eager faces gazing down into the stadium, and all turned in one direction. What are they looking at? There below, running and bounding through the entrance of the stadium, come a number of youths. They are fair to look upon, light of foot, clean of limb, keen of glance, perfect in form. They run forward, poising themselves lightly to a line, and await the signal. Now like a flash they are off, contending highly for a mastery which each longs to win; the prize for the great race in the Olympian games, held in honour of Father Zeus yonder, in his great temple. With wide eyes full of a passionate effort, each youth strains every nerve and muscle—for what? A jewelled crown, perchance, or a leaf of gold, or a garment richly woven? No;

he who wins this race will gain no prize like those; only a crown of wild olive, such as he can twine for himself if he will from the nearest tree. But beyond the simple wreath, what glowing, looming visions of his own city-folk streaming out to acclaim the victor, of his path strewn with leaves and flowers, of a breach made for him alone in the city wall that he may enter proudly, a conqueror; of his father's house that day a house of pride, of fair maidens' eyes, of Zeus gazing down on the young life doing him honour! . . . And the shouting goes on and the striving; and now one is pressing forward, "straining straight at the rays of the sun," slowly leaving the others behind. One last effort, one lithe bound, and he stands triumphant at the goal. Ladas has won, Ladas the swift-footed! The arena rings with shouts as the olive crown is placed upon his head.

He stands erect and crowned for a moment or two, his eyes seeking the gleaming columns of the temple of Zeus. Then the gazers see his tense form grow slack, and stagger, and sink slowly to the ground. When they rush to raise him there is no life in the open eyes. Ladas is dead! He has died after his crowded hour of glorious life, at the moment of his victory, with the olive crown upon his head and a great exultation of his heart.

So our picture fades away, even as that old world has passed away. The great Olympian games are over; the temple has fallen; and you will find no vestige remaining of that statue in which men saw the Divine wonder if you search the wide world. Ladas is a dim name, and all the olive crowns are withered, and the shouting crowds have sunk into silence.

Does this seem rather sad to you—that things pass away and are forgotten? Yes, it is part of the mystery of the world, even as you are part of the mystery of the world. But it is good to think that there is something which remains "deathless and ageless for ever." It is good to think that upon you, the "small school-going people" of the new dawn, there is bent the same divine gaze as that to which Ladas looked, though he thought of it under another symbol and called it by another name. There is the same demand made on your young life, urging you to run the race, to push on to a goal, to hold outstretched hands towards a beckoning ideal holding a crown, to know for yourselves what it means to be a hero. The heroic life—that is still the divine demand of you, still insisting that you shall listen; not in strict training for bodily games such as Ladas knew, but in that training of mind and heart, that running in tracks of truthfulness and purity and gentleness, until they are daily habits, which testify to all the world that you have the making of a hero in you. Ladas thought of Zeus, benevolent in his temple, inspiring him to run with all his might and to do his very best and strive for victory in his honour. You hear a voice telling you that the temple God has chosen to put his name there is the temple of your heart, and urging you to "run that you may obtain" in the grand race for the Good. You must set your faces towards it for many days and years; but afterwards there is a crown—the crown of the Good achieved.

F. R.

MEETINGS AND SOCIETIES.

DR. CARPENTER AT THE KING'S WEIGH HOUSE.

IN connection with the League a training institute for preachers, teachers, and other students has been organised at King's Weigh House, and the classes will be open to anybody on the payment of a small fee per course. In view of the excellency of the programme it is to be hoped that they will be well supported. Last Tuesday evening Dr. Foat began a series of four lectures upon methods of study and preparation, and on the following afternoon Principal Estlin Carpenter gave the introductory lecture on Biblical development. After testifying to all the sacred associations that clustered round the Bible, he proceeded to show how the claims made for that book by a certain school of thinkers can no longer be maintained. Science contradicted Genesis, and the higher criticism had revealed the composite nature of the book. The knowledge that had come to the world during the last 250 years, but especially during the last half century, of the sacred books of the East, showed that other nations claimed as much divine authority for their scriptures as Christians did for the Bible, while the excavations in the nearer East had brought to light writings which made it clear that much of the Mosaic teaching was paralleled by the laws of nations far more ancient than the Israelites.

After enlarging upon the teaching of the Rig Vedas and the mythology of the Greeks, he said that what had lifted the Jewish religion above the level of its contemporaries was the spirit of prophecy, of which he should speak in his next lecture.

Dr. W. E. Orchard will begin next Monday evening a course on "Religion in Relation to Modern Movements," and a special course for Sunday-school teachers is to be held in November. In addition to these, classes for continuous study are being arranged. The way is therefore open for any lay preacher or teacher of the liberal faith residing in London, to enlarge his knowledge if he so desires.

THE BOY LABOUR PROBLEM.

THE relation of boy labour to unemployment was the subject of discussion at the second of the series of meetings organised by the Manchester District Association of Presbyterian and Unitarian Churches. The meeting was held at the Memorial Hall, and Mr. T. C. Horsfall presided.

Mr. Horsfall said he had spent the greater part of a long life in wondering why some determined and combined effort was not made to remedy the conditions which surrounded much boy labour. It was known and acknowledged that the conditions were such in the large towns that boys had no chance of developing into men of sound minds and bodies. Hitherto there had been no leaders in the campaign. He hoped that this neglect of action would cease before long. The clergy, the town councils, and the magistrates should unite, and as a first step they could do something for the physical betterment of the young by providing, as certain American towns provided, playgrounds and play masters. If that were done the population ten years hence would be better in every way. Then there was the larger problem of education, as to which others would speak.

Mr. R. H. Tawney said the distress into which the Poor Law Commission made special inquiry was not simply an incident or an accident, but was the symptom of very deep causes which were rooted in the whole industrial system of the country. One of the great evils which the Commission discovered was what it called the misuse of boy and girl labour. In

the last thirty years there had been an extraordinary concentration on the period of life which lay between the years 13 and 18, not only in England but on the Continent of Europe. Thirty years ago we in this country were painfully driving children of the age of 10 to school. To-day, more and more attention was being turned to the years after 13, and there were signs that the problem of adolescence would occupy in the future as great a place in the public mind as the problem of elementary education occupied a generation ago. Educationists realised more and more that to spend many millions of money upon the education of children up to the age of 12 or 13 or 14 and then suddenly to turn those children adrift was really an enormous waste of public money. It led in most cases to nothing better than a blind-alley occupation.

The remedy, Mr. Tawney said, was certainly not the revival of the apprenticeship system, for the vast majority of workers got their living in trades where apprenticeship did not exist. Apprenticeship led to specialisation, and in these days of invention every industry was obliged to go through, on a small scale, a sort of revolution. The real remedy for the evils of young labour was an extension of the time of education. The half-time system should be abolished. It should be illegal to employ any boy or girl in any industry which interfered with his or her full-time attendance at school up to the age of 14, or up to such further age as may be prescribed. An Act should be passed prohibiting from a given date in the future the employment in industry of youths under the age of 17 or 18 for more than a certain number (say 30) hours a week. Almost all these proposals were among the recommendations of commissions and committees which had investigated the subject in recent years. Compulsory continued education would also be necessary. These changes were not impracticable, and that was proved by the fact that many of them were already at work in other countries—Germany, for example.

THE LIBERAL CHRISTIAN LEAGUE.

DEDICATION OF PIONEER PREACHERS.

A FEW years ago the Rev. L. P. Jacks suggested that the times required a band of preachers who, in the spirit of ancient days, would give their lives to teaching a liberal faith, going freely where they were needed, unshackled by home ties. To-day something has been done to realise that dream. The Rev. R. J. Campbell, in the early days of the Liberal Christian League, said that itinerant preachers would be needed; and, practically unaided, he has organised a scheme, opened a hostel, and secured funds sufficient to give the experiment a fair trial. Last Wednesday, in connection with the Autumnal Meetings of the League, the first three young men, after a period of probation, were formally admitted into the Order, an impressive dedicatory service being held at the King's Weigh House Church in the presence of an audience of about eight hundred people.

The service was liturgical, the Beatitudes being chanted. The Scripture readings were given by Rev. E. E. Coleman, and the introductory and consecration prayer by Rev. E. W. Lewis. Before the address the three pioneer preachers made each a declaration in his own words, one saying that his message was the Fatherhood of God, the Brotherhood of Man, and the Saviourhood of Christ; another, that he believed that men's hunger for God could only be satisfied by the Gospel of Jesus, and that the principle of spiritual unity was the only one that could solve the social problems of the time.

Mr. Campbell gave a short but impressive address containing some striking sayings, one being that "it is impossible to prevail with men unless you are independent of men."

It was noticeable that he claimed no priestly function, but simply spoke to the young preachers as an elder brother warning them of the difficulties as well as showing them the privileges of their calling. At the close he offered the dedicatory prayer. The hymns sung were "Thou Lord of Hosts" (Frothingham), "Lord, in the fulness" (Gill), "Dismiss me not" (Lynch), and "O Love that will not let me go" (Matheson). The occasion was unique, the impression solemn and uplifting, and it will not soon be forgotten by those present.

LIGHT FROM THE EAST.

At Oakfield-road Church, Clifton, on Sunday, October 23, Professor T. L. Vaswani, M.A., of Karachi, India, delivered two eloquent discourses to large congregations. In the evening he took as his subject "The Light from the East." In the course of his remarks he referred to the prevailing idea that the religious literature of the East had little or no value. But the East was eloquent with a great message. In Asia was the fountain-head of the great religions of the world, and in that continent were to be found the Bo-tree, the Ganges, and the Jordan, and the sacred shrines of Aryan sages. The first aspect of the message from the East was the essential unity of the world-religions. Truth was not the monopoly of any one religion. The doctrine of the unity of God was proclaimed in the sacred books of India, and lay at the root of the religion of Islam. In Buddhism one supreme law of righteousness was enunciated, as sustaining the cosmos. The doctrine of love was not the monopoly of Christianity; such a view was at variance with the conception of the universal validity of God's revelation. All religions taught the truth of service and love. This the speaker illustrated by quotations from the religious literature of the East. Was it not an eloquent tribute to the magnanimity of the founders of the great world-religions that they never spoke disparagingly of those who had preceded them, and was not this a standing protest against the narrowness of sectarian bigotry? Christ, Buddha, Krishna, Confucius, Muhammad, and Zoroaster constituted a mystic fraternity in the unseen. The religion of the future must be one of harmony and synthesis, and the twentieth century must sound the note of reconciliation and re-union. There was one soul in all scriptures, one wisdom in all prophets, one love-life in all churches, one religion in the world-religions. Asia's message in the second place was that of the mystic union of God and man. Religion was God-consciousness, hence the need for emphasising the truth of God's immanence. God was not merely with us, but within us. This conviction would lead to the realisation of the sacredness of the secular. There was, therefore, no conflict between science and religion, only between science and dogmatic theology. Science was but a running commentary on the realities of religion. The mystical experience of an immanent God would supply a re-interpretation of Christ. A new theology was needed, and this could only be supplied by those who had a personal experience of the mystic Christ—the Christ of the soul. Asia's message in the third place was that of brotherly civilisation. The dominant civilisations were economic, external, aggressive. East and West must co-operate to build up a brotherly civilisation. Together they must ascend the ladder of progress. In conclusion the speaker pointed out that the triple message of the East which he had delivered was needed by the West. In the day that that message was accepted as the Gospel of life the Christian Church would become young again, and the benedictions which rested on the nations of the west would be renewed. In that day, too, would be

realised the vision of Ezekiel who declared "Behold the glory of the Lord cometh from the way of the East."

TEMPERANCE TEACHING IN SCHOOLS.

UNDER the auspices of the National Unitarian Temperance Association, a Conference was held at Essex Hall on Saturday, October 15.

Miss TITFORD presided, and said that the publication of the Temperance Syllabus was important to the schools; over 200 local Education Authorities had adopted it in the schools under their control. It was comprehensive and authoritative, and should be used by all interested in Temperance teaching.

Miss MARY FRANCIS spoke of temperance lessons in day schools. An elementary teacher was trained to impart knowledge of a specific character, to awaken intelligence in the pupils, and to formulate reasons upon which after knowledge might be based. Scientific information was of little use to the individual if he lacked the desire to be temperate. The schools provided good training centres for habits of vital importance, but the curriculum of lessons was very crowded, and other lessons of relatively greater importance than scientific temperance had to be given. The aim of the teacher was to produce "self-supporting, self-respecting citizens," trained to habits of self-control, self-help, and self-reliance, to teach the rudiments of all knowledge and conduct rather than the principles underlying one particular section. If the teacher had the will, ways were open for incidental teaching in many lessons. Inevitably the teacher was a tremendous factor in the moral elevation of the race, but he stood primarily for the development of intelligence. The specific formal teaching of temperance in its restricted sense was the work of the Church, the Sunday-school, and the Temperance Society, and these should bear the larger share in teaching the ethics of temperance and total abstinence.

Mr. W. R. MARSHALL advocated the introduction of at least four definite temperance lessons into the yearly plan of lessons to be given in every Sunday-school. However one approached social science or the problems of the individual in his relation to life, alcoholism was met. None concerned in education could afford to ignore its study and by every honourable method and available agency thwart its progress and lessen the sphere of its influence. The most vulnerable point of society was the child, and therefore it was wise to teach the scientific facts in regard to alcohol in the day-school, the Sunday-school, the home, and the Band of Hope. Such lessons were vital; there need be nothing morbid or disagreeable about them. Wherever given they were valuable, but most valuable in the Sunday-school, where the lesson could be so presented as to touch the religious instinct of the child.

In the discussion which followed Mr. H. Titford, Mr. J. Bredall, Mr. Stuart, Mr. Buser, and others took part.

CHRISTIANITY AND HINDUISM.

THE attitude of the Brahmo Samaj to-day towards Christ and Christianity is essentially the same as that of Rammohun Roy. While the Brahmo Samaj rejects the doctrine of the divinity of Christ, it accepts unreservedly in a most reverent spirit the lessons of prayer and repentance and obedience to the law of righteousness taught by Christ. While the Indian mind, as represented by the Brahmo Samaj, has represented Christianity from the point of view of universal religion, the Western mind, as represented by some of the most eminent men of the nineteenth century, has shown a marked tendency towards a larger

faith than popular Christianity. One prominent characteristic of writers like Carlyle, Emerson, and Tennyson, is a repugnance to dogma and a spirit of toleration. And what is still more notable is the stress laid by them as well as by Shelley and Wordsworth on spiritual truths which have pervaded Eastern thought from the most ancient times. Their deepest notes are inspired by the thought of the Infinite as immanent in the universe. In spite of the Ecclesiastical Sonnets, Wordsworth's power as a spiritual teacher will be felt to lie, not in his championship of Christian dogma, but in his awakening men to a sense of the Infinite in the finite and in his being a witness of the blessedness of communion. His influence will ever tend in the direction of aspirations and experiences which have attained the highest development in India and constitute the enduring elements of Hindu religious thought. It is worthy of note that when Emerson speaks of the Oversoul—and it is here that he reaches the climax of his power as a spiritual teacher—he really borrows a word from the East, "Oversoul" being the expression of an idea better expressed in Hindu theology by the word *Paramatma*. We thus see how both in the East and in the West the minds of men have been expanding beyond the narrow limits of traditional faiths, and tending towards broader spiritual ideals. Rammohun Roy urged men to accept the sublime ethical teachings of Jesus, which he held to be the essence of Christianity, and at the same time he revived the spiritual theism of ancient India. He appealed to his countrymen to discard idolatry and "to contemplate with true devotion the unity and omnipresence of Nature's God." The ideal he cherished was that of a universal theism in which the service of humanity and the noblest ideals of righteousness should be united with contemplation and communion; and it was the great aim of his life to establish a religion in which the best teachings of the East and the West should be harmonised into a faith capable of satisfying the highest aspirations of man.—Mr. Herambachandra Maitra in *The Indian Messenger*.

THE SOCIAL MOVEMENT.

THE second number of *The Unitarian Advance*, issued from the New York Unitarian Headquarters, recalls a resolution passed at the annual meeting of the American Unitarian Association:—

"Whereas it is to-day universally conceded that a real and intimate relation exists between the church or churches, and all work of philanthropy or social reform, and

"Whereas, in the growing complexity of modern life, it is increasingly difficult to determine how the church, or churches, shall manifest a recognition of this relationship, and act thereupon; therefore

"Be it Resolved that the President of this Association, through its social service department, be, and hereby is, requested to appoint, as soon as convenient, a commission of fifteen members, comprising both ministers and laymen, and including representatives of all sharply-defined points of view, to be known as the *Unitarian Commission on the Church and the Social Question*, which Commission shall be charged with the task of defining specifically the contribution which the churches, both individually and in their collective capacity, can and should make to the work of social progress and reform."

* * *

In accordance with the terms of the above resolution the President has nominated a commission, which is of the most representative character. Amongst other names we notice those of Professor F. G. Peabody, and Dr.

John Graham Brooks of Cambridge (Mass.), Hon. T. M. Osborne (president of the George Junior Republic), Mr. Edwin D. Mead, and various representatives of capital and labour. Rev. Elmer S. Forbes, secretary of the Department of Social and Public Service of the American Unitarian Association, will also act as a member and as secretary of the commission. We shall look forward with interest to reading the results of its deliberations.

THE Annual Conference on the after-care of the feeble-minded, promoted by the National Association for the Feeble-Minded, took place at Liverpool on Tuesday, and, like a similar one which took place at Birmingham very recently, was remarkable for the unanimity with which the speakers joined in pointing out the gravity of the problem, and the remedy for it—complete segregation of the feeble-minded. At the Liverpool conference a remarkable paper entitled "Permanent Detention for the Feeble-Minded," was read by Dr. W. A. Potts, chairman of the Birmingham After Care Committee.

* * *

Dr. Potts described as amongst the disadvantages of Christian civilisation an ever-increasing number of feeble-minded and insane persons. The result had been a lowering of the average standard of humanity by conserving those baser elements which nature, unhindered, would have eliminated. The number of feeble-minded persons was greatest where civilisation had made greatest advances. Insanity was not unknown amongst savages, but it was very rare, and when it developed it was quickly eliminated. The worst element of the case was that we were doing more than merely preserving the unfit and increasing the proportion of undesirables; we were increasing the proportion of undesirables to the healthy even more quickly than appeared at first sight, because we were compelling good and efficient citizens to contribute to the support of the undesirables. At the present time criminals, drunkards, and feeble-minded persons had large families, whereas small families, sometimes only one or two, were to be found in those homes which were best qualified to contribute to the ranks of capable men and women. If the present tendencies continued the proportion of the fit to the unfit must steadily diminish. If they could show that the course which they considered best for the feeble-minded was also best in the interests of the whole community they would carry with them not merely those whose hearts were touched by the misery and sufferings of the feeble-minded, but also every man and woman who was anxious to promote the best interests of the whole country, and they would in addition enlist on their side not merely the charitable and the philanthropic but also the eugenicists, the social reformers, and the politicians.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

Brighton.—The anniversary sermons were preached last Sunday by Rev. Frank K. Freeston. At the anniversary meeting on Monday evening Rev. Priestley Prime occupied the chair, and helpful addresses were given by Mr. Freeston, Rev. J. J. Marten, and Rev. S. Burrows. Friends from Horsham, Ditchling, and Lewes were present. Friendly intercourse over tea and a selection of music in the church before the public meeting were, as usual on the occasion of the church anni-

versary, very enjoyable. It was announced that the total cost of repairs to the church was £308 9s. 5d., and that the British and Foreign Unitarian Association had promised £20, and Mrs. Russell Martineau a further donation of £20 on condition that the whole should be raised, leaving a balance required of £21 14s. 5d. to close the account.

Cheltenham: Bayshill Unitarian Church.—The Rev. J. H. Smith was formally welcomed as the minister at a public meeting held on Wednesday, October 19. Some increase in the congregation was reported by the secretary (Mr. Laker), and strong hopes were expressed by him, and by other speakers, that a more vigorous life would be infused into the church. The Rev. Rudolf Davis, B.A., of Gloucester, superintendent minister for the Western District, presided, and the notes of welcome and encouragement sounded in speeches from the Rev. Henry Austin, the Rev. J. McDowell (of Bath), and the Rev. C. E. Penrose (pastor of the Royal Well United Methodist chapel, on the other side of the street). The Rev. J. H. Smith made a vigorous response, thanking his friends for the welcome they had given him.

Glasgow: St. Vincent-street.—The members of the Glasgow Unitarian Church, St. Vincent-street, are this month celebrating the centenary of the foundation of their congregation. Special services have been held during the past four Sundays, when the Rev. C. J. Street, M.A., LL.B. (Sheffield), the Rev. J. M. Lloyd Thomas (Nottingham), the Rev. Chas. Hargrove, M.A. (president of the British and Foreign Unitarian Association), Leeds, and the Rev. E. W. Lummis, M.A., were the preachers. On Monday evening, October 17, the congregational social gathering took place in the Charing Cross halls. In his opening remarks the chairman (Dr. John Barlow) stated that the present position of their church was one of trial. They were without a minister for their leader. Like other churches in the city they had suffered by the removal of many families to the outskirts, but all would go well if they were loyal to their cause. There was a tendency on the part of liberal-minded clergymen, and others, to reform the Established and Free Churches from within. These attempts were mere excursions so long as their theology was based upon the first chapter of Genesis and the consequent "plan of redemption." It was not God the Father, but Christ, to whom the chief address was made in hymn and prayer. Such an attitude prevented the conception of Jesus as a leader and brother of men. It was still as necessary as ever to recognise and combat this. The Rev. Chas. Hargrove called on the congregation to stand together in choosing a new leader and then to stand by and support him in his work. With a man filled with a truly catholic spirit, honouring all men, speaking the truth without fear or favour, a counsellor and a father to all of them according to their age and condition, St. Vincent-street would take to itself a new lease of life. The Rev. Henry Williamson, Dundee, said he was specially interested in St. Vincent-street at this time because Dundee was the home of the Mother Church in Scotland, the first pastor of which was transported. There were two men in London, one a Scotsman born in Brechin, who worked together and endeavoured to spread Unitarian ideas among the people. One of those came to Dundee and Glasgow and gathered into a congregation many who held similar views. If one studied the religious history of Scotland just prior to the time he had referred to they would find that Robert Burns enormously influenced many people to break with an ancient Calvinistic doctrine, and Mr. Palmer, the Dundee clergyman who was sent out of the country, was referred to by Burns in his writings. Mr. Williamson concluded by giving a message of congratulation which he brought from the

Boston Unitarian Conference. The Rev. Dr. S. H. Mellone, Edinburgh, the Rev. James Forrest, Kirkcaldy, and A. Scruton, Ross-street, also gave addresses.

Leeds: Yorkshire Unitarian Club.—The second annual dinner of the Yorkshire Unitarian Club was held at the Great Northern Hotel, Leeds, on Saturday night. Mr. F. Clayton (Leeds) presided, and the Rev. Principal Gordon, of the Unitarian Home Missionary College, Manchester, was the principal guest. The loyal toast having been honoured, the health of Dr. Gordon was proposed by the chairman, and Mr. Oliver Lupton spoke in support. Principal Gordon, in responding, urged the necessity for co-operation and consolidation in their churchmanship. He was not, he said, greatly concerned as to the number or the magnitude of their churches, but he was concerned about the quality of their members and of their ministry. It was that quality which would win them battles for truth, which would win battles not against civil and religious foes, but against vice, sin, negligence, and indifference, and against all those things which sapped the manhood and the womanhood of the people. To engage in that warfare they must have quality rather than quantity. Mr. A. H. Wadsworth, a past president of the club, proposed "The Visitors." Dr. Herbert Smith, the founder of the London Laymen's Club, responded, and in the course of his remarks said that he believed absolutely that the human race could not exist without religion, and he thought that as science advanced it would turn more and more to that type of religion which tried in every possible way to keep its faith abreast of the great scientific truths which were discovered from time to time. So far as he could see there was no form of truth likely to be more helpful to mankind than was that which was called Unitarianism. The greatest mistake which Unitarians could make—and they were constantly making it—was to belittle their own beliefs and their own denomination. If people constantly talked about the failure of Unitarianism of course it would be a failure. They must not bother about counting heads—David got into trouble for a similar offence years ago; they must drop that sort of business. If they rose to the occasion, and, realising their responsibility, raised the flag of religion on all occasions, they would differ less, and would do more for mankind. Mr. F. G. Jackson proposed "The British and Foreign Unitarian Association," a toast which was responded to by the Rev. Charles Hargrove, of Mill Hill Chapel, Leeds, the president of the Association, who urged that what was needed in their Church was a wider unity and a greater sense of common responsibility. The toast of "The Chairman" was honoured on the proposition of Mr. Thomas Cocker.

Liverpool: Rathbone Literary Club.—On October 21 Dr. Hirst gave a paper upon the Swedish poet, Johan Ludwig Runeberg. Col. Goffey was in the chair. Dr. Hirst said that as the poet was born in Finland he was Swedish in the sense that Longfellow was English, although born in America. The poet was born in 1804 at Jacobstad and lived to 1877. Many of his poems were animated with the national feelings of the Finns for freedom from the foreign yoke. One of these, "Our Land," has become the national song of Finland. Dr. Hirst gave some excellent readings both of the Swedish and of his own English versions. An interesting discussion followed.

National Unitarian Temperance Association.—At the last committee meeting of the National Unitarian Temperance Association Mr. J. Bredall was unanimously elected chairman of the committee, and Mr. E. F. Cowlin was unanimously elected hon. secretary of the Association. As the present financial state of the funds gives great cause for anxiety (over £30 being due to the treasurer on the general funds), it is earnestly

hoped that new members may be found to assist the objects for which the Association stands.

Newton Abbot: Welcome to Rev. F. Allen.—

On Thursday, October 20, a public tea was held at the Public Rooms, followed by a meeting at the church, when the Rev. Rudolf Davis presided, supported by the new minister, the Rev. Frederic Allen, and others. Letters were read from the Rev. A. N. Blatchford and the Rev. R. H. U. Bloor, expressing their regret at not being present, also one from Miss E. Stewart, of Exmouth, who has been intimately connected with the work of Albany-street Church for some years past. The Rev. J. Worthington said they had in Mr. Allen a man of ripe experience, who, he thought, would help to build up their congregation in Newton Abbot upon a sure and lasting basis. The Rev. A. Lancaster extended a welcome on behalf of the adjacent churches. Mr. J. Goodland, member of the Western Union Committee, also spoke, and Mr. Henry Lupton and the Rev. A. E. O'Connor, of Torquay, joined in the welcome. Mr. S. Wright and Mr. Steer spoke briefly on behalf of the congregation, and the Rev. Frederic Allen then responded, thanking the speakers heartily for the cordiality of their welcome. He wanted, he said, to be something more than a minister—a friend and a brother. As a motto for the church he suggested, "Diversity of opinion no bar to Christian communion." They did not ask anyone who came there what their particular belief was. The fact of their coming showed they felt they were a worshipping church, and that they were there for the worship of God, believing in the great truths which Jesus uttered concerning the fatherhood of God and the brotherhood of man. Nowadays men were realising as never before these two great principles as the central truths of religion.

North Cheshire Unitarian Sunday School Union.—

The annual meeting was held at Flowery Field on Saturday last. The committee met at 4 o'clock, 24 being present, to prepare for the annual meeting and to arrange for the next meeting of the Union. The annual business meeting was held at 4.30, about 60 persons being present. The chair was occupied by Mr. Wm. Woolley, the retiring president, and the financial statement and annual report were read and adopted. The report referred to the recent removal of Rev. A. R. Andreae, M.A., from Gee Cross, and the meeting accorded a hearty welcome into the Union to Rev. E. H. Pickering, B.A., on his settlement as assistant minister at Gee Cross. Mr. Pickering replied. Rev. H. Bodell Smith became president by rule, and Mr. R. Firth was elected vice-president; 175 persons partook of tea at 5.30 in the schools, and at 6.30 the fourth musical festival was held in the church, 320 persons being present. The choir of 80 voices from nine of the schools in the Union gave an excellent rendering of five anthems and part songs, Mr. Wm. Woolley acting as conductor and Mr. Jas. Broadbent as organist. Four hymns were heartily sung by all, and solos were given by members from Gorton, Flowery Field, Mossley, and Denton. The new president, Rev. H. Bodell Smith, presided, and gave a short address during the evening.

Portsmouth: High-street.—The pulpit at the High-street Chapel has again for three Sundays in succession been occupied by the Rev. Delta Evans, of London, and the attendances at the services, especially in the evenings, have been most gratifying. Last Sunday night the congregation was exceptionally large, and mainly composed of men. The Rev. G. W. Thompson, of London, will preach for the next four Sundays. Mr. Thompson was formerly a prominent Wesleyan minister, but for about three years has been pastor of a Brotherhood Church in London. He is, we understand, anxious for full recognition in the Unitarian ministry.

Southend-on-Sea.—Monday last, October 24, was the 50th anniversary of the ratification of the Treaty of Tientsin between the British and Chinese Governments. The opium traffic and this treaty formed the subject of the evening service on Sunday, October 23, when the minister, Rev. T. Elliot, submitted some considerations as to the religious and national aspects of the opium traffic and the part England played in regard to it. For 50 years and more, he said, by three terrible wars, by constant arbitrary force, against the will and the repeated prayers of China, England had compelled that country to admit opium into her harbours, and caused the degradation, corruption, and destruction of millions of our fellow men. We were now at the jubilee of the Treaty that has forced two things upon unwilling China, viz. (1) the importation of opium; and (2) the introduction of Christianity. We were sending missionaries to China under the same treaty of compulsion as opium, and China is forced to receive both. At the close of the present year England had again to decide upon her action for the next ten years. It was, therefore, a most solemnly vital crisis that had arrived, and as religious people whose religion embraced the highest welfare of every human soul, they earnestly protested and appealed to the Government to at once and for ever put a stop to this iniquitous traffic. At the close of the service the congregation unanimously adopted a resolution urging upon the Government the need for prompt action and immediate ending of the traffic, which will be transmitted to the Secretaries of State.

NOTES AND JOTTINGS.

THE RELIGIOUS FAITH OF THE DRUSES.

The Druses, who have been giving trouble again to the Turkish Government, says the *Manchester Guardian*, are a tribe of old Syrian and Arab blood, the Syrian preponderating, who inhabit the western slopes of Lebanon and Anti-Lebanon from Beyrout to Saida. Since 1861, however, Hauran, the centre of the present revolt, has been the territory of about half the tribe, who number a hundred thousand souls or thereabouts. Their system of government is patriarchal and feudal, consisting of separate families under sheikhs.

* * *

The Druses call themselves "Unitarians," for their most characteristic religious dogma is belief in the unity of God's being, which is made known through His chosen ones and through mortal incarnation. The last incarnation was Hakim Biamrillah, Sultan of Egypt, 996-1020. They also believe in transmigration of souls, which pass, however, not into animals, but into another generation of men. The rest of the world are outlaws to them. Their religious teachings are to be found in seven books. They are a combination of Mahometan Gnosticism with a mixture of the old Christian philosophies and the teaching of the Persian Magi. Their language is Arabic, and they possess the Arab virtues of politeness and hospitality. Their women only expose the left eye, and at their religious assemblies are hidden behind a curtain.

MR. JUSTIN MCCARTHY'S REMINISCENCES.

Next month Mr. Justin McCarthy will enter upon his eighty-first year, but he is still hard at work, and is now engaged upon the final volume of his history, which will bring it up to the late King's reign. Chatting to a *Daily News* interviewer last week about his memories of the past, he said:—"When I was editor of the *Morning Star*, I saw much of Bright; there was nobody like him. In those days at the office we used all to have tea together at five o'clock. Bright would often drop in there

and we held a sort of free Parliament. What a fund of humour he had. Gladstone was more inclined to sarcasm. Both of them had voices of extraordinary effectiveness in public speaking. Gladstone's rose up to the rafters and to every corner of the gallery as a lark soars up into the sky, but he had not the deep, rich, mellow notes of Bright."

* * *

Thackeray, John Stuart Mill, and George Meredith were among Mr. McCarthy's friends. Mill taught him "to champion the rights of women." Meredith "had a keen tongue, and could make a man feel very uncomfortable at times," although he was very charming with people who did not bore him. I was once invited to a house in the Isle of Wight," said Mr. McCarthy, "and told that Tennyson was to be there. Naturally I was delighted, but when I got there, lo and behold, there was another guest—Garibaldi in red shirt and flowing cloak. The poet was quite eclipsed by the man of arms, and got no chance to shine."

MR. MOREL AND THE CONGO.

An eloquent tribute was paid to Mr. E. D. Morel at the closing session of the Liberal Christian League, when Sir Arthur Conan Doyle and Mr. Israel Zangwill gave addresses on his work in the Congo. We owe it chiefly to Mr. Morel's efforts that the misrule in the Congo has been checked, slowly though the work of reform proceeds, and Sir Arthur Conan Doyle was simply stating an obvious truth when he said that the work Mr. Morel had done was not only for the welfare of the Congo, but for the honour of England. He had sacrificed his position as a clerk in a Liverpool office in order to take up this righteous cause, and started the campaign practically without money. Mr. Zangwill said that if Mr. Morel had not made money he had made history, and if he had not achieved knighthood he had achieved something even rarer and finer—he had been a knight, a knight without fear or reproach.

AVALANCHES OF MUD ON THE SLOPES OF VESUVIUS.

The loss of many lives is recorded as a result of the avalanches of volcanic mud which have swept recently through towns and villages on the slopes of Mount Vesuvius, and the damage to property is enormous. At Amalfi the families that have perished were carried away by the raging torrent, flung over rocky precipices, and carried out to sea. In the Vesuvian region a flood of volcanic mud, sweeping seawards and swallowing up vineyards, rocks, dwellings, and all manner of objects on the way, has already formed a promontory in the sea near Torre del Greco, some 200 ft. long. Torre del Greco itself is immersed by this horrid substance. Some streets have subsided to a depth of 3 ft., and scores of houses have collapsed there and at Resina, where seven men were crushed to death. Every effort is being made to provide relief for the people who have been rendered homeless, and warships and torpedoes have been requisitioned to take necessities to Ischia and Casamicciola.

THE HOME SECRETARY'S PRISON REFORMS.

A debate on this subject will take place at the Caxton Hall, Westminster, on the evening of Wednesday, November 2, under the auspices of the Humanitarian League, when an address will be given by Mr. H. E. Montgomery. The chair will be taken at 8 o'clock by the Rev. W. D. Morrison, vicar of Marylebone, and formerly chaplain of Wandsworth Prison. Those who are interested in the prison question are invited to attend.

Schools.

PENMAENMAWR.—HIGH-CLASS BOARDING SCHOOL FOR GIRLS.
Principal: MISS HOWARD.

Recommended by the Rev. R. J. Campbell, M.A., who takes a personal interest in it. Thorough English education on modern lines. Preparation for Oxford Locals and London University Examinations. Delightful climate, combining sea and mountain air. Games, Cycling, Sea Bathing.

Visitors received during vacations. Terms moderate.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

In the country, four miles from Crewe Preparatory Department recently added. Boys admitted on the Foundation at half fees.

For particulars apply to the HEAD MASTER, or to the Clerk to the Governors, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

CHANNING HOUSE SCHOOL,
HIGHGATE, N.—Wanted in January, an English Mistress to teach French on modern methods. Good English education and residence abroad necessary. Unitarian preferred. Salary £50 to £55 according to qualifications; laundry free.—Apply to the HEAD MISTRESS.

LANDUDNO.—TAN-Y-BRYN.
Preparatory School for Boys, established 1893; on hillside overlooking centre of the Bay. Sound education under best conditions of health. Inspection cordially invited.

L. H. EDMINSON, M.A. (Oxon).
C. J. MONTGOMERY, M.A. (Oxon).

SCHOOLS IN ENGLAND or ABROAD for BOYS and GIRLS.

Messrs. J. and J. PATON, having an intimate knowledge of the best Schools and Tutors in this country and on the Continent, will be pleased to aid parents in their selection by sending (free of charge) prospectuses and full particulars of reliable and highly recommended establishments. When writing, please state the age of pupil, the district preferred, and give some idea of the fees to be paid.—J. and J. PATON, Educational Agents, 143, Cannon Street, London, E.C. Telephone, 5053 Central.

LADY GRADUATE (M.A.), experienced and successful teacher, desires an appointment as a Family Teacher or Governess (preferably but not necessarily for advanced work). Latin and Mathematics speciality. English, French and German.—Apply, No. 25, INQUIRER Office, 3, Essex-street, Strand, W.C.

A YOUNG LADY (French Swiss) seeks an engagement with English family as GOVERNESS. Diploma for French, German, Italian and English. Music (Zurich Conservatoire).—Apply, Mlle. ANRIG, 41, Hadlaub Strasse, Rigi-Viertil, Zurich.

ZURICH IV.—Madam ANRIG and her daughters receive a few young ladies. French, German, Music, etc. Special care of delicate girls. Highest references from parents of past pupils. Home life. Beautiful situation. Winter sports, electric light, central heating.—Apply, Madam ANRIG, 41, Hadlaub Strasse, Rigi-Viertil, Zurich; or to the Rev. J. SPINNER, Zurich IV.

LONDON DISTRICT UNITARIAN SOCIETY.

The Autumn Meeting

will be held at

**Brixton Unitarian Christian Church,
Effra Road,**

ON

**Thursday, Nov. 10, 1910,
at 7.30 p.m.**

The Chair will be taken at 8.0 p.m. by ALFRED WILSON, Esq. (President), supported by Rev. G. C. CRESSEY, D.D., A. J. MUNDELLA, Esq., and others.

Refreshments in the Schoolroom, 7.30.

RONALD BARTRAM, Hon. Secretary.

UNITARIAN CHRISTIAN CHURCH, Avondale Road, Peckham, London, S.E.

A SALE OF WORK, in aid of the Church Funds, will be held in the Schoolroom, Bellenden-road, on Saturday, November 26, 1910, and will be opened at 3.30 p.m. by Lady DURNING LAURENCE.

Chairman: JOHN HARRISON, Esq.

Admission 6d., returnable in goods.

Contributions in goods, flowers, books or money, will be thankfully received and acknowledged by any of the Church officers; by Miss LENMON (President, Ladies' Working Society), 48, Glengarry-road, E. Dulwich, S.E.; Mrs. COOLEY, 33, Elsie-road, E. Dulwich, S.E.; Mrs. G. V. CARTER, 77, Crofton-road, Camberwell, S.E., or by (Mrs.) A. HAYWARD (Hon. Sec. and Treasurer), 93, Chadwick-road, Peckham, S.E.

SOCIETY FOR THE ABOLITION OF VIVISECTION.

23, Northumberland Avenue, London.

THE SOCIETY offers to send a Speaker free of charge to League Meetings, Literary Societies, &c. Contributions in aid of the work will be gratefully acknowledged by the Secretary.

A LADY experienced in the care of children wishes to take one or two children over seven years old to board. Excellent schools near; or she could board a lady.—For terms and references apply to Mrs. CROSSKEY, 54, Portland-road, Edgbaston.

READ JOHN PAGE HOPPS' MONTHLY,

THE COMING DAY.

PRICE THREEPENCE.

Contents for NOVEMBER.

God the Holy Ghost.
Priests and Prophets.
The Christian's Burden.
A Letter from Florence Nightingale.
A Unitarian's Apologia.
Western Behaviour in the East.
Negroes in America. Statistics.
The Newspapers and Crippen.
Hell in Russia.
Will Aeroplanes Kill War?
Nation-building in India.
India Gagged.
The Woman's Suffrage Bill, &c.

LONDON: A. C. FIFIELD, 13, Clifford's-inn, Fleet-street.

May be had from all Newsagents, or direct from the Editor, The Roserie, Shepperton-on-Thames.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

CIVIL SERVICE EXAMINATIONS SPECIAL EXPERT TUITION

BY

JOHN GIBSON, M.A.

(First Class, Camb., Educational Silver Medalist at Four International Exhibitions; Author of "Modern Education," &c.) and a

Large Staff of Experienced Tutors.

CORRESPONDENCE, CLASS AND PRIVATE TUITION.

Resident Pupils received at Upper Norwood.

RECENT SUCCESSES.

India Civil Service.—August, 1908: E. C. Snow (First Trial).

India Police.—June, 1907: A. S. Holland, 18th; F. Trotter, 23rd; J. C. Curry, 25th; C. N. James, 26th; P. H. Butterfield, 40th; H. S. Henson (First Trial). June, 1908-9: EIGHT passed, including THIRD Place. All but one at FIRST TRIAL.

Consular Service.—June, 1907: N. King took FIRST Place at FIRST TRIAL. July, 1908: Mr. F. G. Rule was FIRST (First Trial). DIRECT from Chancery I. July, 1909: E. Hamblock FIRST; G. A. Fisher, SECOND; G. D. Maclean, THIRD; i.e., THREE of the FOUR Posts awarded.

Student Interpreterships (China, Japan, and Siam).—September, 1907: FIVE of the SEVEN Posts taken, including the FIRST THREE, all but one at First Trial; July, 1909: J. W. Davidson, SECOND and A. R. Ovens, FOURTH (i.e., TWO of the FIVE Posts given), both at FIRST TRIAL; and March, 1908 (Levant): L. H. Hurst, FIRST (First Trial); C. de B. MacLaren, FOURTH (First Trial).

Supreme Court of Judicature.—S. Geary (First Trial).

Intermediate Examinations.—FOURTEEN Recent Successes, including the FIRST. Nearly all at FIRST Trial.

N.B.—FIVE times running in 1907-9, the FIRST Place has been taken in the CONSULAR SERVICES.

JOHN GIBSON, M.A.,

24, CHANCERY LANE, W.C.

27, Queensborough Terrace, Hyde Park, W. (West End Branch), and

14-22, Victoria Road, Upper Norwood, S.E. (Resident Branch).

THE NON-SUBSCRIBING PRESBYTERIAN CHURCH OF IRELAND

(Unitarian),

BALLEE, Co. DOWN.

Fund in aid of Church Restoration.

An effort is now being made to raise money for Renovating the ancient Meeting-house, the installation of new Heating Apparatus, re-flooring the Church, and for making better provision for Praise in our Public Worship.

We have within the last two years purchased the field in which the Church property stands, and provided a Sexton's House, and mapped and planned the old Graveyard.

By the very generous help of the Misses Riddell, of Belfast, and Mr. William Long, of Warrington, this portion of our effort is completed free of debt.

A further sum of £400 is now required. Towards this new effort the Congregation has contributed about £140, and there are still a few members who will contribute later on.

The Liverpool Fellowship Fund has given £2 10s., and the British and Foreign Unitarian Association will contribute £25 as soon as we raise £250.

We now respectfully ask our friends abroad to help us.

Contributions will be gratefully received by

Mr. HUGH M'MECHAN,
Treasurer of the Fund,
Ballybranagh, Downpatrick, Co. Down.

Mr. ROBERT CAVEN, Secretary,
Ballybranagh, Downpatrick, Co. Down.

Rev. Jos. Hy. BIBBY, Minister,
Bishops-court, Downpatrick, Co. Down.

Miscellaneous.

HANDSOME SUPPER CLOTHS of real Irish Linen for 1s. 6d. each. Size 36 in. by 36 in., with dainty hailstone spot or Shamrock. Postage 3d. extra.—Write to-day, HUTTON'S, 5, Larne, Ireland.

"SPUNZELLA" unshrinkable wool, in over 100 handsome designs. Ideal for autumn and winter blouses. Only 1s. 4½d. per yard. Patterns free.—Write to-day to HUTTON'S, 5, Larne, Ireland.

STOLE AND MUFF.—Cony Seal Long Stole and Pillow Muff. Sacrifice, 18s. 6d., approval.—I. 5, 3, Essex-street, Strand, W.C.

FISH KNIVES AND FORKS.—Case 6 pairs silver-mounted, Hall-marked. Take 15s., approval.—I. 6, 3, Essex-street, Strand, W.C.

TABLE CUTLERY.—5-Guinea Service, 12 table, 12 dessert knives, pair carvers and steel; Crayford ivory handles. Take 15s. 6d. for lot, approval.—I. 7, 3, Essex-street, Strand, W.C.

STOLE AND MUFF.—Handsome black fox-colour, silver-tipped, pointed latest fashionable Stole and Animal Muff, together 22s. Worth £5, approval.—I. 8, 3, Essex-street, Strand, W.C.

SPOONS & FORKS.—A1 quality, silver plated on nickel silver, 12 each, table and dessert spoons and forks, 12 teaspoons, 60 pieces for 35s. List price £9 10s. approval.—I. 9, 3, Essex-street, Strand, W.C.

SEALSKIN JACKET.—Latest style, saque shape, with storm collar, practically new, take £5 15s., worth £25 approval.—I. 10, 3, Essex-street, Strand, W.C.

SMOKED FOX-COLOURED STOLE with large fox head and tails on, and large Animal Muff, very elegant. Sacrifice 25s. bargain, approval.—I. 11, 3, Essex-street, Strand, W.C.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliff Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply Mrs. POCOCK.

GRANGE-OVER-SANDS, LANCS.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

LANGLEY HOUSE, DAWLISH, A HOLIDAY AND HEALTH RESORT for Ladies. Advantages for girls visiting alone. Through trains from Midlands and the North.—Prospectus from Miss JONES.

ST. LEONARDS-ON-SEA.—"Cran-tock," 59, Warrior-square. First-class BOARD AND RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

BOARD RESIDENCE in quiet house; select neighbourhood; newly decorated. From 18s. 6d. weekly.—17, Heathcote-street, Mecklenburg-square, London, W.C.

UNFURNISHED Drawing Room Floor to Let. Use of kitchen if required. Newly decorated. Large airy rooms. Select neighbourhood. Easy access to City and West End. 15s. 6d.—Box Y, INQUIRER Office, 3, Essex-street, Strand, W.C.

LIVERPOOL.—Lady has vacancies for Two Paying Guests. References permitted to Miss GASKELL, Woolton Wood, Liverpool.—H., INQUIRER Office, 3, Essex-street, Strand, W.C.

Books for Sale and Wanted.

BARGAIN SALE OF BOOKS.—New Autumn Catalogue now ready. Books of every description at tempting prices. Ask for Catalogue No. 132.—H. J. GLAISHER, Remainder Bookseller, 55-57, Wigmore-st., W.

OLD BOOKS on Topography wanted, specially Norwich and East Anglian counties. Also old Books of Travel and Discoveries.—I. 51, 3, Essex-street, Strand, W.C.

FOR SALE.—Picturesque Tour through Holland, Brabant, and part of France (with account of destruction of the Bastille by eye-witness). Illustrated with numerous copper plates in aquatint, from drawings made on the spot by Samuel Ireland in the year 1795. Bound in old russia gilt. 2 volumes. **Great Britain Illustrated.** A series of 160 Original Views from drawings, by William Westall, A.R.A. Engraved on steel by Edward Finden. Quaint sketches of places throughout the United Kingdom, the majority of which have undergone much alteration. Published 1830. Neatly bound in marble boards backed with leather. Size of book, 12 in. by 9 in. All post free. "The Caxtons," by Lord Lytton. 1st edition in three volumes. Good condition. 6s. "The Gaberlunzie's Wallet," by James Ballantyne. 1st edition, one volume. 4s.—H. W. SNELL, "Wynberg," Hillfield-road, West Hampstead.

Gardening, &c.

BULBS FOR SALE, AT EXCEPTIONAL PRICES.—Daffodils: Emperor, very large bulbs, 1s. 6d. doz.; Golden Spur, very early flowering, 9d. doz. Polyanthus Narcissus, Soleil d'Or, 8d. doz. Hyacinths (white Roman for early forcing, will bloom at Christmas), 1s. 9d. doz. Scilla Campanulata, Blue Queen, 1s. 6d. for 50. English Iris (large bulbs), 8d. doz. Carriage free. A sample of any of the above will be sent on receipt of two penny stamps to cover postage.—Write, L. R., c/o INQUIRER, 3, Essex-street, Strand, W.C.

BLAIN & HANKINSON, Pharmaceutical Chemists, 69, Market Street, MANCHESTER. Continuing WOOLLEYS Dispensing and Retail Establishment.

OLD FALSE TEETH.

We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.

WOOLFALL & CO., SOUTHPORT.

THE LATEST FOUNTAIN PEN, 1909 MODEL.

One of the leading manufacturers of Gold Fountain Pens challenges to demonstrate that their Pens are the very best, and have the largest sale, that no better article can be produced.

They offer to give away 100,000 10/6 Diamond Star Fountain Pens, 1909 Model, for 2/6 each

This Pen is fitted with 14-carat Solid Gold Nib, iridium pointed, making it practically everlasting, smooth, soft and easy writing and a pleasure to use. Twin Feed and Spiral to regulate the flow of ink, and all the latest improvements.

One of the letters we daily receive:—"It is by far the best of the kind I have ever used."



THE SELF-FILLING AND SELF-CLEANING PERFECTION FOUNTAIN PEN is a marvel of Simplicity; it deserves to be popular. It is non-leakable, fills itself in an instant, cleans itself in a moment—a press, a fill—and every part is guaranteed for two years. The Massive 14-carat Gold Nib is iridium-pointed and will last for years, and improves in use. Fine, Medium, Broad, or J points can be had.

This Marvellous Self-Filling Pen, worth 15/-, is offered as an advertisement for 5/6 each

is certain to be the Pen of the Future. Every Pen is guaranteed, and money will be returned if not fully satisfied. Any of our readers desiring a really genuine article cannot do better than write to the Makers.

THE RED LION MANUFACTURING CO., LTD., 74, HIGH HOLBORN, LONDON. (Agents wanted.)

19TH CENTURY BUILDING SOCIETY
ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL. Miss ORME.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

THE BUSINESS

THE WORKERS' BOOKSHOP,

For the Sale of

PUBLICATIONS Educational, Technical, Philanthropic, Social,

A List of which may be obtained free,

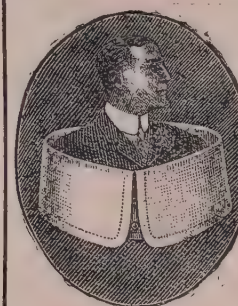
IS NOW TRANSFERRED.

5, Princes Street, Cavendish Square (the new premises of the Central Bureau for the Employment of Women).

Something New in Collars.

LATEST INVENTION.

THE Everclean "LINON" Collar



is the Ideal Collar—always smart, always white—cannot be distinguished from linen. Others limp and fray, others need be washed. Everclean "Linon," when soiled, can be wiped white as new with a damp cloth. No Rubber. Cannot be distinguished from ordinary Linen Collars. Others wear out, but four Everclean Collars will last a year.

GREAT SAVING OF LAUNDRY BILLS. GREAT COMFORT IN WEAR.

SPECIAL TRIAL OFFER.

2 Sample Everclean "Linon" Collars for 2/6. 6 Everclean "Linon" Collars for 6/-. Sample set of Collar, Front, and pair of Cuffs with Gold Cased Links for 5/-.

ORDER AT ONCE.

The Bell Patent Supply Co., Ltd.

147, HOLBORN BARS, LONDON, E.C.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3567.
NEW SERIES, No. 671.]

LONDON, SATURDAY, NOVEMBER 5, 1910.

[ONE PENNY.]

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

In the country, four miles from Crewe. Preparatory Department recently added. Boys admitted on the Foundation at half fees.

For particulars apply to the HEAD MASTER, or to the Clerk to the Governors, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. *Head Mistress:* Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board of Musicians. Healthy situation. Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

LANDUDNO.—TAN-Y-BRYN.
Preparatory School for Boys, established 1893; on hillside overlooking centre of the Bay. Sound education under best conditions of health. Inspection cordially invited.

L. H. EDMINSON, M.A. (Oxon).
C. J. MONTGOMERY, M.A. (Oxon).

ZURICH IV.—Madam ANRIG and her daughters receive a few young ladies. French, German, Music, etc. Special care of delicate girls. Highest references from parents of past pupils. Home life. Beautiful situation. Winter sports, electric light, central heating.—Apply, Madam ANRIG, 41, Hadlaub Strasse, Rigi-Viertel, Zurich; or to the Rev. J. SPINNER, Zurich IV.

A YOUNG LADY (French Swiss) seeks an engagement with English family as GOVERNESS. Diploma for French, German, Italian and English. Music (Zurich Conservatoire).—Apply, Mlle. ANRIG, 41, Hadlaub Strasse, Rigi-Viertel, Zurich.

A LADY experienced in the care of children wishes to take one or two children over seven years old to board. Excellent schools near; or she could board a lady.—For terms and references apply to Mrs. CROSSKEY, 54, Portland-road, Edgbaston.

SCHOOLS in ENGLAND or ABROAD for BOYS and GIRLS.

Messrs. J. and J. PATON, having an intimate knowledge of the best Schools and Tutors in this country and on the Continent, will be pleased to aid parents in their selection by sending (free of charge) prospectuses and full particulars of reliable and highly recommended establishments. When writing, please state the age of pupil, the district preferred, and give some idea of the fees to be paid.—J. and J. PATON, Educational Agents, 143, Cannon Street, London, E.C. Telephone, 5053 Central.

NEW R.P.A. BOOKS. NOW READY.

Mark Twain's "Secret" Work.

WHAT IS MAN? 165 pp. 2/6 net, by post, 2s. 10d.

This work, to which frequent reference has been made in the Press since the death of the great humourist, expresses his serious outlook on life. It appears for the first time since a strictly limited edition was circulated privately in America in 1906. Mark Twain claims, in his Preface, that the views which he sets forth are held by the vast majority of educated people. They will, however, be found to controvert many received opinions in a startling way.

THE RISE AND INFLUENCE OF THE SPIRIT OF RATIONALISM IN EUROPE.

By W. E. H. LECKY. Complete, 2 vols. in one, xvi.-148 and ix.-157 pp., with Portraits Frontispiece and full Index. Cloth, 1/6 net; Paper cover, 1/- (postage 4d. in each case).

THE HISTORY OF ANTHROPOLOGY.

By Professor A. C. HADDON, M.A., Sc.D., F.R.S. Cloth, 168 pp. With Illustrations. 1/- net, by post 1s. 3d.

THE HISTORY OF NEW TESTAMENT CRITICISM.

By F. C. CONYBEARE, M.A. Cloth, 156 pp. With Illustrations. 1/- net, by post 1s. 3d.

THE CONFESSION OF FAITH OF A MAN OF SCIENCE.

By Professor ERNST HAECKEL. viii.-117 pp. Cloth, 1/- net; Paper cover, 6d. (postage 2d. in each case).

For full particulars of the Rationalist Press Association, Limited, and its publications, with Specimen Copy of *Literary Guide*, apply to the Agents—

Messrs WATTS & CO.,

17, Johnson's Court, Fleet Street, London, E.C.

CIVIL SERVICE EXAMINATIONS SPECIAL EXPERT TUITION

BY

JOHN GIBSON, M.A.

(First Class, Camb., Educational Silver Medallist at Four International Exhibitions; Author of "Modern Education," &c.) and a

Large Staff of Experienced Tutors.

CORRESPONDENCE, CLASS AND PRIVATE TUITION.

Resident Pupils received at Upper Norwood, and 27, Queensborough Terrace, Hyde Park, W.

RECENT SUCCESSES.

India Civil Service.—August, 1908: E. C. Snow (First Trial). August, 1910: C. E. L. Fletcher.

India Police.—June, 1910: FIVE passed, including THIRD and SIXTH. From 1906-1910 TWENTY-FOUR have succeeded, all but four at FIRST TRIAL.

Consular Service.—July, 1909: E. Hamblock, FIRST; G. A. Fisher, SECOND; G. D. Maclean, THIRD. July, 1910: FIRST, SECOND (i.e., TWO of the THREE posts), and EIGHT in 1st TWELVE on the list; i.e., THREE of the FOUR Posts awarded.

Student Interpreterships (China, Japan, and Siam).—September 1907: FIVE of the SEVEN Posts taken, including the FIRST THREE, all but one at First Trial; July, 1909: J. W. Davidson, SECOND and A. R. Owens, FOURTH (i.e., TWO of the FIVE Posts given), both at FIRST TRIAL, and March, 1908 (Levant): L. H. Hurst, FIRST (FIRST TRIAL); C. de S. MacLaren, FOURTH (FIRST TRIAL). August, 1910: H. D. Keown (China), THIRD. **Intermediate C.S. Examinations.**—FOURTEEN Recent Successes, including the FIRST. Nearly all at FIRST TRIAL.

N.B.—SIX times running in 1907-10, the FIRST Place has been taken in the CONSULAR SERVICES.

JOHN GIBSON, M.A., 24, Chancery Lane, W.C.
27, Queensborough Terrace, Hyde Park, W. (West End Branch), and 14-22, Victoria Road, Upper Norwood, S.E. (Resident Branch).

THE

International Congress of Free Christianity in Berlin, 1910.

Reprinted from "The Inquirer" and
"The Manchester Guardian."

With a Preface by

Principal J. ESTLIN CARPENTER,
D.D.

Price 2d. 6 Copies Post Free, 1s.

ORDER FROM YOUR NEWSAGENT

or from

THE INQUIRER PUBLISHING CO., LTD.

3, Essex Street, Strand.

JUST PUBLISHED.

Cr. 8vo, 112 pp., 1s. 6d. net; by post, 1s. 9d.

LECTURES ON THE COM- POSITION AND DELIVERY OF SERMONS.

By Dr. JAMES DRUMMOND.

Fcap. 8vo, 104 pp., 1s. net; by post, 1s. 2d.

THE STORY AND SIGNIFI- CANCE OF THE UNITARIAN MOVEMENT.

By W. G. TARRANT, B.A.

Fcap. 8vo, 280 pp., 2s. net; by post, 2s. 3d.

THINGS NEW AND OLD.

Essays by Dr. ESTLIN CARPENTER, Dr. JAMES MARTINEAU, Rev. J. PAGE HOPPS and others.

BOOK ROOM, Essex Hall, Essex-street, Strand, W.C.
Postage saved by ordering through Bookseller.

"THE UNITARIAN MONTHLY."—
Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 14d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Chapel is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, November 6.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. A. ALLEN.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. R. K. DAVIS, B.A.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. GEO. CRITCHLEY, B.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. J. A. PEARSON; 6.30, Rev. JOHN ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. W. E. GEORGE, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Mr. R. W. PETTINGER; 7, Rev. J. F. PARMITER.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11, Rev. F. HANKINSON; 7, Rev. W. H. ROSE.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. T. P. SPEDDING.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green; 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt, M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Mr. A. STEPHEN NOEL.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPES.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Mr. J. W. GALE.
 Wood Green Unitary Church, 11, Rev. JOSEPH WILSON; 7, Prof. T. L. VASWANI, M.A.
 Woolwich, Carmel Chapel, Angelsea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. J. W. AUSTIN, M.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SHORT.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. MCLACHLAN, M.A., B.D.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHATHAM, Unitarian Christian Church, Hammond-hill 11 and 6.30, Rev. J. M. WHITEMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. JOHN CARROLL.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. E. S. LANG BUCKLAND.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. E. SAVELL HICKS, M.A.
 EYESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.
 GORTON, Brookfield Church, 10.45 and 6.30.
 GUILDFORD, Ward-street Church, North-street, 11, Mr. GEORGE WARD; 3.15, Social Question Conference, "The Decay of the Churches"; and 6.30, "Chambers of Imagery," Rev. Miss HATTY BAKER.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. MATTHEW R. SCOTT.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. F. H. VAUGHAN, B.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHAS. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPESTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. W. G. TOPPING.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road. Service 11 and 6.30.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service, 11; Evening Service and Lecture, 6.30, Rev. GEORGE STALWORTHY.
 WAREHAM, South Street, 6.30, Mr. FRANK COLEMAN.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, Eagles Hall, Government-street, 7.30, Rev. H. G. KELLINGTON, M.A.

DEATH.

HOLLAND.—On October 31, at 9, Church-street, Padiham, Elizabeth, widow of Thomas Holland, aged 87.

IN MEMORIAM.

SMALLFIELD.—In ever affectionate remembrance of Sarah Smallfield, who passed away November 4, 1909.

Situations

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

ORGANIST.—Position wanted by Minister's Daughter, in or near London. Long experience.—Address, ORGANIST, No. 26 INQUIRER Office, 3, Essex-street, Strand, W.C.

ENGAGEMENT required by useful, refined person, as Housekeeper, Companion—Help. Light duties; can travel. Highest references.—Address, E. H., 3, Essex-street, Strand, London.

WIDOW LADY desires a home with small family as Companion—Help or Housekeeper. Would, on certain conditions, contribute a little towards maintenance.—Apply, No. 25, INQUIRER Office, 3, Essex-street, Strand, W.C.

WANTED, superior person as Cook—General, age not under 25. No other servant kept, but very good outside help given. Wages £22-£25. Three in family; no children. Can any lady kindly recommend? Apply by letter first.—Miss M., 3, Wexford-road, Wandsworth Common.

MR. BERTRAM TALBOT'S engagement with the Van Mission having expired, he would be glad to hear of an opening for his services.—Address, 29, Milton-road, Highgate, London, N.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s. d.
PER QUARTER	1 8
PER HALF-YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken.
 Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals. 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices. 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	723	Nietzsche: His Life and Works	729	League of Unitarian and other Liberal Christian Women	733
DYNAMIC CHRISTIANITY	724	Literary Notes	729	Liberal Christian League	733
OUR PARIS LETTER	725	Publications Received	730	Mr. Campbell and Dr. Martineau	733
QUESTIONS AT ISSUE:— Old Dogmas in a New Light	726	FOR THE CHILDREN:— An Animal Story	730	The Social Movement	733
CORRESPONDENCE:— Medicine and Religion	727	MEETINGS AND SOCIETIES:— The British and Foreign Unitarian Association	731	NEWS OF THE CHURCHES	734
“Old Dogmas in a New Light”	728			NOTES AND JOTTINGS	735
BOOKS AND REVIEWS:— The Airy Way	728				

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.*

NOTES OF THE WEEK.

THE landing of the Duke of Connaught at Capetown on Monday, and the opening of the Union Parliament on Friday, are the ceremonial completion of one of the greatest acts of statesmanship of modern times. The phrase, “the new nation,” is becoming already current coin, and corresponds to the growing feeling of national unity in South Africa, based upon generous trust and the subordination of sectional interests and ambitions to the common good. In the speech which the Duke of Connaught made at Capetown on Monday, he referred to the great sacrifices which have been freely made for the sake of the Union. . . . “There is no truer indication,” he said, “of the soundness of the people’s heart, and even of their fitness and ability to take and maintain their place among the nations, than the willingness of sections of the community to sacrifice their own material interests to the common ideal.”

THE one dark spot in the South African situation is the existence of the colour problem, with the constant danger of legislation to preserve the white man’s privilege inspired by prejudice or panic. It is significant that among the addresses presented to the Duke of Connaught on

Monday was one on behalf of the coloured peoples of South Africa, expressing the hope that their aspirations will receive hearty sympathy and support, and another from the South African Indian Association, praying that under the Union all British Indians in South Africa may obtain and enjoy the liberties and rights valued by loyal subjects.

A DIGNIFIED letter of remonstrance has been sent to the English press this week on behalf of the Negro race in America. It is signed by a large number of Negro-Americans, many of them men of wide education and proved ability in public affairs. After pointing out various ways in which they are excluded from the privileges of a civilised state, and the discrimination which is made in every walk of life based solely on race and colour, the letter concludes as follows:—

“Everywhere in the United States the old democratic doctrine of recognising fitness wherever it occurs is losing ground before a reactionary policy of denying preferment in political or industrial life to competent men if they have a trace of negro blood, and of using the weapons of public insult and humiliation to keep such men down. It is to-day a universal demand in the South that on all occasions social courtesies shall be denied any person of known negro descent, even to the extent of refusing to apply the titles of ‘Mr.’, ‘Mrs.’ and ‘Miss.’ Against this dominant tendency strong and brave Americans, white and black, are fighting, but they need, and need sadly, the moral support of England and of Europe in this

crusade for the recognition of manhood, despite adventitious differences of race.”

ON Monday the Lord Chancellor made an important speech on the “Drink Traffic and Social Reform” at a meeting organised by the United Kingdom Alliance. At the outset he pointed out that it was not usual for one holding his office to appear on a public platform, but that in coming forward to speak on this theme he was not breaking any tradition which was worth preserving. Everyone recognised, he said, the necessity of a manly, properly fed, properly housed, properly educated and trained population. They would not get any of these things unless they also got a sober population. Each of them had his own pet idea, his own project of reform, in order to increase the sum of human happiness. If they had every single one of the numerous social reforms—that every Englishman should have a decent home, occupation, insurance against illness and accident—it would do an immense deal of good, and that is the direction in which they were going. But what percentage of that good would be effaced unless at the same time they did something to amend the system of licensing that prevails in England?

CONTINUING, Lord Loreburn expressed his firm conviction that the people must have a free hand in their own locality to say how few or how many public-houses they will have, or whether they will have any at all. He was also in favour of giving freedom to the justices to reduce the number of houses, to impose con-

ditions for their proper management, and to try experiments in reform, especially in the direction of the elimination of private profit. It was desirable to make it no one's interest to push the sale of drink; but, on the other hand, he believed that it would be fatal and erroneous to allow localities to have any interest whatever in the profits.

* * *

INCIDENTALLY, Lord Loreburn made an interesting apology for the value of Royal Commissions. He did not agree with the people who were in the habit of saying that they were all intended to fob off disagreeable and inconvenient questions. These inquiries roused people to a real sense of the serious condition of things which prevailed in some parts of the population. The result was that many subjects had been removed from the arena of political controversy, and at no period had there been more legislation by consent. There was consent in regard to workmen's compensation and old age pensions, in the objects, if not the methods, of Poor Law reform, in limitation of shop hours, in insurance against unemployment and invalidity, in the necessity of taking strong measures to improve the housing of the working classes. These things were not the subjects of political controversy. They were agreed to by all, and if there were differences as to methods, these differences were honest and would be treated without acrimony or bitterness.

* * *

WE welcome this testimony as to the decay of partizanship in face of the hard realities of life and the claims of social justice. It might, we think, be extended to cover many of the facts of religion as well. In spite of official denials, religious differences are not so acute as they used to be. There is a larger measure of consent in regard to essentials, and a growing desire to find links of sympathy and points of agreement. And this result has been brought about by similar means. There has been a remarkable growth in our time of patient investigation and quiet reflection upon the facts of religious experience. The controversial warrior, who claims all the truth for his own side, is a discredited figure among men, who are too conscious of the deeper agreements to discuss their differences with acrimony or bitterness.

* * *

PROFESSOR UPTON contributed to the *Christian World* last week a striking comment, which we print elsewhere, on Mr. Campbell's statement that "When Athanasius fought his famous fight he was more nearly right than Arius." He points out that this corresponds with Dr. Martineau's profound conviction. "My impression is," Mr. Upton adds, "that the great

majority of the more thoughtful Unitarians on both sides of the Atlantic are substantially at one with Martineau on this basal question." The popular misconception that Unitarians as they exist today are in some sense Arians or Socinians is responsible for a great deal of misunderstanding, and especially for the idea that they recognise a "gulf" between God and man. It is a case in which antiquated names and the inherited prejudices of thought should be dropped, in order that the realities of the situation may be faced and understood.

* * *

THE statue of St. Paul, which was unveiled by the Bishop of London on Monday near the site of the ancient "Paul's Cross," is not likely to become the centre of popular religious life like the "venerable and truly precious rood" which it commemorates, but it adds to the number of our pleasant and stately national memorials. Fortunately, it recalls scenes and episodes in which every section of the population can share, without raking over the ashes of controversy. Even the proud memory of Latimer's sermons has ceased to be a merely Protestant possession. It was not, however, at the "Cross" but in the place called "the Shrouds" outside the Cathedral that he preached his famous sermon "of the Plough" in 1548.

* * *

THE experiment in the co-ordination of charitable effort which is being attempted on a large scale by the Social Welfare Association for London is being watched with keen interest in many parts of the country, for London presents more formidable difficulties in the way of success than any of the smaller and more unified centres of population. A memorandum has just been issued by the executive committee in order to indicate the lines on which Local Councils of Social Welfare have been established in certain borough areas, and the general principles which the Association suggests should be followed in establishing new Social Welfare Councils. It appears that Councils have been started in only seven out of twenty-eight metropolitan borough areas, to say nothing of the populous districts of outer London. Among the recommendations are the following, that every Council should be fully representative of all the charitable agencies in its area; that it should be non-political; and that it should not undertake any form of almsgiving either as a body or through its committees. Special attention is called to the need of registration in order to secure as complete a record as possible of applications for help and methods of assistance. Full information can be obtained from the Secretary, Mr. A. H. Paterson, 845-850, Salisbury House, Finsbury-circus, E.C.

DYNAMIC CHRISTIANITY.

LAST week we ventured to make some remarks upon the cry that Liberal Christianity has failed, a cry echoed in many quarters where the wish is father to the thought. It is one of the rash conclusions to which we are liable at a time when religious thinking is in an essentially fluid condition. Change is regarded as synonymous with failure, and the garnered wealth of the past is forgotten in the intoxication of new interests. The streets of the city are full of men crying the news, some that the citadel of Christianity has fallen, others that all the old orthodoxies have proved their truth at the bar of history and science. In this babel of voices, which can hardly be called either sweet or reasonable, it is worth while to try to secure a quiet corner in which to ask ourselves, What is it that has really happened? What changes have taken place to account for this announcement of failure, and to make it sound even plausible to unprejudiced ears?

"Liberal Christianity," we wrote, "has not failed; it is simply in process of change like everything else in a moving world. It has discovered that some of the problems of the Gospel history have their roots in spiritual mysteries, which still elude our analysis. It finds less satisfaction than men once did in gazing at a perfect example of goodness, a vision of static perfection in the past. It recognises that the cry of the human soul is for a dynamic religion." We recall these words because they emphasise the particular direction in which change is taking place at the bidding of criticism and religious need. The pre-occupation of a past generation was with the historical Jesus, and the desire to find in the Gospels the record of a real human life, similar except in its spiritual stature to our own. And combined with this there was the demand of faith that the Jesus, which historical criticism restored to our understanding, should be the fulfilment of our own ideal of moral perfection. These two motives were often subtly blended in the same mind, and they determined the lights and shadows of the resultant picture. The features in the Gospel portrait which would not merge themselves in the prevailing qualities of gentleness and benevolence were freely attributed to the mythologising faculty of the narrator, and those elements in the teaching which accorded best with the philanthropic tolerance of the modern world were selected for emphasis.

The figure which was enthroned in this way in the religious imagination was often endowed with more meekness than strength. It had graciousness and sympathy without the force of conquering personality and the flame of religious genius. Countless sermons have

been preached upon this theme. Much of the finest teaching and influence of the Broad Church school emanated from it. It contains elements of permanent truth which it has restored to the common heritage of Christian thought and devotion. But slowly the conviction has been gaining ground that, in our desire to make Jesus easily intelligible to our own time, we have not done full justice to the records or to the mysterious depth and intensity of the spiritual facts, the personal dynamic, which created Christian experience in the individual soul and the Christian society as the collective organ of CHRIST's spirit.

Thus the change to which we refer has been brought about by a twofold demand of history and experience. We are fully aware of the exaggerations of what is known as the Apocalyptic School of criticism. They are incidental to most earnest attempts to hammer unfamiliar truth into minds largely pre-occupied with other ways of thinking. But the gain is great, from the religious point of view, in the enrichment of our idea of JESUS, of what he was and what he meant, by this sharp reminder of the unplumbed depths of personality, of a religious consciousness to which no easy formula can ever supply the key, of a sense of divine mission and providential destiny, without which the Christian Church could never have come into existence.

But here we come upon the demand of religious experience. It is the demand for a conception of JESUS which shall be really adequate to the impact which he has made upon the life of the world. Placing his claims at the lowest, he is the most creative influence in human history. As we look back down the long vista of the centuries in our search for this supreme centre and soul of the religious movement, which still guides our affections and shapes our hopes, the benevolent human figure preaching mild philanthropic virtues, fails to arrest our attention, or to satisfy our need, or to account for the facts. It is not simply religious sentiment, but the spirit of reasonableness, which requires that we shall find there, however veiled in mystery, one who forces the confession from our lips, "Strong Son of God, Immortal Love."

There is in one of the windows in the Chapel of Manchester College, Oxford, a figure of the Good Shepherd with the lost sheep on his shoulders. It is curiously lacking in any suggestion of spiritual genius or strength of character. There is no trace of the agony of love or the conquering might of the deliverer. It is simply the ancient impersonal symbol, fetched from the Catacombs, and as such it may be justified. But underneath the words "JESUS CHRIST" are written, and grouped around are the strong, ardent figures of apostles and evangelists; and at once the mind rises in rebellion against

the idea that these men can be held in joyful submission and obedience, as messengers and servants of his living word, by one who is portrayed as weakest of them all. It is a similar feeling which inspires the sense of the failure of Liberal Christianity in many minds. They require something stronger in its spiritual authority and power, more searching in its appeal to their affections, more satisfying to the mystical instincts of religion, than the lives of JESUS, based upon a rationalistic criticism, have given them hitherto. And they imagine that this is a question upon which Liberal Christianity has committed itself too deeply to be able to move. It will be well for it, if this premature cry of failure rouses it to fresh energy and hopefulness for the tasks of the new time. It can only fail, if it is content to sink into spiritual immobility, and breaks itself against the facts.

OUR PARIS LETTER.

(FROM OUR OWN CORRESPONDENT.)

THE railway strike was the great event of last month. Its political effects have been momentous. The Radical party, which has long been anything but homogeneous, is cut in two, and a nominally Radical Government depends on the votes of the Centre and the Right. It is probable that the two fragments of the Radical party will form separate organisations; from any point of view this is to be desired, for the existing incoherence and ambiguity are fatal to healthy political life.

I attended, on October 23, an interesting private conference on the strike, organised by the *Union pour la Vérité*, in which persons of every variety of opinion took part. There were eminent jurists and accredited representatives of the railway workers' unions among them. The discussion on the legal points raised by the action of the Government was especially interesting. The jurists were unanimous in the opinion that railway workers have as much right as any others to strike, under the existing law, and they also held unanimously that M. Briand's distinction between a strike with professional and a strike with revolutionary aims was meaningless from the legal point of view. Violence, they said, is illegal, whether the aims of a strike are purely professional or not, but a strike with revolutionary or political aims is in itself as legal as any other.

Two other important legal points were discussed, namely the legality or otherwise of the mobilisation order and of the arrests of certain strike leaders under the law of July 1, 1845, for the offence of inciting to strike. On these one eminent jurist differed from the rest of his colleagues present. He held that both mobilisation and arrests were legal; they held the opposite view. By the law relating to the army, railway workers, though they have to serve for two years like all other citizens, are exempt from military service in the reserve, but can be called out in the event of "war or mobilisation," in which case they remain at their posts on the railway.

The question is whether the law refers to a general mobilisation, or whether it permits a mobilisation of the railway men alone, as in the case of the recent strike. The general opinion of the laymen present was that, in any case, a partial mobilisation was contrary to the spirit of the law; as to the letter, we could not decide when jurists disagreed. But it is obvious that, if the mobilisation was legal, it annuls the right to strike given by another law.

As regards the measures to be adopted, there was great difference of opinion. The eminent jurist already mentioned held that employees of the Government and of public services should be denied even the right of association. But the great majority of those present held, either that such employees should be in the position of other workers, or that they should be allowed to form unions, but forbidden to strike, differences to be settled by compulsory arbitration.

The *Union pour la Vérité* will hold the first of its ordinary discussions on Sunday, November 13. The subject of these "libres entretiens" this year is the population question, and the first discussion will be devoted to the causes of the stationary condition of the population in France. The points to be discussed at subsequent meetings (on the second Sunday of every month until April, inclusive) are the motives of voluntary restriction; the consequences from the economic and political point of view; the consequences as regards the family and education; possible economic remedies; and the morals of the question. M. Charles Gide will conduct the conversations.

The forthcoming publication of a new weekly paper, *Les Droits de l'Homme*, has already been announced in THE INQUIRER. The title is a revival, it has already done service twice, and the spirit of the third holder of the name will resemble that of its predecessors. The editor, M. Paul Hyacinthe-Loyson, is the only son of "Père Hyacinthe," who, in spite of his great age, was able to give a vigorous address at the congress recently held at Berlin. M. Paul Loyson's religious position is not precisely that of his father; he might be called a religious freethinker, taking that term in the sense of "penseur libre," rather than "libre penseur." He describes his paper as the organ of "penseurs libres" and "libres croyants," and it is a symptom of the revival in France of "spiritualism," in the French sense, as opposed to materialism. The preliminary manifesto of the *Droits de l'Homme* insists on the necessity of an ideal, and the importance of the Idea. Its aim is to revive and make permanent the great moral conviction which swept over France and brought about the revision of the Dreyfus case. The "affaire Dreyfus" was but an example of the eternal "affaire," the conflict between justice and injustice, between an unflinching adherence to moral principles and a base and calculating opportunism. "La révolution de justice légale," says the manifesto, "doit se prolonger en révolution de justice sociale." The *Droits de l'Homme* will work with all who are striving to improve the material well-being of the people, but will insist on the importance of moral and religious

reform. It will insist also on the duties which are the correlatives of rights; its motto is: "Tous les droits pour tous les devoirs."

The Pope is still actively engaged in repressing "Modernism," an occupation which closely resembles that of beating a dead horse. The *Motu Proprio Sacrorum Anstium*, which devises new methods for dealing with that "most pernicious race of men, the Modernists," is two months old, but its effects are only now beginning to be felt. For the clergy are being called upon to take the oath prescribed in the papal document. It is an oath of immense length, rather in the style of a leading article, with quotations and references. One need not be a "Modernist" to find a difficulty in taking it, for it contains assertions in direct contradiction to known facts. Thus, the unfortunate clergy of the Roman Catholic Church are now obliged to swear that the whole dogmatic system of the Roman Church is "absolute and immutable truth," which was all preached by the Apostles in exactly the same sense as it is now held, and has never varied in meaning or interpretation from their time until the present day. This may be credible to a Pope who believes that the Hebrew patriarchs were acquainted with the doctrine of the immaculate conception of Mary; but can any intelligent person, with any knowledge of the history, for instance, of that very doctrine, honestly swear to such an assertion? After this, it is easy to condemn the theory of the evolution of dogma as a heresy (poor Newman) and to profess adhesion with "all one's soul" to "all the condemnations, declarations, and prescriptions" of the Encyclical *Pascendi* and the Decree *Lamentabili*.

The moral effects of this policy are the most serious. It is impossible that a large proportion of the Roman Catholic clergy can take the oath without mental reservations. However plausible the arguments in favour of silence and tacit submission, there are no arguments by which the taking of an oath of this kind can be justified, unless those who take it sincerely believe it. It is no longer a question of pros and cons, of *nuances*, complicated considerations, and all the rest of it. It is a question of perjuring oneself or not. Nothing could more clearly demonstrate the appalling moral results of papal despotism than the fact that this oath is taken almost, if not quite, unanimously. Every intelligent Roman Catholic layman knows priests who cannot take the oath honestly and in its plain meaning. How can he retain any respect for religious teachers who set such an example of intellectual dishonesty and disloyalty to conscience?

The other prescriptions of the *Motu Proprio* justify the declaration of Father Tyrrell that Rome has ceased to believe in herself. They are inspired by a dread of knowledge, of inquiry, of history, of science. Seminarists are forbidden to read any newspaper or periodical, even if it be strictly Catholic and orthodox. Clerical students are forbidden to attend any class in a public university (this will be the ruin of clerical education in Germany). Restrictions on the reading of Catholics are to be more severe than ever, and permissions to read books on the

Index are not to extend to "Modernist" works, which the Pope alone can give permission to read. The whole aim of the Pope is to shut Catholics up in a ring fence, to isolate them from every opportunity of hearing the other side of any question. What a confession of impotence! The "absolute and immutable truth" is so fragile that it cannot be exposed to the air, the least breath of wind will sweep it out of existence. The present attitude of the rulers of the Roman Church is not that of men who believe in their teaching and their mission, but that of discredited despots who know that their days are numbered.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

OLD DOGMAS IN A NEW LIGHT.

IV.—PREDESTINATION.

ONCE, in a perverse moment, Huxley expressed the wish that man were a mechanism, wound up at the start, and warranted to go right ever after. Thousands have held that view as a conviction, and from it reaped immense satisfaction. But they were dubious of their neighbour, and provoked by the heinousness of his sin and upheld by a worthy sense of their own whiteness, they built an ark of theory. Here it is, in a form in which Christian brethren still rejoice:—

"By the decree of God, for the manifestation of His glory, some men and angels are predestined unto everlasting life and others foreordained to everlasting death. These men and angels, thus predestined and foreordained, are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished."

In face of the growth of population and the falling away from the churches, there is grand comfort in the assurance, "cannot be increased." Such a truculent piece of literature as the above passage sounds at this hour, was really a clever if desperate attempt to fit in accepted notions concerning the fate of the wicked with the idea of the foreknowledge of God.

The dogma of predestination grew out of the conviction that God had brought all things to pass, and without Him, nothing that is, was made. If there is a place of everlasting torment it was part of the original plan. If there is not, as prophets of the larger hope aver, it is part of God's plan

"That good shall fall
At last—far off—at last to all."

An acceptance of some form of the doctrine of predestination is imperative upon all monotheists. Yea, with the scientific view of the uniformity of law and its inexorable exclusion of a loophole for divine caprice; with the removal of a convenient scapegoat, the Devil, on whom was laid the responsibility for evil, the claims for some such doctrine have been strengthened.

A certain principle of fixity has to be recognised in Nature. The Immanent Deity, in order to manifest at all, submitted to the limitations of matter. He abides by the conditions, and the automatism of the laws of Nature is the perfect expression, within those limitations, of the will of God.

Human life shares this necessity. While in the body, man is subject to the conditions appertaining to material existence—heat and cold, the chemistry of respiration and digestion, the physics of movement, the laws of physiology. While he thinks and reasons he is subject to the conditions that govern mental action; and to reason aright he must, perforce, submit to the laws of logic. In obedience to these laws lies the way of his deliverance, the means of transcending them. The water that drowns, buoys up and carries the swimmer.

Man may refuse obedience. If a privilege, it is the privilege of ignorance or perverseness, and inevitably turns into a penalty. Man never is, but always is in a state of becoming. Perfect knowledge is perfect submission. Ignorance is rebellion. Whatever the schools teach, the average man knows himself both bound and free. Yesterday he was weak and he fell, and at the moment he knew it was a fall. To-day, steeled by the resolute will roused by his shame, he stands. As regards this act, he has leapt from bondage to liberty. "For all the commoner sorts of being, determinism is true: inward liberty exists only as an exception, and as the result of self-conquest. We are free only so far as we are not dupes of ourselves, our pretexts, our instincts, our temperament. We are freed by energy, by detachment of soul, by self-government." (Amiel.)

We are always freer in mind than in deed. Our very desire for it is witness that God has predestined us to attain the freedom of the sons of God. The existence of the ideal is the guarantee of God's purpose in us, for us, and through us.

The difficulty that was felt of old is felt as keenly to-day—of reconciling with the loving omniscience of God, the evil of the world. If God is all-powerful and permits evil, He must have purposed the evil. Such is the problem, crudely delivered. I venture, however, to submit that its harshness is being modified by several influences:—

- (a) The growing stress upon the doctrine of the Divine Immanence.
- (b) Growing belief in the relativity of good and evil.
- (c) Growing conviction of a spiritual destiny for man.
- (d) Growing belief in the Eastern doctrine of Karma.

We see that because God is, man is: uttering forth His word, expressing Him, realising His design. We share the responsibility of God. We have an active share in His labours; without our participation, without our help, God's work could not be done. The Indwelling Presence seeks His ends through human achievement. We are the instruments of His will.

Again, there is no absolute evil. God has made everything good in its time. The good we outgrow or transcend becomes by comparison an evil. The virtue of a savage exhibited in the arrested development of a civilised being, becomes a vice, a crime. Material ill is often an instrument of moral good, seeing that patience grows out of

suffering, that peril proves the hero; and martyrdom gives occasion for ecstasy to the saint. The soul distils the essence of good residing in things evil. There is no evil that man can suffer but may be made a help to his spiritual evolution. There is that in man which penetrates through the disguise and perceives the illusoriness of all evil.

It is futile to speculate whether God could create a world serving the same ends without the throes and agonies. Sufficient for us that He has not done so. It is our comfort that by our endurance, by our sufferings, we fulfil the ends for which the universe came into being; we share the sacrifice of the Lord of the Universe. Accept your adversity, counselled the Stoic, it is for the health of the universe, and the happiness of God.

"Yet all that is broken shall be mended,
And all that is lost shall be found;
I will bind up every wound,
When that which is begun shall be ended."

Through all calamities, to adapt the words of the Creed, "predestination to life is the everlasting purpose of God." And the purgatorial pangs of hell itself and the restorative peace of heaven only subserve that purpose.

The old brutal form of the dogma prevails, as I suspect, because of our reluctance in accepting the really only important competitive theory. We will not see that life is a school of many classes. The single-scene presentation of the drama of life, the single-compartment theory of the pilgrimage, makes it impossible for us to regard human life in perspective and gauge its vicissitudes under a sane sense of proportion. This one life is held to be a sufficient and fitting forecourt of heaven. Everyone has but one chance in this world! The child dying in infancy, missing it, never again recovers it! The idiot, blinking in the sun, blind and deaf to the glories of nature and the hard-won services of science and art, need never come back to know them! The savage who goes out into the night that closes his fitful day need never pay heed to them! All the attainments, which the millennia have won, are so meagre that learning them can be dispensed with, or they will get them elsewhere, or they will be compensated for their loss!

Who has imposed such an unworthy view of human life on Western descendants of an Aryan race that knew better? Is not the law of cause and effect inexorable in human destiny? As we shall reap what we now sow, do we not at present reap what we have sown? Can we leave school for the university before we have learnt its elementary lessons? Can we pass entirely away from this earth while we have not learnt the least of the lessons it was intended to teach? Is there room for luck in a universe dominated by law? Is there room for chance in human life under providential care? Has God to postpone justice, or does He execute it now, and every moment do right? Is every department of the universe ordered and mapped out except that of human destiny, where apparent inequalities and infamous injustices prevail? Is the Bottom Dog a type of a soul just arrived, a fresh creation from the hands of God? Or does it emerge after a long pilgrimage in sub-human forms

and bearing the marks of its wondrous future destiny upon its brow, predestined before the foundation of the world to reach the goal of conscious divine sonship? Or is it true, as the Hindu believes, that the man who awaited the evolution of the erect anthropoid in order to get fit instrument for physical manifestation was himself the outcome of evolution for æons in past universes?

Where, until the present birth, has the soul resided—the soul that rises with us, our life's star, and hath had elsewhere its setting and cometh from afar? When did it begin its pilgrimage, and has it already, perchance, passed through a thousand lives and deaths on its way back to God, whence, in the long ago, it came, and whither in the distant dawn to come it shall reach its yearned-for peace and its destined home?

J. TYSSUL DAVIS.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

MEDICINE AND RELIGION.

SIR,—In your issue of the 22nd inst., in an article under the heading of "Medicine and Religion," the statement is made that Christian Scientists are "once again confusing the sphere of medicine and religion," and that they have "turned the more or less exact science of psychotherapeutics now into the basis of, and now into the buttress of, certain extraordinary additions to the already over-burdened temple of all religions."

If this is the case, it can only be said that the confusion first took place, from a Christian point of view, in the teaching of the New Testament. The Founder of Christianity distinctly sent out his followers to preach the gospel and to heal the sick, and he equally certainly declared, speaking of these followers, in all countries and at all times, that if they believed in him they would be able to heal the sick as he had healed them, and even to do greater things than these. From that time onward, the healing of the sick was looked upon as a natural and normal part of the Christian religion. We know from the works of the Fathers that it continued, even if in a decreasing ratio, down to the time of Constantine, and even after that it was considered a natural, even if an exceptional, occurrence that the sick could be healed by the power of God.

The medical teaching of the first century was of the most remarkable description. It was a mixture of idolatry and ignorance of the most extraordinary description. This is a fact which should be borne in mind by the people who are so fond of insisting that Luke was a physician. Luke, so far as we know, may have been a physician, but Luke if he ever was a physician certainly, in the words of so great a critic as Adolph Harnack, deserted the study of medicine because he hoped to find in Christianity a way, by quite other means, of healing the sick and casting out

devils, and this other way Harnack describes as Christian Science.

In the time of Luke no one would have questioned that the healing of sickness was part of a Christian's duty, but little by little the separation of the healing of sin and the healing of sickness began to manifest itself, although Jesus had asked, "Whether it is easier to say, Thy sins be forgiven thee; or to say, Arise, and walk?" The separation probably originated in the fact that as time went on, men found what was called preaching the gospel very much easier than healing the sick. Yet, according to the teaching of Jesus, preaching without healing the sick could scarcely be called preaching the gospel. The consequence was that by the time the Epistle of James was composed, that is to say, somewhere probably about the middle of the first century, the writer found it necessary to take exception to the gradual separation of works and faith in the often quoted sentence, "Faith without works is dead," and he showed quite clearly in another passage in the Epistle that by works he included the healing of sickness.

It has been said quite frequently that the growth of Christianity can be traced in the foundations of the hospitals. It might be said with far greater truth that the temporary failure of Christianity could be traced in the foundations of the hospitals, for the foundations of those hospitals meant that, more and more, men were separating the command to heal the sick from the command to preach the gospel. Indeed, the fact that the hospital ward originally had its place within the walls of some religious institution is another of the proofs of how the healing of the sick gradually passed from out of the hands of the Church into the hands of doctors, whose capacity as doctors was not measured in any way by religion, but who could, be, and who constantly were, sceptics and unbelievers.

Now, what Christian Science has done has been to insist that the two commands are inseparable, and that it is no more easy to say, Thy sins be forgiven thee, than to say, Arise and walk. This may be a departure from orthodox practice, if we measure orthodoxy by the opinion of the hour, but it is certainly not a departure from orthodox practice if we measure orthodoxy by the teaching of the New Testament.

Neither can it be maintained in any way that Christian Science has used psychotherapeutics as a basis or a buttress of a new religion. Christian Science repudiates psychology as a factor in healing, and it does this because it realises that Christian healing never has been, and never can be, effected through the action of the human mind, but is brought about in the exact proportion in which man gains the mind of Christ. The so-called healing of the Eastern wonder workers, no matter by what name they called themselves, was effected by some system of mental suggestion and mental manipulation. This was so thoroughly understood, and the struggle of the occultists with the schools of the prophets was so well remembered in Jerusalem, that when the Pharisees wished for an argument by which to discountenance Jesus, they found it in the

declaration that he cast out devils by Beelzebub, that is to say, by the means of the occult workers. Jesus' reply placed healing through the agency of the human mind outside the pale of Christianity for ever. The human mind had eaten of the fruit of the tree of the knowledge of good and evil, and believed fully in good and evil as powers. This constituted a house divided against itself, and Jesus used that simile to silence the Pharisees and to show, once and for all, that a house so divided could not stand. The claim that it is possible for one human mind to suggest health or to suggest good thoughts to another human mind, is inseparable from the claim that it is possible to suggest sickness or to suggest evil thoughts. Therefore, a mind believing in the reality and the power of evil is believing in the reality and power of the very thing it is undertaking to destroy. This constitutes a house divided against itself, which cannot stand.

Jesus, however, was never satisfied with a mere negation, he always gave the world the positive message which it required, and so he went on to say that if he by the Spirit of God cast out devils then the kingdom of God was come unto men. The kingdom of God never came to any man by suggestion from a human mind believing in good and evil, the only healing such mind is capable of effecting is a temporary diversion of human thought into another channel, capable of relapse at any moment. Christian healing is wrought by the destruction of any belief in the reality and power of evil, and is brought about exactly in the degree in which a man gains the Mind which was in Christ Jesus. Jesus himself knew perfectly well that evil was not real, and was not power. He knew, however, that it enjoyed a temporary sense of reality and power as long as it was believed in, just as he knew that any other lie enjoyed a power of deception as long as it was believed in. Personifying evil, in the manner of the time and country in which he lived, he spoke of it as the devil, and he declared that this devil abode not in the truth because there was no truth in him. Strip away the metaphor of the East, and reduce these words to the matter-of-fact language of Western Europe to-day and what do they mean but this, that, speaking absolutely, that is to say in reality, evil has never existed, because it is simply a mere negation, a lie about something which is true. Evil is not real and is not power. The only reality to which it can ever pretend is the false sense of reality which is enjoyed by any lie as long as it is believed in, and the only power which it has ever exerted is the temporary sense of power which a lie appears to exert until it is exposed.

This is the teaching of Christian Science, and it is difficult to see in what way it confuses the relationship of the healing of sickness and the healing of sin, or in what way it buttresses itself by any process of psycho-therapeutics.

Yours, &c.,

FREDERICK DIXON.

Christian Science Committees on
Publications, Surrey Street, Strand,

October 26, 1910.¹

SIR,—Perhaps, as the writer of the article referred to on "Medicine and Religion," I may be allowed a brief comment on Mr. Dixon's letter. I can at least congratulate myself on having drawn from an apparently authoritative Christian Science source, a statement which should leave no reasonable man in doubt as to the justness of what I said in my article, and a statement, moreover, which reveals better than anything else possibly could, the gulf which separates the Christian Science view from any deeply and sincerely spiritual attitude in religion. Out of their own mouths are the Christian Scientists condemned!

It is impossible to argue with Mr. Dixon. We do not accept his premisses, it is his fundamental assumptions that we dispute and deny. The question is not whether Jesus, or any other religious teacher, healed the sick, nor whether the Christian Fathers regarded such healing as a necessary part of religion, but whether in these days it is wise to confuse the professions of doctor and priest, or, as I put it, "the spheres of religion and medicine." Mr. Dixon wholly fails to show either that Christian Science does not confuse these two things, or that the attitude of Christian Science, whatever it may be, is a good and rational attitude. Certainly that attitude must be entirely devoid of the historic sense, and of the sense of proportion, if it can inspire those who accept it to write such paragraphs as that of Mr. Dixon concerning the foundation of hospitals; but then, perhaps, I do not understand that paragraph right. That, I fear, is my condition with regard to most of Mr. Dixon's letter: I feel sure it must have some esoteric significance and I am not initiated. What, I wonder, is anyone, any normal man, going to make out of the concluding paragraph concerning psychology and the spirit? "Christian Science repudiates psychology," says Mr. Dixon. Well, so much the worse for Christian Science! Yet it is profoundly certain that, if any "healings" at all are effected under Christian Science, they belong to a very interesting department of psychological study. Mr. Dixon replies that Christian Science "realises that Christian healing has never been, and never can be, effected through the action of the human mind, but is brought about in the exact proportion in which man gains the Mind of Christ," and the "Mind of Christ" appears to consist substantially in a denial of the reality of evil. The more strongly you deny suffering and pain, the less you suffer. That may or may not be true. Anyway, the denial, the strength of the denial, and the results of the denial are psychological facts, and facts of the human mind and not of any non-human mind. In this connection "the Mind of Christ" and all the rest of it seems to me to be most painfully crude metaphysic. I thought it a kindness to Christian Science to suggest that it had some connection with psychotherapeutics; I am sorry to learn that its only relations have to be sought in the realm of allogical metaphysical monstrosities.

Yours, &c.,

THE WRITER OF THE ARTICLE ON
"MEDICINE AND RELIGION."

October 31, 1910.

"OLD DOGMAS IN A NEW LIGHT."

SIR,—The series of articles under the above heading now appearing weekly have been very interesting. The title is abundantly justified, for old truths are discussed in what is, to some of us, a very new light indeed. But the important question remains—The teaching is new, but is it true? For instance, do the words "the Lamb that hath been slain since the foundation of the world" prove the existence of a Hebraic conception of a divine sacrifice prior to human history, or is the writer reading that meaning into it through twentieth century spectacles?

Again, is the descent of spirit into matter a fair symbol of the fall of man?

Will some of your readers kindly answer these two questions? There are several debatable statements in the series, and it would add materially to the interest and enlightenment of your readers if some discussion of these points appeared in your columns.—Yours, &c.,

M. REES.

School House, Newport, October 29.

BOOKS AND REVIEWS.

THE AIRY WAY.

"I SEE my way as birds their trackless way," says Paracelsus, but how many of us can claim as much? Mr. Dewar cannot do so, not even when he is describing the miracle of flight to which he has devoted the greater part of his latest book,* for although he has given years in a spirit of eager wonder to the careful and loving observation of winged creatures, he has scarcely caught more than a hint of the secrets of motion which elude us in the "hanging glides" of a swift or the "whirling" of a dragon fly. Perhaps the chief charm of "The Airy Way" is that it actually explains so little, while it stimulates the imagination so much. Mr. Dewar has learnt the art of communicating the joy of life which only nature's child can know to those who are, as yet, only treading timidly on the edge of the poet's territory, and when once his careless rapture is caught we look with a fresh and vivid curiosity at the colouring of blossom or plumage which has thereby taken on a new and mystic beauty.

"The Airy Way" is full of the beat and flutter of bird-wings, as the title would suggest, and its pages are taken up with descriptions which the author knows to be inadequate—they are often, indeed, little more than fragmentary notes—of feats performed by the feathered tribe when they soar, or gyrate, or hover in the breezy region where they are so completely at home. But there is much more in the book than this. We can scarcely be sure whether birds are the things in nature that Mr. Dewar loves best, after all, for he can describe with equal enjoyment the salmon's great leap up the Highland Garry rapids, the fragile appearance and curious "sleep" of the wood-sorrel, the colour of the ling on a Yorkshire moor, or the

* The Airy Way. By George A. B. Dewar. London: Chatto & Windus. 6s. net.

intense and vivid scarlet of a field of poppies. One of the most delightful chapters in the book is devoted to the "high-brown," "silver-washed," and "pearl-bordered" fritillaries. It is a perfect idyll of butterfly life, and makes us long to roam once more through the green glades of the New Forest, where "Paphia, and Valezina, and Artemis" browse on the bramble-blossom. In another place he gives us a remarkable piece of word-painting in a description of mallards and pochards with the wonderful colouring on head and neck, partly produced by certain effects of light, which can only be seen through "glasses that glorify and almost spiritualise the feathers of the birds."

We should like to quote from a fine passage in which he conveys the sound and commotion of a Northern stream in spate, or from the chapter towards the end of the book full of Corot-like mists and the burning gold of beeches in November; but we will give instead an extract which more than hints at the quality of the book, and draws us back to "the way of God" from which we started. "To say that the flight of a bird is beautiful is but another way of saying the flight of a bird is efficient. It is impossible to divorce beauty and efficiency in the aerial feats of birds. One connotes the other. The more the power and efficiency, the more the beauty. There is never useless ornament here. Every movement has a practical meaning, as every pillar, flying buttress, and pointed arch has in Gothic architecture. Flight is without beauty in young birds that have not gained their full power, or in birds that, degraded by man, have largely lost it. Both are inefficient. The greatest beauty is in the greatest efficiency."

He instances the swift, albatross, dunlin, and hawk, and then describes the "spiral, up-sailing feat" of the sparrow-hawk which is "a saving of the strength which the hawk needs for his hot chase and stoop." But when the last word on utility has been said, there is still something utterly baffling in the processes which shape the wing and guide the flight of birds beyond the power of imagination to discover. As our author says, "We can accept it—that is all. There is no sincere understanding of the thing."

NIETZSCHE: HIS LIFE AND WORKS. By Anthony M. Ludovici. Preface by Dr. Oscar Levy. London: Constable & Co. 1s. net.

THIS small volume in the series known as "Philosophies Ancient and Modern" will be welcome to the growing number of people who want a popular account of the life and teaching of Nietzsche. It is frankly propagandist in tone, and abandons itself to the agreeable task of unrestrained eulogy. Probably the enthusiasm of Mr. Ludovici and Dr. Oscar Levy will be infectious in some quarters, but for many of us, who are interested but unconverted, a more judicial tone would have been far more effective. The view that Nietzsche belongs to the small group of the world's constructive thinkers is one that, in view of all the facts, requires a great deal of proving. He appears to us rather as one

of the anarchists of thought, who fling themselves against the invincible facts of life, and in doing so lose their reason. This is not to cast doubt upon his unusual gifts or the value of his denials as a tonic to our sleepy convictions. Mr. Ludovici identifies his message with "free-spiritedness, intellectual bravery; the ability to stand alone when every one else has his arm linked in something; the courage to face unpleasant, fatal, and disconcerting truths." But we submit that it is possible to be intellectually brave without ceasing to honour charity, humility, and self-sacrifice in the Christian sense of these words. Dr. Oscar Levy is clear-sighted enough to perceive that open war upon democracy and Christianity is likely to be a losing game; but it is not simply, as he suggests, on account of our invincible prejudices or a "happy-go-lucky trust in the moral order of the universe." There is the other possibility, that our moral prejudices correspond far more closely with the ultimate divine order than the fierce denials of Nietzsche, and that they have become fixed habits of thought and action for that very reason. In the useful bibliography at the end of the volume we notice that there is no reference to the well-known life by Daniel Halévy.

LITERARY NOTES.

A COMPLETE edition of the poetical works of Emily Brontë may be expected shortly. It will be edited by Sir W. Robertson Nicoll and Mr. Clement Shorter, and published by Messrs. Hodder & Stoughton. The complete prose works will follow next year, "Wuthering Heights" being printed from the author's own copy, with her corrections, and notes of Charlotte's corrections.

MR. BIRRELL gave the Abbey Theatre high praise at a meeting held last week at the house of the Lord Chancellor of Ireland in Dublin for the purpose of raising a subsidy for the Irish National Theatre. He said that it had vindicated its rights to a place among the intellectual forces of the Western world, and he assured them that the universal feeling in England was that the Abbey Theatre, small and humble though it might be, was really a very remarkable product, and one well calculated to cause foreigners and Englishmen to respect Irish genius and character. It had produced a literature. Personally he had gained more of the little insight he had into Irish character from seeing and reading these Irish plays than from any other source or experience to which he had been exposed.

LORD ROSEBERY's book on "Chatham: His Early Life and Connections," which is to be published by Mr. A. L. Humphreys next month, is largely based on unpublished material, much of which is furnished by the "Dropmore Papers." No really adequate biography of Chatham has been written before. Lord Rosebery's biography will contain character sketches of several of Chatham's leading contem-



IMPORTANT
Religious Works
FROM
WILLIAMS & NORGATE'S
Autumn List.

By the Editor of the *Hibbert Journal*.
(L. P. JACKS, M.A.)

THE ALCHEMY OF THOUGHT AND OTHER ESSAYS.

The titles of the Essays are:

The Bitter Cry of the Plain Man.
Art and Experience.
The Usurpations of Language.
The Universe as Philosopher.
The Alchemy of Thought.
Insulated Philosophy.
Devil's Island and the Isles of Omnipotence: An Adventure Among Abstractions.
Is there a Science of Man?
The Manipulation of Man.
Self-Defeating Theories.
Morality by the Card.
Moral Education.
The Quest for Safe-Conduct.
Credo.
Is the Moral Supremacy of Christendom in Danger?

Ready about Nov. 18. Demy 8vo, cloth, 10s. 6d. net.

By the same Author.

"A remarkable volume."

MAD SHEPHERDS AND OTHER HUMAN STUDIES.

The *Times* says: "It seems to contract after you have read it into an intense and powerful lyric, . . . full of the spirit of poetry."

Crown 8vo, cloth, 4s. 6d. net.

By Dr. ADOLF HARNACK.

THE CONSTITUTION AND LAW OF THE CHURCH IN THE FIRST TWO CENTURIES. Translated by F. L. POGSON, M.A., and Edited by Rev. HENRY D. A. MAJOR.

Cloth, 5s. net.

Ready Nov. 11.

By Dr. RUDOLF KITTEL.

THE SCIENTIFIC STUDY OF THE OLD TESTAMENT: Its Principal Results, and their bearing upon Religious Instruction. Translated by J. CALEB HUGHES, M.A., Ph.D. With Eleven Plates and Illustrations in the text.

Cloth, 5s. net.

Ready.

By Rev. Dr. JOHN HUNTER.

GOD AND LIFE: A SERIES OF DISCOURSES.

Small demy 8vo, cloth, 5s. net.

Almost ready.

By late Professor OTTO PFLEIDERER, D.D.
PRIMITIVE CHRISTIANITY:

ITS WRITINGS AND TEACHINGS IN
THEIR HISTORICAL CONNECTIONS.
Translated by W. MONTGOMERY, B.D.

Volume III. Demy 8vo, cloth, 10s. 6d. net. Ready.

WILLIAMS and NORGATE,
14, Henrietta Street, Covent Garden, London, W.C.

poraries, including George II., Walpole, Pulteney, and Carteret.

* * *

LADY BELL's play "The Way the Money Goes," produced by the Stage Society, in which the evils of gambling supply the principal motive, is to be issued in book form by Messrs. Sidgwick & Jackson, who also announce an edition of "Chains," a psychological play of much power and originality by Miss Elizabeth Baker, which was performed last season at the Repertory Theatre.

* * *

A COLLECTION of notes and reminiscences by the late Professor Blackie, which he had gathered together for the purpose of an autobiography, is shortly to be published by Messrs. Blackwood. The book, which is edited by his nephew, Mr. A. Stodart Walker, will be entitled "Notes of a Life."

* * *

A BOOK by Dr. Greville MacDonald on "The Child's Inheritance: Its Scientific and Imaginative Meaning," is published this week by Messrs. Smith & Elder. It is the outcome of an introductory address read at the Annual Conference of the Parents' Educational Union in 1908, and will be welcomed by those to whom the subject of child-psychology is one of increasing interest and importance. The book is intended to stimulate inquiry, and discusses the rival claims of the biologist and the poet as authorities on the subject of inheritance.

* * *

MAETERLINCK's fairy-play, "The Blue Bird," which was produced with so much success last year, is to be revived in December. The author has written an entirely fresh scene, and there is now to be a "Palace of Happiness" instead of the wonderful forest. It is said that this Palace will rival the Kingdom of the Future in magical surprises, but we cannot help regretting that we shall see no more of the Oak, with his robe of mossy bark, of the agile Ivy who bound the Dog so effectively in leafy thongs, or of that supercilious dandy, the Chestnut, with his fine brown and yellow clothes.

* * *

A SHAKESPEARE memorial at Verona was inaugurated on October 30 by Sir Rennell Rodd, the British Ambassador, who, speaking in Italian, alluded to the ancient bonds of union which had existed between British poets and Italy from the time of Chaucer. Shakespeare's knowledge of Italy, if due perhaps to his genius rather than to a personal visit, shows at least how profoundly he was penetrated by the Italian spirit. At Verona they were in the very heart of Shakespeare's country, but, indeed, Verona had no need of a poet to perpetuate its memories. Placed at the meeting of the great ways that lead from Italy to Germany, she was marked out for fame from the time of the Cimbri to our own, while as the birthplace of Catullus, the refuge of Dante, she now pays her respects to the greatest poet of the North—a poet already interpreted in Italy by Frederico Garlanda, and about to be translated in his entirety by Diego Angeli. The memorial, planned some

three years ago, is situated at Juliet's tomb, and takes the form of a bust of the poet surrounded by the principal characters from his plays, all in white Carrara marble, the work of the local sculptor, Cattani.

PUBLICATIONS RECEIVED.

CAMBRIDGE UNIVERSITY PRESS:—The Son of Man, or Contributions to the Study of the Thoughts of Jesus: Edwin A. Abbott. 16s. 6d. net.

MESSRS. CHATTO & WINDUS:—Father Damien, an Open Letter to Rev. Dr. Hyde from R. L. Stevenson. 1s. net.

MESSRS. T. & T. CLARK:—Early Ideals of Righteousness: Prof. R. H. Kennett, B.D., Mrs. Adam, M.A., and Prof. H. W. Gwatkin, D.D. 3s. net. The New Testament of Higher Buddhism: Timothy Richard, D.D. 6s. net. Some of God's Ministries: W. M. Macgregor, D.D. 4s. 6d. net.

MESSRS. CONSTABLE & Co.:—Primitive Psycho Therapy and Quackery: Robert Means Lawrence. 7s. 6d. net. The Psychology of Religious Experience: E. Scribner Ames. 10s. 6d. net.

MESSRS. J. M. DENT & SONS:—Black Letter Saints of the Prayer Book: M. E. Granger.

MESSRS. HODDER & STOUGHTON:—The Lighter Side of My Official Life: Sir Robert Anderson, K.C.B. 10s. 6d. net. Pictures of the Apostolic Church: Sir M. M. Ramsey, D.C.L. 6s. The Wreck of the Golden Galileo: Lucas Malet. 5s. The Heart of a Maid: Charles Jarvice. 6s. The Successful Life: Theodore Roosevelt. 1s. net.

MESSRS. LONGMANS, GREEN & Co.:—Philosophical Essays: Bertrand Russell. 6s. net.

MESSRS. MACMILLAN & Co.:—Young Gael Birds: C. E. Russell. 3s. 6d. net. Lectures on the French Revolution: Lord Acton. 10s. net. Christ for India: Bernard Lucas. 4s. 6d. net.

MR. ELKIN MATHEWS:—Animals' Tags and Tails: Louisa M. Glazier. 1s. 6d. net.

MESSRS. METHUEN & Co.:—Reason and Belief: Sir Oliver Lodge. 3s. 6d. net.

MESSRS. PUTNAM'S SONS:—The Unexplored Self: George R. Montgomery, Ph.D. 5s. net. Sonnets from the Portuguese: E. B. Browning, with illustrations by Margaret Armstrong. 7s. 6d. net.

MESSRS. SMITH, ELDER & Co.:—The Silent Isle: C. A. Benson. 7s. 6d. net. The Child's Inheritance: Greville Macdonald, M.D. 12s. 6d. net.

MISCELLANEOUS.

The Cornhill, November; Nineteenth Century, November; Contemporary Review, November; The Coming Day; Light of Reason; The Vineyard; Harvard Theological Review, October.

BERLIN SCHÖNEBERG, 1910. PROTESTANTISCHER SCHRIFTENVERTRIEB:—Der Kirchliche Liberalismus und die Freien religiösen Gemeinden: Prof. D. Caspar Schieler. 40 pf. Gott und die Religionen: Dr. Heinrich Lhotzky. 50 pf. Die Weltgeschichtliche Mission des Protestantismus: Dr. Ferdinand Schmidt. 60 pf. Fünfter Weltkongress für Freies Christentum und religiösen Fortschritt. Protokoll der Verhandlungen. Erster Band. 7.50 mk.

FOR THE CHILDREN.

AN ANIMAL STORY.

ARE we too "rough on rats"?

Really, I don't know! Some people say that they do a lot of harm by carrying infection, and spreading disease; others say they do a lot of good by clearing off the rubbish that we often let gather about our homes, and that would certainly do mischief there. So it's hard to tell!

I don't care very much about them myself, but my dislike is an old story now, connected with a little boy in knickerbockers, who once tried to comfort a rat

in a trap by stroking its head. He got badly bitten in doing so. And the rat was said to be "a horrid, treacherous brute!" and was ordered away to immediate execution. The little boy cried a good deal; not so much for the pain of the bitten finger as because he was fretted about the rat.

"He didn't intend it!" he said; and he thought it dreadful that the poor helpless rat should have supposed that he, too, was an enemy, and wanted to hurt him. And then, that the rat should be killed!

"But," said Mother, trying to console him, "it was doing harm—and, besides, it's leg was broken; so it is the kindest thing not to let it suffer any longer."

The little boy said no more; I don't know if he understood her; he was a very quiet little fellow. Not long after, he faded out of the home where he was so dear; being, old Nurse said, "too good for this world, so God took him to Heaven." And I have never cared much to look at a rat ever since; though all that happened, as I have said, long, long ago.

Of course, everybody does not feel like that about rats. For instance, Daisy and her governess, Miss Smith, who are so fond of having pets, keep a fine white rat among them. They have a magpie with only one leg; a leech in a wide-necked bottle, with paper tied tightly over the mouth, to keep Mr. Leech from wandering about all over the place (rather like a pot of jam, Daisy thinks); tadpoles in a pie-dish outside the nursery window that have to be taken back to the pond where Daisy and Miss Smith found them as soon as their tails drop off and they begin to be frogs; but the favourite for a long time was the white rat.

Daisy called him "Snow."

"He's not really quite the same colour," she said—which he certainly wasn't—but he's a lot whiter-er than Scratch!"

And this was true, too; but it didn't say much for Snow, Scratch being a tawny Irish terrier. And when I say that the rat was the favourite pet, you must remember that Scratch was something quite different. He was just a companion.

He was called Scratch because he was very fond of rooting holes, looking for those enemies of his, rats. It gave Miss Smith and Daisy a lot of trouble teaching him not to chase Snow. But he did learn, at last, to "trust" him, quite well. He really used to be rather jealous of Snow; but, of course, you can't well carry a terrier about inside your sailor "top" as you can a rat.

I heard a story from Miss Smith lately that has made me think rather differently about rats; and it seems only fair to tell it here, because it shows that rats are really more disliked than they deserve.

Daisy's big brother was a good deal annoyed by rats in his office in town, so he set a live-trap for them, and caught five—a mother-rat and four young ones.

Scratch was a puppy at this time, and Daisy's brother thought that these rats would do very well to train him on, so he put the trap with the rats down in a cellar close to a heap of straw, until he could get the dog from home, some hours later.

When he went to the cellar later on, what do you think he found? Only the

old rat was still in the trap, and she was lying close to the bars, feeding her young ones who were outside.

(Rats, you know, are what is called "Mammalian," or warm-blooded creatures, and they nourish their young just as cats, and cows, and sheep do.)

That was clear enough, what the mother-rat was doing. But how had the young ones got out?

Well, by a very clever plan. You remember I mentioned a heap of straw close to the trap? Well, they had actually drawn a lot of this inside, straw by straw through the bars, till they had enough to form a kind of little platform, and this they tramped as hard as they could. It was just under the funnel-shaped part of the trap, through which they had dropped inside, too far down to be able to get out. But now, by standing on the straw, they had evidently contrived to make their escape. (Perhaps the old mother had even given them. . . . I was going to say, "a hand," only she hadn't such a thing. But she may have offered them a "back" to stand on.) Anyway, there were her children, free; only she herself remained in prison. She had really found it rather hard to squeeze through, getting in; and it was quite impossible for her to get out. I daresay you have often heard that its much easier to get into a "tight spot" than to get out of it.

But the faithful mother seemed not to care one bit now that her children had escaped from those horrible bars through which they had made so many efforts to struggle, before the happy thought struck them that they might raise themselves on the straw and so get away. There she lay, in prison herself, but doing her best for her family to the last, as I have told you.

To the last? But was it the last?

The pleasant ending to this true story has to be told still. When Daisy's brother saw all this, he hadn't the heart to kill such a clever old creature as the rat-mother had shown herself to be, let alone her children, for whose freedom she had worked so hard. So she was given her liberty, to scamper away with her family. I only hope if they were released anywhere near, that they showed their gratitude by moving off to some other quarters, which, indeed, I think they were likely to do, lest they should be caught again. Or Daisy and her brother, who were extremely good friends, may have made an expedition into the country, and there released this wonderful little mother and the family for whom she had striven so hard.

K. F. P.

MEETINGS AND SOCIETIES.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

AUTUMN MEETINGS IN BIRMINGHAM.

THE autumn meetings of the British and Foreign Unitarian Association were held in Birmingham, on Wednesday and Thursday, October 26 and 27. In addition to the friends from Birmingham and district, the occasion drew together a number of visitors from further afield, among whom were the following representa-

tives:—The Rev. Charles Hargrove, M.A., Rev. W. Copeland Bowie and Mr. Chatfield Clarke, the officers of the Association; the Rev. H. Enfield Dowson, B.A. (National Conference), Mr. J. Wigley (Manchester District Association), Rev. W. A. Weatherall and Rev. J. C. Street (South Cheshire Association), Mr. J. G. Pinnock (Southern Unitarian Association), Rev. Rudolf Davis (Western Union), Rev. J. A. Pearson (London District Unitarian Association), Mrs. Dowson (Sunday School Association), Rev. H. Bodell Smith (Missionary Conference). In addition, Rev. H. Enfield Dowson represented the East Cheshire Union, and the League of Unitarian Women was represented by Mrs. Sidney Martineau, Miss H. Herford, and Miss Preston.

WEDNESDAY'S PROCEEDINGS.

The proceedings opened with a luncheon at the Imperial Hotel on Wednesday, to which about 120 persons sat down. At the close of the luncheon a welcome to the Association and to the representatives of the various societies was extended by Mr. W. Byng Kenrick, President of the Midland Christian Union, and by the Rev. A. H. Shelley. In the course of his speech, Mr. Kenrick said that the long, creditable and successful history that the Association had had he attributed to the skill and ability of the gentlemen who in succession had occupied the presidential chair. Response was made in short speeches by the Rev. Charles Hargrove and Mr. Chatfield Clarke on behalf of the Association, and by the Rev. H. Enfield Dowson on behalf of the National Conference.

Conference on Missionary Aims.

A conference was subsequently held in the Church of the Messiah on "Present-day Missionary Aims, and Work of Unitarians." The president (the Rev. Charles Hargrove) occupied the chair at this and the subsequent conferences.

Three papers on this subject were read, the first being by the Rev. Charles Roper, of Kilburn. Asking if there was missionary work for Unitarians to do and had they missionary aims, he replied in the affirmative. A church stood self-condemned which did not seek strenuously to extend a knowledge of its gospel and did not earnestly desire to co-operate with all others, like-minded, in bestowing what it deemed the blessings of religion upon as many as could be influenced rationally. With the changed conditions of to-day there was a far greater claim on their loyalty, their resources, and their enthusiasm than ever before.

The Rev. J. E. Stronge (Kidderminster), in the second paper, said that it was difficult to see how their church could assure a future of spiritual and moral influence over any large number of people if she were indifferent in regard to missionary enterprise. The question for them was, Could they discern in the religious and social unrest of the day any want, any longing, any religious aspiration which other churches did not meet? Could they do anything to help the age to become conscious of its needs, and arrive at a knowledge of what it desired? While their missionary activity was considerable, it might be increased a hundredfold if it

had behind it the support and inspiration of a united church.

In the third paper the Rev. W. G. Tarrant, B.A., dealt with the part literature played in promoting missionary enterprise. Taking the subject under two heads, materials and methods, he outlined the work the Association was doing in the publishing and spreading of works dealing with liberal religion. He emphasised the value of the tract department, or the "penny library" as it now was termed, and appealed for greater interest and a larger endeavour to make their message known in this way.

The Rev. Wm. C. Hall, in opening the discussion, said that those who were doing missionary work needed the largest kind of support. The best men were needed for this, and we had not yet a due sense of its importance. New movements should be helped more liberally in the establishment of a minister, and in the building of new churches.

The discussion was continued by the Rev. H. Bodell Smith, who put in a word of warning against building new churches too hurriedly; the Rev. H. E. Dowson who said that what was needed was enthusiasm, and told of the enthusiasm generated by the recent Berlin Congress, and the conference closed with a short speech from the chair, in which the Rev. Charles Hargrove said that Priestley had given the only solution of the problem of missionary enterprise, in saying that our church life should become less dependent upon the minister.

Later in the afternoon an organ recital was given by Mr. J. A. Cotton in the Old Meeting Church, and tea was provided in the schoolroom.

In the evening a conversazione was held at the rooms of the Society of Artists, which was attended by about 200 people.

MEETINGS ON THURSDAY.

The meetings opened with a Devotional Service in the Church of the Messiah, conducted by the Rev. J. W. Austin, M.A. This was followed by a conference on the question of the Grouping of Churches and the Circuit System, opened by the Rev. Joseph Wood.

The Circuit System.

The secular movement of the time, he said, had forced them to realise the larger life and responsibilities of the churches as a whole. A new leaven was at work in the social structure, and the church that did not respond to it was doomed. The necessity for a change in their methods was also forced upon them by the actual condition of the churches. Various causes were contributing to the weakening of their churches. There was the migration constantly going on of the young life of the country into the towns, robbing the churches of their best hopes and their most vital members, and the unfortunate thing was that when these young people migrated into the town they did not migrate into the churches. Then there was the movement from the town into the country. It was the poor who moved into the town and the wealthy who moved into the country, and when the wealthy went into the country it was usually to places where there were no churches, and even when there were they did not usually darken the doors with their presence. Those two movements accounted

largely for the weakening of the churches. Another cause which went deeper was the failure to get into touch with modern life, their failure in sympathy with the aspirations of the people of the present day, and the hostility of the old tradition still lingering among them to what was called the new humanism. Unitarians prided themselves that they had been the aristocratic section of dissent. They had failed to recognise that that time and condition of things had passed away, and if their churches were to succeed they must touch a more popular stream of life, and they must get into more vital contact with the common people if they were to make up in numbers what they had lost in the other direction. He did not look upon the grouping of churches as a panacea, but he believed a beginning could be found in some adaptation to their circumstances and their special needs of the system which accounted very largely for the strength of Methodism in this country.

The Rev. Rudolf Davis followed with a paper which submitted the idea of the circuit system to drastic criticism. As regards organisation, he said, he thought grouping unnecessary and not unlikely to be harmful. The advantages gained in the way of bringing congregations together, could be obtained otherwise than by grouping. After detailing various objections, both as regards country and urban districts, he declared himself to be opposed to the idea of one minister having charge of two or three churches. If this economy in ministry must be effected, let it be as seldom as possible.

There was time for but two speakers in the discussion that followed.

Mr. J. Wigley said that he agreed with the position taken by Mr. Wood; and then in support gave an account of the successful results that so far had been obtained through the operation of the grouping system in the first circuit church in Manchester. Mr. W. Byng Kenrick also spoke urging that Mr. Wood and Mr. Davis were not nearly so far apart in idea as appeared on the surface.

Luncheon then followed at the Imperial Hotel, and in response to the toast of welcome, short speeches were made by Mrs. Dowson, Mrs. Sidney Martineau and Mr. J. Wigley. Following the luncheon a largely attended meeting of the British League of Unitarian Women was held in the Church of the Messiah schoolroom.

Conference on Social Problems.

When the conference resumed, the Rev. R. P. Farley (London) read a paper on "The Relation of the Churches to the Social Problems of Our Time." After dealing generally with the conclusions arrived at by the Poor Law Commission, Mr. Farley said there could be no excuse for continued inaction on the part of the Churches. The best of the Churches were quite alive to their duties, as the Pan-Anglican Conference and other gatherings fully indicated. It was desirable that the Churches should give up all prejudices and approach the questions with unbiassed minds. They might encourage members to study social problems by forming societies for that purpose, they might give up sectionalism, and work not from the point

of view of proselytism, but from the point of view of citizenship, and last of all, they must give up their alliance, characteristic in many instances, with mammonism and vested social wrongs.

The Rev. J. Worsley Austin (Birmingham), after pointing out that they were witnessing a great awakening inside as well as outside the Church in regard to social problems, said the question was whether the Church was taking on any new functions, or only more fully carrying out its old functions. Was it going to stand for any definite scheme of social reconstruction? Was it going to be content still to point to an ideal kingdom of peace and joy and love, or was it going to fill in the details of definite changes in the social world? They were beginning to accuse themselves more to the idea that there was a closer relationship between economic and spiritual interest than hitherto had been recognised in church life. As to ways in which the churches might assist in social reform, he said the liberty of prophesying should come to mean more to them than at present. Instead of being confined to pure ethics and theology, the preacher should be recognised as possessing large liberties in dealing with social subjects. They should not only condone him, but expect him to shed light on social questions. The field was vast enough, and the vital issues were universal enough, for no question of politics in the pulpit ever to arise. There was no question of finding politicians to lead church life; the question was one of finding the social reformer and worker his place there. The true position of the church was to stand in the community for the pure welfare of humanity.

In the discussion that followed the Rev. T. M. Falconer, Rev. J. A. Shaw, Rev. Chas. Roper, Rev. T. Paxton, and Rev. J. W. B. Tranter took part.

A tea provided by members of the Church of the Messiah and arranged by Miss Archer, was then served in the schoolroom of the Church, the girls of the Graham-street Charity school acting as attendants.

The Closing Meeting.

The concluding meeting of the conference was held in the evening at the Midland Institute, under the presidency of Alderman the Right Hon. William Kenrick.

The chairman said he knew sufficient of the broad spirit in which the work of the Association was carried on to be able to recommend it to the meeting for their approval and support. None could doubt that the aim of the Association was high and noble, and no one whose mind was not warped by ecclesiastical prejudice would fail to wish that aim success. The means employed to secure the end in view were various. First of all there was the assistance given to struggling congregations, and then there was the harmonious collaboration with district institutions such as the Midland Christian Union, and correspondence with scattered churches of their own faith all over the world. By those means a link was forged between the scattered churches and the Central Association, the desire being to promote a rational and reverent faith the world over.

The Rev. Charles Hargrove, in a descrip-

tion of the British and Foreign Unitarian Association, said they adopted the words "free Christian" and "religious progress" as their own, and it was for those the association had always stood. The name Unitarian was not exclusive unless it were that they excluded, as far as possible, bigotry in every form. The object of the association was to unite all Unitarians who believed in free Christianity and religious progress. It was part of their programme to unite them in one great interest, of religious research, religious progress, and freedom in religion for mankind, who in great part wanted freedom under the laws of their land while yet remaining bound under the laws of their church. The Association desired to further progress by helping all who were working in the field of religion, of theology, of criticism, and investigation for the purpose of acquiring new knowledge to help the world to new and more enlightened views.

In an address on "Social Reform and Religious Development," the Rev. Joseph Wood said the people had come to realise that they were not civilised enough, and not as happy as they might be. They had the conviction that society had not treated them with justice or humanity, and their eyes were opened to see the appalling inequalities that existed. They said their rulers had been too much absorbed in exploiting the ends of the earth in the struggle for place and power, and that they were concerned in everything except the welfare of the bone and sinew of the nation. They were not red revolutionaries who talked in that fashion, but true-born Englishmen with the qualities of sober sense, good humour, the feeling of practical power, the love of home and country. The problems of social reform had brought the Church face to face, as it had never been brought before, with the Gospel conception of man, namely, his value as man apart from rags on the one hand, or costly trappings on the other. Man for his own sake was coming to be regarded as infinitely precious. The Kingdom meant a fairer social day for the earth's teeming millions, a fairer justice, brighter outlook, and sweeter, nobler environment for man, free from the fear of starvation, ignorance, and oppression.

The Rev. H. Enfield Dowson followed with an address on Religion and National Life. Religion involved public spirit and public service, he said. It was the duty of every man with a spiritual interest at heart to step out into the arena and do his part, remembering that he was there for no ulterior purpose but to serve God and man. To the younger ministers there especially he would say, go out and try to raise the tone of politics by taking part. He had done so himself all his life, and would until the end. He wished further to say a word about Germany. He had come back from the great Berlin Congress feeling nothing more deeply than the true friendliness of German sentiment towards England. It was shown wherever they went. Never believe that Germany is our enemy; she is our great friend.

Mr. John Harrison was to have been the next speaker, but the Chairman, after sympathetic reference to his absence and

its cause, called upon Dr. Herbert Smith, who gave an address on "A Layman's Outlook." The speaker drew a parallel between our own day and the time of the Reformation, showing how every movement towards intellectual liberty, and larger knowledge was bound to be reflected in religion. Unitarianism was shown to be the logical result of the Reformation by the development in Hungary under Bishop David, when the Reformation had thought itself out to its true issue. The result would be the same here ultimately. We are living in the smoke of a battle that has already been fought and won.

The Rev. W. G. Tarrant gave the last address, and dealt with the wider aspects of the liberal movement in religion, and its development in non-Christian lands. Referring to Dr. Herbert Smith's address, he warned his audience against assuming too readily that the battle was won. The Reformation had produced a powerful counter-reformation, and it was for us to see that history did not repeat itself in this way.

The Rev. W. Copeland Bowie in a short speech expressed the thanks of the Association and visitors for the kind reception that had been given them in Birmingham, and the thanks of all to those who had worked to make the meetings a success, mentioning especially Mr. W. Byng-Kenrick and Mr. Ellis Townley.

The meeting closed with a hymn and the benediction pronounced by the Rev. Charles Hargrove.

LEAGUE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

ON Thursday afternoon, October 27, the British League of Unitarian and other Liberal Christian Women held a public meeting in the schoolroom at the Church of the Messiah, Mrs. Tangye being in the chair. There was a large and representative attendance.

Miss H. Brooke Herford, organising secretary, first addressed the meeting on "The Necessity of Co-operation." The speaker gave an interesting account of the origin and development of the sister movement in America—the Women's Alliance—telling how, from very small beginnings, it had become a powerful factor in Unitarian missionary work. Miss Herford went on to point out the many ways in which a similar association in this country should be a great source of strength to our churches, drawing particular attention to the encouragement that might be given to small branches of the League by an occasional contribution to their sales of work, accompanied by a friendly letter. She also referred briefly to the Fellowship Section of the League, which had been formed to keep in touch with those women and girls who, for various reasons, were obliged to leave home and to settle in places where there was no Unitarian place of worship. This part of the work depended for its success on the co-operation of the branches, which, it was hoped, would soon be formed in connection with all our congregations.

Mrs. S. Martineau, honorary treasurer, followed with an address on "The Aims and Ideals of the League." After explaining the methods of the Central Committee, and their need of increased funds, Mrs. Martineau made an earnest and eloquent appeal to her audience to bear in mind the first and principal object of the League, namely, "To quicken the religious life of our churches, and to bring Unitarian women into closer co-operation and fellowship." It would be impossible in this short

report to do justice to her words, which made a profound impression on all present.

Miss Palethorpe then described the working of the Liverpool Associate Branch, laying stress on the advantages of holding occasional neighbourhood meetings at the smaller churches.

Miss E. R. Lee, of Stourbridge, reported that there were at present five branches of the League in the Midland Union, a sixth being in process of formation.

A few encouraging words from the chairman brought to a close a meeting which was pronounced on all hands to have been most successful and inspiring.

LIBERAL CHRISTIAN LEAGUE.

LAST Monday Dr. W. E. Orchard, of Enfield, delivered the first of four lectures on "Religion in Relation to Modern Movements." His subject was "The Bearings of Modern Science on Religion," and the discourse so scintillated with brilliant remarks and humorous asides that the hearer, in noting one, generally lost the next.

The lecturer stated that he did not profess to be an expert, but he had consulted the best scientific authorities for the purpose of the lecture. Among these he quoted Karl Pearson, Haeckel and Spencer. Science and Religion both claimed to interpret life. Science forced religion to explain itself. The day will come when there will only be science and religion, theology will have passed into science. After explaining the method of scientific investigation, the lecturer said there were still gaps to be filled, as that between the neural and the conscious process. What was the connection between a pin-prick and the pain it caused? The two incidents belonged to separate orders of experience.

If everything was to be explained by natural law, then nature must include our spiritual faculties and experiences. God must be manifested in incarnation, grace in nature, and eternity in time. Man must find forgiveness in the consistency of the moral law, and his highest prayer will be the offering of himself to God. The natural is not what happens to us, but what happens to us in such a way that our minds are satisfied. The more you tie man to the natural universe, the more you have to explain religion by natural law. Conscious man is the mirror of the universe. The infinite is positive but indefinite. Our spiritual natures posit the infinite;—which of us is content with what we know?

Dealing with the pantheistic conception, the lecturer stated that man had not yet arrived at the stage when he could give a correct interpretation of the universe. A Christian did not believe that he could know God as he knew phenomena, he must be apprehended spiritually. There was an infinite trinity consisting of truth, goodness, love. Religion was a need of man's nature, so is science, therefore science is itself religious. When a man told him he was a materialist he replied so was he, only he could not tell what matter was. In conclusion the lecturer said if they wanted real knowledge, there was a passage in John's Gospel which showed the way. "If any man willeth to do his will he shall know of the doctrine," and he dismissed the large audience with the cryptic saying:—"God is the will which is not done till man does it."

MR. CAMPBELL AND DR. MARTINEAU.

THE ATHANASIAN VIEW OF CHRIST.

THE following letter from Professor C. B. Upton appeared in the *Christian World* last week:—

SIR,—If we had Dr. Martineau still with us he would surely have been deeply interested

in Mr. Campbell's statement (given in your issue for October 20) that "When Athanasius fought his famous fight he was more nearly right than Arius," for this was his own profound conviction. During the latter half of his ministerial and professional life Dr. Martineau repeatedly asserted, both in private and in public, that in the "fight" referred to the fundamental truth was on the Athanasian side. In *The Nineteenth Century*, for instance, he discussed the question, "Was the 'person' of 'the Son' of essence like the Father's? or of the very essence of the Father?" and he reaches the conclusion that the latter view is undoubtedly the correct one. He then proceeds to inquire if all men are of the very essence of the Father?

"In opening to us this co-essentiality with God," asks Dr. Martineau, "did Christ show us what is true of His own individuality alone?" On the contrary, He stands, in virtue of it, as the spiritual head of mankind, and what you predicate of Him in actuality is predicable of all in possibility. This interpretation of His life on earth carries the Divine essence claimed for Him into our nature as His brethren. In Him as our representative we learn our summons and receive our adoption as children of God. The "Incarnation" thus extended from the person of Christ to the nature of man may fitly be called "the central mystery of revealed religion." The last sentence shows what supreme importance Dr. Martineau attached to this view of man's relation to God and Christ. His belief was that as this conception of the immanence and incarnation of God in humanity—and pre-eminently in Jesus—became more deeply apprehended, the old controversy between Unitarians and Trinitarians would gradually lose its *raison d'être* and become a thing of the past. My impression is that the great majority of the more thoughtful Unitarians on both sides of the Atlantic are substantially at one with Martineau on this basal question, and, if so, it would seem that the difference between Mr. Campbell's "Liberal Christianity" and that of the Unitarians is by no means so serious as he himself supposes it to be.

To some extent, indeed, the difference appears to be merely *nominal*; as when, for instance, Mr. Campbell speaks of the Father within us as "Christ," while Martineau and other Unitarians, in accordance with ordinary Christian usage, would employ the word "God" or "the Holy Spirit" to express this felt Divine Presence.

CHARLES B. UPTON.

Manchester College, Oxford, October 21.

THE SOCIAL MOVEMENT.

MEDICAL INSPECTION OF SCHOOL CHILDREN. COLLECTIVE AGREEMENTS IN THE GREAT INDUSTRIES.

LAST Tuesday's meeting of the London County Council was largely devoted to the discussion of the general question of the medical inspection and treatment of school children. This arose on the report of the Council's Medical Officer for Education for the year 1909, and on certain recommendations of the Education Committee. These, which were ultimately approved, provided for the medical inspection of "entrants" to public elementary schools and of children between the ages of eight and nine and twelve and thirteen, and others selected as urgent cases; each school to be visited by a school doctor at least once in each term, and arrangements to be made for the school nurses to take to the nearest school at which inspection is in progress

any cases which appear to be in urgent need of treatment.

* * *

THE Labour Department of the Board of Trade, with the assistance of Mr. D. F. Schloss, has issued a report on the collective agreements under which the conditions of employment are governed by the terms of bargains between employers or associations of employers, and groups of workpeople employed by them, or organisations of which these workpeople are members. In an introductory memorandum Mr. G. R. Askwith says the collective agreement of a general trade or district character known to the department number no less than 1,696, viz.: 30 sliding scales, 563 piece price lists, and 1,103 working agreements of various kinds. The three most important affect in the aggregate nearly 1,000,000 workpeople, 34 agreements affect numbers varying from 10,000 up to 200,000, while the remaining 1,659 each affect less than 10,000, and most of them affect quite small numbers of workpeople.

* * *

THE total number of workpeople whose conditions of labour are specifically regulated under the provisions of these agreements (after allowing for workpeople affected by more than one agreement, is estimated to be 2,400,000, less than one-quarter of the whole number employed in the United Kingdom. Mining and quarrying workers account for 900,000; transport trades, 500,000; textile trades, 460,000; metal, engineering and shipbuilding, 230,000; and building trades, 200,000. In addition to those directly affected, there are a large number of other workpeople, whose wages, hours of labour, and other industrial conditions follow, and are in effect governed by the collective agreements in force for the time being in the trades concerned. Provisions in many of the agreements relate not only to the rates of remuneration to be received by the workpeople and to their hours of labour, but also to a great variety of other subjects, including the number of workpeople to be employed in the execution of specified jobs, the distribution of work among workpeople or different classes of workpeople, and the conditions under which the labour of young people shall be employed. In a large number of instances, particularly in the more important industries, the collective agreements also provide machinery for the purpose of effecting the pacific settlement of differences which may arise either as to the interpretation and application of existing agreements, or as to the terms upon which fresh contracts of the kind shall be concluded. The wide prevalence of these arrangements in our most important industries must have an important influence on enterprise.

* * *

THE report itself notices a remarkable development to which attention has seldom been directed. In many industries wages are governed by agreements having reference only to particular establishments or localities; but in several important trades there is manifested a tendency to supersede these narrow wage scales by lists having a wider application, shop lists being absorbed in local lists, and local lists in "uniform" lists, whose operation is co-terminous with that of organisations of employers and of employed, and which not seldom extend their influence over an area wider than that covered by either of these organisations. Whether in the form of "shop lists" or of agreements with a more extended area, the method of collective bargaining may be said to prevail throughout the whole of our manufacturing industries, and to obtain to a very considerable extent in regard to the employment of dock and waterside labour, and of labour employed in transport and in sea fishing.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

London District Unitarian Society.—The London District Unitarian Society has decided, with a view to increasing the interest of the various churches in its work, to hold its autumn meeting at the different churches round London, and this year's will be held at Brixton on Thursday next, November 10. Amongst the speakers will be Rev. Dr. Baart de la Faille (pastor of the Dutch Church in Austin Friars), Rev. G. Crosswell Cressey and Mr. A. J. Mundella. Refreshments will be served at 7.30, and the chair taken by the President, Mr. Alfred Wilson, at 8 p.m. A most cordial welcome will be extended to all, and it is hoped that a large number of friends, more especially from South London, will attend.

Boys' Own Brigade.—The Rev. J. C. Ballantyne writes as follows:—"Will you kindly allow us to make known through your columns that the annual council meeting of the London Battalion, B.O.B., will take place at Essex Hall on Thursday, November 17, at 7.30 p.m., when Mr. Jack M. Meyers, secretary of the Hutchison House Club for Working Lads, will speak on "Boy Labour and the Labour Exchange," a subject on which he is well known to have a most intimate knowledge. Mr. C. E. B. Russell, author of "The Making of the Criminal," and other works, also hopes to be present and to speak at the meeting. We shall gladly welcome all friends interested in work among boys. Refreshments will be served at the close of the meeting."

Ballee: Non-Subscribing Presbyterian Church of Ireland (Unitarian).—An effort is now being made to raise money for renovating the ancient Meeting-house at Ballee, the installation of new heating apparatus, reflooring the church, and for making better provision for praise in the public worship. Within the last two years the field in which the church property stands has been purchased, a sexton's house provided, and the old graveyard mapped and planned. In the case of Irish churches, often situated in remote country districts, the local resources of a scattered farming population are very limited. We understand that a sum of £400 is still needed to complete the scheme at Ballee, and contributions may be sent to the minister, the Rev. J. H. Bibby, Bishopscoort, Downpatrick, Co. Down, and to Mr. Hugh McMechan, treasurer of the fund, Ballybrannagh, Downpatrick, Co. Down.

Forest Gate.—The last of a series of four lectures by Rev. J. Page Hopps was given on Wednesday, October 26, the subject being "The Future Life—A Rational View." Rev. John Ellis presided. The attendances at the previous lectures were not so large as we anticipated, but on this occasion the church was nearly filled. We hope, as a result of this effort, that some reverent thinkers who are out of touch with organised religion may be drawn into fellowship. The lecture on each occasion was preceded by a selection of vocal and instrumental music. On the previous occasions the chair was occupied by men prominent in the social life of the district—Councillor D. J. Davis, Dr. V. J. Batteson, and Councillor W. R. Hughes.

Framlingham and Bedford.—The anniversary and harvest festival meetings were held on Sunday and Monday, October 23 and 24. Sermons were preached by the Rev. J. M. Connell, of Bury St. Edmunds, and by the newly appointed Suffolk village missionary. Solos were rendered at both chapels during the day by Mrs. W. R. Marshall (London). On Monday the public meeting was held, Miss

Tagart in the chair. Addresses were given by Miss Tagart, Miss F. Hill, Revs. J. M. Connell and H. C. Hawkins (Suffolk village missionary). The following resolution was proposed by Mr. C. P. Dowsing (Framlingham), seconded by Mr. G. Cook (Bedfield), and endorsed by a few words from Miss E. M. Smith (local hon. sec.):—"We, the members and friends of the Framlingham and Bedford and Monk Soham Unitarian chapels, at our annual meeting on October 24, 1910, wish to record our hearty gratitude to the Rev. Richard Newell for his devoted work among us as Pastor during the last eight years; and to express our good wishes for his success in his new sphere of labour." It was stated that a travelling bag had been sent to Mr. Newell as a token of affectionate regard and esteem. Musical items by Mrs. W. R. Marshall and other friends, and by the Bedford band, under the leadership of Mr. W. Smith, added greatly to the enjoyment of the evening.

Hampstead: Roslyn Hill Chapel.—The room hitherto known as the small school room, but henceforth better described as the church parlour, was formally opened by Mr. Henry Herford for inspection at the congregational meeting on Wednesday, October 19. Many members of the congregation have contributed carvings, curtains, carpets, and furniture, and have given much time and thought to the result. It has been a labour of love, of which the congregation and all those who use the room may always think with pleasure and gratitude. Mr. Henry Herford has been the organising mind and chief worker. He has designed and made the large fireplace, which is the most striking and beautiful feature of the place. Mr. J. C. Drummond has been very closely associated with him in the work of decoration, which has taken many months of patient labour to complete, and to these two workers above all others the sincerest thanks of the congregation are due. The church parlour is now a room of which any chapel may be proud. The following subjects will be dealt with by the Rev. H. Gow in a course of Sunday evening addresses during November:—November 6, "What is Liberal Christianity?"; November 13, "What is the Meaning of the 'Divinity of Man'?"; November 20, "The Problem of Evil—What has Religion to say to it?"; November 27, "The Will to Believe."

Ilford.—A successful three days' bazaar was held last week, commencing on Thursday, October 27, when Rev. Frank Freeston presided, and Mrs. Wallace Bruce declared the bazaar open. Among the visitors were several from Essex Church, and also Mr. Alfred Wilson. The following day Miss Lister was the opener, and Mr. Isaac S. Lister was chairman, supported by Rev. W. H. Drummond, Rev. H. Gow, Miss H. Brooke Herford and other friends from Hampstead, and another excellent day's sale was effected. As expected, the Saturday afternoon holiday proved to be the popular day, when Lady Bethell, accompanied by her daughters, opened the sale. Mr. Walter Young presided, supported by Mr. James May (L.C.C.), Rev. John Ellis, and the chairman of the church (Mr. E. R. Fyson). Mr. Edgar Worthington and Miss L. Martineau were also present, and the hall was crowded. A few minutes after the opening Sir John Bethell, M.P., arrived. In a short speech he wished the church and bazaar every success, and handed the treasurer a handsome donation. The members of the Ilford congregation desire to express their gratitude for the gifts of all kinds which have been sent to them from many parts of London and the country. The proceeds, including donations and the sale of tickets, amount to £275, less the expenses, £15.

London: Mansford-street.—The forty-third annual meeting of past and present scholars, teachers, and workers of Spicer-street and Mansford-street was held on Wednesday, November 2. The schoolroom was tastefully

decorated with cut flowers kindly provided by Lady Durning-Lawrence and Mr. E. B. Squire.

Lydgate.—The foundation stones of the new Sunday school were laid on Saturday last by Lord Airedale and the Rev. C. Hargrove. We should like to give an account of the interesting speeches delivered on the occasion, but we have only received a long report from a local newspaper just as we go to press, and it is impossible to deal with it. May we remind correspondents that reports should be sent forward at once, and in a form in which it is possible to print them.

Peckham: Avondale-road.—On Saturday, November 26, a sale of work in aid of the church funds will be held in the schoolroom, Bellenden-road. It will be opened at 3.30 p.m. by Lady Durning-Lawrence. Contributions in goods, flowers, books or money should be sent to Miss Lenmon, 48, Glengarry-road, East Dulwich, S.E., or to Mrs. A. Hayward, hon. secretary and treasurer, 93, Chadwick-road, Peckham, S.E.

Stratford.—The Rev. John Ellis writes from 19, Highlands-gardens, Ilford:—"The new rooms which Mr. Ronald P. Jones is generously building for us at Stratford to facilitate the extension of institutional work are approaching completion, and will be ready for use early in December. We have decided to furnish and equip one of them as an infant department of the Sunday school, to be conducted on the Archibald System. A trained teacher has kindly offered her services for this work. A piano is an essential, and we cannot afford to buy one. Will any well-wisher among your readers give us one? Of the other rooms one will be chiefly used for Guild purposes, and the others as club-rooms. We shall require about £100, in addition to the amount raised at the recent Mayfair, to furnish and equip them for the work contemplated. Will you be good enough to help us by allowing me in this manner to call attention to our needs? I ask for help in the confident belief that, with adequate equipment and support, we can build up a strong institutional church in our district."

Swansea.—Professor T. L. Vaswani, M.A., of the Bombay University, preached morning and evening last Sunday at the Unitarian Church to very large congregations. His subject in the morning was on "The Wisdom of Higher Life," and in the evening on "The Message of India," a discourse which, as stated in the local newspapers, "will not soon be forgotten by all who heard him in the Unitarian Church yesterday."

NOTES AND JOTTINGS.

THE NEW "PAUL'S CROSS."

The column bearing the figure of St. Paul with the cross, which has just been unveiled outside St. Paul's Cathedral, has been erected some distance away from the position of the original "Paul's Cross," which was discovered when the churchyard was being converted into a garden, and marked with an octagonal slab. That the Sunday trading problem is no novelty (says the *Daily News*) seems indicated by a notice issued at Paul's Cross prohibiting barbers from shaving on Sunday. In 1354 Northburgh, Bishop of London, was a sort of episcopal pawnbroker, who lent sums of money to the citizens on pledges. If at the end of the year they were not redeemed, the preacher at Paul's Cross gave notice that after fourteen days the pledges would be sold.

The Cross was damaged by lightning during the fifteenth century, but magnificently rebuilt by wealthy Bishop Kemp, and became the chief centre around which raged the fierce debates

of the Reformation. It was pulled down in 1643 by order of Parliament, and at the Restoration the Paul's Cross sermons were removed into the Cathedral itself, together with the endowments, which still belong to the Sunday morning preachers at St. Paul's.

ST. MARTIN'S-LE-GRAND.

The General Post Office at St. Martin's-le-Grand, which is to be closed within a few days, stands on a site which boasts a history covering more than eleven centuries. On it stood, according to the *Westminster Gazette*, as long ago as the year 750, a collegiate church founded by Wotter, King of Kent, and built by men who might have spoken with the Venerable Bede. This church was more than three centuries old when the Conqueror took it under his wing, and dowered it with all the moor-land without Cripplegate. To St. Martin's College more than one prisoner fled from Newgate or Tower Hill to seek sanctuary; and for many a century St. Martin's curfew-bell rang out to warn law-abiding citizens to keep indoors. When the site was cleared, in 1818, for the General Post Office, a crypt of the old-time college was laid bare.

THE CLEARANCE OF SLUM PROPERTY IN BERMONDSEY.

It is gratifying to learn that the Housing of the Working Classes Committee of the London County Council propose to make a clean sweep of the slum areas known as Tabard-street, Grotto-place, and Crosby-row, Bermondsey, pulling down the houses, widening the streets, and re-housing the tenants. The cost of this scheme is estimated at £473,300. Dwellings are to be erected on the Tabard-street area to accommodate 2,450 people, and it is suggested that about five acres should be laid out as a public open space. Under the Housing of the Working Classes Act, 1890, re-housing accommodation has been, or is being, provided for upwards of 19,500 persons in various parts of London and the suburbs.

If any proof were needed as to the necessity of this undertaking, it would be found in the report containing the average death rates per 1,000 in the three areas to be dealt with, as compared with the death rates in the boroughs in which they are respectively situated. This shows that whereas the death rate for London from all causes between 1904 and 1908 was 14.9, and from phthisis 1.44, in the Tabard-street area it was 36.8 for all causes, phthisis 3.88. Between the years 1905-9 the death rate for London was 14.5, phthisis 1.38, while in the Grotto-place area it rose to 39.1, phthisis 6.10.

A GREAT HUMANITARIAN.

The death is announced of M. Henri Dunant, founder of the International Red Cross movement, at the age of 82, in Switzerland. In his early days he devoted much time and energy to the study of slavery in Mohammedan countries and in the United States, but after the battle of Solferino, in which he took part, his activities took another turn, and one which testified no less to his sympathy with suffering humanity. He applied to Napoleon III. for permission to employ the Austrian doctors, taken prisoners by the French, in relieving the sufferings of the wounded, and afterwards published his "Souvenir de Solferino," which made a deep impression on all who read it. M. Dunant gave both time and money after this date to the cause of the unhappy victims of war, but much of his work had been forgotten when his name was again brought before the public in 1901, on the occasion of his sharing the Nobel Prize with M. Frédéric Passy.

In 1872 M. Dunant founded in Paris, Brussels, and London "L'Alliance Universelle de l'Ordre et de la Civilisation," by help of which

he brought about the London Conference in 1875 for the Abolition of Slavery. In 1870 he had founded in Paris a society which was intended to be an international union for the lifting and settlement of all disputes between the nations, that war might be averted. In 1872, by the request of the London Peace Society, he gave a lecture on "Arbitration," which evoked much enthusiasm. The well-known and constantly growing "Fraternité par Correspondance" was begun by Dunant early in 1849. It is now one of the most energetic branches of the international peace movements. Dunant and Bertha von Suttner, who calls Dunant "her revered master," are honorary presidents of this society.

THE FEEDING OF NURSES.

The arrangements for the Conference of Matrons of Hospitals and similar institutions, which the National Food Reform Association is convening at Caxton Hall, Westminster, on Saturday afternoon, November 5, have now been completed. Miss Rosalind Paget will take the chair at 2.30 p.m., and a paper on the "Feeding of Nurses," prepared by Miss Musson (Birmingham General Hospital, formerly Assistant Matron of "Bart's"), will be submitted. The subject will be discussed under various heads. A limited number of visitors' tickets will be issued, for which early application is necessary to the Secretary, National Food Reform Association, 178, St. Stephen's House, Westminster. The arrangements are being made by a representative committee, of which Miss L. V. Haughton (Guy's Hospital) is chairman.

KILBURN UNITARIAN CHURCH, Quex Road.

SALE OF WORK will be held in Unity Hall, Quex-road, on Friday and Saturday, November 18 and 19, 1910. To be opened on Friday, at 3.15 p.m., by Mrs. ASPLAND JONES (Chairman, Percy Preston, Esq.; and on Saturday by Mr. ALFRED WILSON (Chairman, Ronald Jones, Esq.).

READ JOHN PAGE HOPPS' MONTHLY,

THE COMING DAY.

PRICE THREEPENCE.

Contents for NOVEMBER.

God the Holy Ghost.
Priests and Prophets.
The Christian's Burden.
A Letter from Florence Nightingale.
A Unitarian's Apologia.
Western Behaviour in the East.
Negroes in America. Statistics.
The Newspapers and Crippen.
Hell in Russia.
Will Aeroplanes Kill War?
Nation-building in India.
India Gagged.
The Woman's Suffrage Bill, &c.

LONDON: A. C. FIELD, 13, Clifford's-inn, Fleet-street.

May be had from all Newsagents, or direct from the Editor
The Roserie, Shepperton-on-Thames.

THE BUSINESS

THE WORKERS' BOOKSHOP,

For the Sale of

PUBLICATIONS Educational, Technical, Philanthropic, Social,

A List of which may be obtained free,

IS NOW TRANSFERRED.

5, Princes Street, Cavendish Square

(the new premises of the Central Bureau for the Employment of Women).

LONDON DISTRICT UNITARIAN SOCIETY.

The Autumn Meeting

will be held at
Brixton Unitarian Christian Church,
Effra Road,

ON
Thursday, Nov. 10, 1910,
at 7.30 p.m.

The Chair will be taken at 8.0 p.m. by
ALFRED WILSON, Esq. (President),
supported by Rev. G. C. CRESSEY, D.D.,
A. J. MUNDELLA, Esq., Rev. Dr. BAART DE
LA FAILLE, and others.

Refreshments in the Schoolroom, 7.30.

RONALD BARTRAM, Hon. Secretary.

UNITARIAN CHRISTIAN CHURCH,

Avondale Road, Peckham, London, S.E.

A SALE OF WORK, in aid of the
Church Funds, will be held in the School-
room, Bellenden-road, on Saturday, November
26, 1910, and will be opened at 3.30 p.m. by
Lady DURNING LAWRENCE.

Chairman: JOHN HARRISON, Esq.

Admission 6d., returnable in goods.

Contributions in goods, flowers, books or
money, will be thankfully received and ac-
knowledged by any of the Church officers; by
Miss LEMMON (President, Ladies' Working
Society), 48, Glengarry-road, E. Dulwich, S.E.;
Mrs. COOLEY, 33, Elsie-road, E. Dulwich, S.E.;
Mrs. G. V. CARTER, 77, Crofton-road, Camber-
well, S.E., or by (Mrs.) A. HAYWARD (Hon.
Sec. and Treasurer), 93, Chadwick-road, Peck-
ham, S.E.

RICHMOND FREE CHURCH.

BAZAAR, in aid of Church Hall
Building Fund, will be held at Essex
Hall, Essex-street, Strand, W.C., on November
23 and 24, 1910. To be opened on

Wednesday, November 23, by Lady DURNING-
LAWRENCE, at 3 p.m.

Thursday, November 24, by Mrs. SYDNEY
MARTINEAU, at 3 p.m.

All friends are cordially invited.

Donations or Contributions towards the
Bazaar will be thankfully acknowledged by
the Bazaar Treasurer, Mrs. CLAYDEN, 1, Sheen
Park-gardens, Richmond, Surrey; Bazaar
Secretary, Miss ODGERS, 32, Cambrian-road
Richmond, Surrey; League Stall Secretary
Mrs. BISS, 2, Chisholm-road, Richmond, Surrey

Board and Residence.

BOURNEMOUTH.—Elvaston, West
Cliff, BOARDING ESTABLISHMENT.
Unrivalled position on sea front, close to the
Highcliff Hotel. 50 rooms. Full-sized billiard
tables. Lovely grounds, with access to Cliff
Promenade. Due south. Near Unitarian
Church. Illustrated Tariff.—Apply Mrs.
POCOCK.

GRANGE-OVER-SANDS, LANCS.—
Miss ALICE E. PASSAVANT receives
Paying Guests at 2, Newlands. Prospectus
on application.

LANGLEY HOUSE, DAWLISH,
A HOLIDAY AND HEALTH RESORT for
Ladies. Advantages for girls visiting alone.
Through trains from Midlands and the North.
—Prospectus from Miss JONES.

ST. LEONARDS-ON-SEA.—“Cran-
stock,” 59, Warrior-square. First-class
BOARD and RESIDENCE and FLATS,
most comfortable throughout. Sea View,
excellent cuisine, billiard and smoke room,
sanitary certificate.—Mr. and Mrs. SIDNEY P.
POTTER.

BOARD RESIDENCE in quiet house
select neighbourhood; newly decorated.
From 18s. 6d. weekly.—17, Heathcote-street,
Mecklenburg-square, London, W.C.

UNFURNISHED Drawing Room
Floor to Let. Use of kitchen if re-
quired. Newly decorated. Large airy rooms.
Select neighbourhood. Easy access to City
and West End. 15s. 6d.—Box Y, INQUIRER
Office, 3, Essex-street, Strand, W.C.

Miscellaneous.

HANDSOME SUPPER CLOTHS of
real Irish Linen for 1s. 6d. each. Size
36 in. by 36 in., with dainty hailstone spot or
Shamrock. Postage 3d. extra.—Write to-day,
HUTTON'S, 5, Larne, Ireland.

“SPUNZELLA” unshrinkable wool,
in over 100 handsome designs. Ideal
for autumn and winter blouses. Only 1s. 4½d.
per yard. Patterns free.—Write to-day to
HUTTON'S, 5, Larne, Ireland.

FISH KNIVES AND FORKS.—Case
6 pairs silver-mounted, Hall-marked.
Take 15s., approval.—12, INQUIRER Office,
Essex-street, W.C.

TABLE CUTLERY.—5-Guinea Ser-
vice, 12 table, 12 dessert knives, pair
carvers and steel; Crayford ivory handles.
Take 15s. 6d. for lot, approval.—13, INQUIRER
Office, Essex-street, W.C.

STOLE AND MUFF.—Handsome
black fox-colour, silver-tipped, pointed
latest fashionable Stole and Animal Muff,
together 22s. Worth £5, approval.—14, IN-
QUIRER Office, Essex-street, W.C.

SPOONS & FORKS.—A1 quality,
silver plated on nickel silver, 12 each,
table and dessert spoons and forks, 12 tea-
spoons, 60 pieces for 35s. List price £9 10s.
approval.—15, INQUIRER Office, Essex-street,
W.C.

SEALSKIN JACKET.—Latest style,
sacque shape, with storm collar, practically
new, take £5 15s., worth £25 approval.—16, IN-
QUIRER Office, Essex-street, W.C.

SMOKED FOX-COLOURED STOLE
with large fox head and tails on, and
large Animal Muff, very elegant. Sacrifice 25s.,
bargain, approval.—17, INQUIRER Office, Essex-
street, W.C.

VERY FINE QUALITY Sable long
Stole, with real Sable tails. Take 90s.,
worth 12 guineas, approval.—18, INQUIRER
Office, Essex-street, W.C.

STOLE AND MUFF.—Elegant Sitka
fox-colour fashionable Stole, and large
Animal Muff, exceedingly choice quality.
35s. together, approval.—19, INQUIRER Office,
Essex-street, W.C.

TABLE CUTLERY.—Best Sheffield
make by King's cutler. Double shear
steel blades, patent jagged tang through ivory
handles. 12 table, 12 dessert knives, meat,
game carvers, also steel. Take 32s. 6d., worth
£6, approval.—20, INQUIRER Office, Essex-
street, W.C.

Typewriting, &c.

TYPEWRITING.—Sermons, Articles,
T and MS. of every description accurately
and intelligently typed. 1s. per 1,000 words.
Also duplicating undertaken. Terms moderate.
—E. P., 14, Buckley-road, Kilburn, N.W.

SERMONS, Articles, and every
description of literary matter neatly and
accurately typed. Terms from 1s. per 1,000
words.—I. 48, 3, Essex-street, Strand, W.C.

Gardening, &c.

BULBS FOR SALE, AT EXCEPTIONAL
PRICES.—Daffodils: Emperor, very large
bulbs, 1s. 6d. doz.; Golden Spur, very early
flowering, 9d. doz. Hyacinths (white Roman
for early forcing, will bloom at Christmas),
1s. 9d. doz. Scilla Campanulata, Blue Queen,
1s. 6d. for 50. English Iris (large bulbs), 8d. doz.
Carriage free. A sample of any of the above
will be sent on receipt of two penny stamps to
cover postage.—Write, L. R., c/o INQUIRER,
3, Essex-street, Strand, W.C.

Books for Sale and Wanted.

BARGAIN SALE OF BOOKS.—New
Autumn Catalogue now ready. Books
of every description at tempting prices. Ask
for Catalogue No. 132.—H. J. GLAISHER,
Remainder Bookseller, 55-57, Wigmore-st., W.

OLD BOOKS on Topography wanted,
specially Norwich and East Anglian
counties. Also old Books of Travel and Dis-
coveries.—H. W. SNELL, “Wynberg,” Hillfield-
road, West Hampstead.

19TH CENTURY BUILDING SOCIETY

ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAW-
RENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE,
F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL.
Miss ORME.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Pre-
ference Shares of £20 each are issued suitable
for small investors. Payable 5/- monthly and
they receive 4 per cent. interest.

Preference Shares of £10 each now receive
4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free
of income tax.

Investments are withdrawable at any time
on short notice.

Repayments, Survey Fees, and Law Charges
low. Prospectus free.

HENRY T. WRIGHT, Manager.

SOCIETY FOR THE ABOLITION OF VIVISECTION.

23, Northumberland Avenue, London.

THE SOCIETY offers to send a
Speaker free of charge to League Meet-
ings, Literary Societies, &c. Contributions in
aid of the work will be gratefully acknowledged
by the Secretary.

DELICIOUS COFFEE.

RED WHITE & BLUE

For Breakfast & after Dinner.

OLD FALSE TEETH.

We give highest possible prices for above.
Offers made; if unacceptable, teeth returned.
Dealers in Old Gold or Silver in any
form. Bankers' references; straightforward
dealing.

WOOLFALL & CO., SOUTHPORT.

DECORATE YOUR HOME



The “Ideal” Embroidery Machine will enable you
to do most handsome Embroideries with ease.
Covers, Cushions, Slippers, etc., can be richly em-
broidered.

We have secured 20,000 “Ideal” Embroidery
Machines, and are offering them to readers of THE
INQUIRER for 3/6 only. Order at once to secure
prompt delivery. Money returned if sold out.

The Embroidery Work Box, containing Ideal
Apparatus, Frame, Patterns, Wool, Scissors, etc.,
for 8/6.

THE BELL PATENT SUPPLY CO., LTD.,
147, Holborn Bars, London, E.C.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street,
Ludgate Hill, London, E.C., and Published by THE
INQUIRER Publishing Company, Ltd., at the Office,
3, Essex-street, Strand, London, W.C. Manchester
(Wholesale), JOHN HEYWOOD, Deansgate—Saturday,
November 5, 1910.

* * * Regarding Advertisement Rates see inside Front
Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3568.
NEW SERIES, No. 672.]

LONDON, SATURDAY, NOVEMBER 12, 1910.

[ONE PENNY.]

MESSRS. T. & T. CLARK

have just published the first volume of the most
PRACTICAL EXPOSITORY WORK of the time—

THE GREAT TEXTS OF THE BIBLE

Edited by

Dr. JAMES HASTINGS

(Editor of "A Dictionary of the Bible," &c. &c.).

Four Volumes will be published this Season—

THE GREAT TEXTS OF ISAIAH

(Now Ready);

ST. MARK; GENESIS to NUMBERS;
and probably **ROMANS—**

Two in Autumn, 1910, and two in Spring, 1911.

ORDER IN ADVANCE

before 13th December, and secure these
FOUR VOLUMES at the subscription rate
of SIX SHILLINGS NET each. If purchased
separately, price TEN SHILLINGS each.

SPECIMEN

pages, containing exposition and illustra-
tions, may be had from any bookseller or
from the Publishers **FREE**.

T. & T. CLARK, Edinburgh
and London.
London: SIMPKIN, HAMILTON & Co., Ltd.

NOW READY.

THE

International Congress of Free Christianity in Berlin, 1910.

Reprinted from "The Inquirer" and
"The Manchester Guardian."

With a Preface by

Principal J. ESTLIN CARPENTER,
D.D.

Price 2d. 6 Copies Post Free, 1s.

ORDER FROM YOUR NEWSAGENT
or from

THE INQUIRER PUBLISHING CO., LTD.

3, Essex Street, Strand.

MACMILLAN'S NEW BOOKS

**The English Church in the
Nineteenth Century.** By F.
WARRE CORNISH, M.A., Vice-Provost
of Eton College. Two Parts. 7s. 6d. each.
Being Vol. VIII. of "A History of the
English Church." Edited by the late
Dean STEPHENS and the Rev. W.
HUNT, D.Litt.

Christ for India. Being a
Presentation of the Christian Message to
the Religious Thought of India. By
BERNARD LUCAS, Author of "The
Faith of a Christian," &c. Crown 8vo.,
4s. 6d. net.

**Some Elements of the
Religious Teaching of
Jesus according to the
Synoptic Gospels.** Being the
JOWETT LECTURES for 1910. By O. G.
MONTEFIORE. Crown 8vo., 2s. 6d. net.

OVER 13,000 COPIES SOLD. THIRD IMPRESSION.
1,250 pp. Demy 8vo., 7s. 6d. net.

**The One Volume Bible
Commentary.** General Editor:
Rev. J. R. DUMMELOW, M.A.

CONTENTS:—Introductions and Notes to
every Book of the Bible, and 30 General
Articles.

The Purpose of God. Ten
Sermons for the Time. With an
Appendix on Life under Insoluble
Problems. By J. LLEWELYN DAVIES,
M.A., Hon. D.D., &c. Crown 8vo., 2s. 6d.
net.

**Selections from the Old
Testament.** Edited, with Intro-
duction and Notes, by Prof. F. N. SCOTT.
Pott 8vo., 1s. net.

MACMILLAN & Co., Ltd., London.

JUST PUBLISHED.

FIFTY POINTS IN FAVOUR OF UNITARIANISM.

By ALFRED HALL, M.A.

Paper Covers, 128 pp., 2d. net, by post 3d.

Superior Edition, Cloth, 6d. net, by post 8d.

[Ready Shortly.]

CONTENTS:—Unitarianism an Affirmative Faith.
Origins of Unitarianism, Unitarianism and the Refor-
mation, Eight of Public Judgment, Belief in God, God
in Man, Unity of God, Unity of God in the Bible, The
Trinity and the New Testament, The Love of God, The
Word of God, Revelation and Inspiration, The Bible,
Infallibility of the Bible, The Higher Criticism, Prophecies
and Prophecy, Jesus and His Age, Jesus the Son of
Joseph, Jesus the Man, The Limitations of Jesus,
Miracles, New Testament Miracles, Resurrection of
Jesus, Incarnation, Belief in Man, The Ascent of Man,
Conscience, Sin, Conversion, Vicarious Sacrifice, Salva-
tion, Message to a Dying Sinner, Punishment for
Wrongdoing, Problem of Prayer, Use of Prayer,
Answered Prayer, Immortality, Reasons for Immor-
tality, Heaven, Problem of Evil, Science and the
Problem of Evil, Creation and Evolution, Authority in
Religion, The Church, Public Worship, The Sacraments,
The Lord's Supper, Christianity and Other Religions,
Practical Religion, Eminent Unitarians.

BOOK ROOM, Essex Hall, Essex-street, Strand W.C.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

In the country, four miles from Crewe.
Preparatory Department recently added. Boys
admitted on the Foundation at half fees.

For particulars apply to the HEAD MASTER,
or to the Clerk to the Governors, 38, Barton
Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss
LILIAN TALBOT, B.A., Honours Lond. Pre-
paration for London Inter. Arts and Matricu-
lation, Senior Cambridge Local, and Associated
Board of Musicians. Healthy situation.
Hockey, Cricket, and Swimming. Special
terms for daughters of Unitarian ministers.—
Apply to the HEAD MISTRESS.

LANDUDNO.—TAN-Y-BRYN.
Preparatory School for Boys, established
1893; on hillside overlooking centre of the
Bay. Sound education under best conditions
of health. Inspection cordially invited.

L. H. EDMINSON, M.A. (Oxon).

C. J. MONTGOMERY, M.A. (Oxon).

ST. GEORGE'S WOOD, HASLEMERE, SURREY.

COUNTRY SCHOOL FOR GIRLS.
Sandy soil. 600 feet above sea level.

Thorough education on modern lines.
Usual Curriculum, also Citizenship Course,
Extension Lectures, &c. Preparation when
required for University and other Careers.

Healthy outdoor life; good riding and games.
Systematic training given in Carpentry,
Gardening, Nature Study and Poultry-keeping,
as well as in Domestic work.

Principal, Miss KEMP.

A LADY experienced in the care of
children wishes to take one or two
children over seven years old to board. Ex-
cellent schools near; or she could board a
lady.—For terms and references apply to Mrs.
CROSSKEY, 54, Portland-road, Edgbaston.

SCHOOLS in ENGLAND or ABROAD for Boys and Girls.

Messrs. J. and J. PATON, having an intimate
knowledge of the best Schools and Tutors in
this country and on the Continent, will be
pleased to aid parents in their selection by
sending (free of charge) prospectuses and full
particulars of reliable and highly recommended
establishments. When writing, please state
the age of pupil, the district preferred, and
give some idea of the fees to be paid.—J. and
J. PATON, Educational Agents, 143, Cannon
Street, London, E.C. Telephone, 5053 Central.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Chapel is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, November 13.

LONDON.

Acton, Creffield-road, 11.15, Rev. A. C. HOLDEN, M.A.; 7, Mr. A. J. ALLEN.
 Bermondsey, Fort-road, 7, Mr. A. ALLEN.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; 7, Rev. GEO. CRITCHLEY, B.A.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. A. C. HOLDEN.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. J. A. PEARSON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. J. W. GALE.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. W. E. GEORGE, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Mr. E. R. FYSON; 7, Rev. JOHN ELLIS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. DR. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER.
 LAWRENCE, at 3 p.m.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green; 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11, Rev. LAWRENCE CLARE; 6.30, Mr. W. T. COLYER.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt, M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. W. T. COLYER; 6.30, Rev. W. H. DRUMMOND, B.A.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT.
 Wimbledon, Smaller Worples Hall, Worples-road, 7, Rev. LAWRENCE CLARE.
 Wood Green Unity Church, 11, and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. J. W. AUSTIN, M.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SHORT.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. J. RUDDLE.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. MOLACHLAN, M.A., B.D.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHATHAM, Unitarian Christian Church, Hammond-hill 11 and 6.30, Rev. J. M. WHITEMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. J. KINSMAN.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. J. CROWTHER HIRST. 210th Anniversary.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. E. S. LANG BUCKLAND.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. E. SAYELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.
 GORTON, Brookfield Church, 10.45 and 6.30.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHAS. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. JOHN McDOWELL.
 MORETONHAMFRED, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON, ar-a-ha-n, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road. Service 11 and 6.30.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. E. J. YANDALL.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service, 11; Evening Service and Lecture, 6.30, Rev. GEORGE STALWORTHY.
 WAREHAM, South Street, 6.30, Mr. FRANK COLEMAN.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, Eagles Hall, Government-street, 7.30, Rev. H. G. KELLINGTON, M.A.

CHANGE OF ADDRESS.

MR. JAMES RIDLEY, 19, Adelphi-terrace, Carlisle.

MARRIAGE.

WRIGHT—WILSON.—On November 2, at the British Consulate, Bangkok, Siam, and afterwards at Christ Church, Bangkok, by the Rev. Dr. Hillyard, Gordon Kenneth, third son of Charles Wright, of Boston, Lincolnshire, to Ada Wilson, third daughter of F. T. Wilson and Mrs Wilson, Brighton.

DEATHS.

EVANS.—On Monday, November 7, at Green Hill, Carmarthen, the residence of her son, Mrs. Rachel Evans, widow of the Rev. Titus Evans, Unitarian Minister, aged 88. "Her children rise up and call her blessed."
 WALMSLEY.—On November 8, at Brighton, aged 59, Francis Walmsley, of Victoria Buildings, Manchester.

IN MEMORIAM.

SIMPSON.—In loving memory of my dear son, William Simpson, of Heaton Moor, who died suddenly November 2nd, 1908.

Situations

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

ORGANIST.—Position wanted by Minister's Daughter, in or near London. Long experience.—Address, ORGANIST, No. 28, INQUIRER Office, 3, Essex-street, Strand, W.C.

ENGAGEMENT required by useful, refined person, as Housekeeper, Companion—Help. Light duties; can travel. Highest references.—Address, E. H., 3, Essex-street, Strand, London.

WIDOW LADY desires a home with small family as Companion—Help or Housekeeper. Would, on certain conditions, contribute a little towards maintenance.—Apply, No. 25, INQUIRER Office, 3, Essex-street, Strand, W.C.

WANTED, superior person as Cook—General, age not under 25. No other servant kept, but very good outside help given. Wages £22-£25. Three in family; no children. Can any lady kindly recommend? Apply by letter first.—Miss M., 3, Wexford-road, Wandsworth Common.

LADY HOUSEKEEPER desires re-engagement to manage a gentleman's house. Experienced. Good references. Salary £50.—Reply, F. F., W. H. Smith & Son, 61, Dale-street, Liverpool.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s. d.
PER QUARTER	1 8
PER HALF-YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken.
 Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.
 Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	739	England and India	743	Lord Airedale at Lydgate	748
THE SHORTAGE OF MONEY	740	A Book of Saints	744	North Midland Presbyterian and Uni-	
LIFE, RELIGION AND AFFAIRS :—		Literary Notes	744	tarian Association	748
A Modernist Mystic	741	Publications Received	745	Interesting Experiment at Doncaster	748
Mrs. Gaskell's Ghost Stories	741	FOR THE CHILDREN :—		Moral Education League	749
CORRESPONDENCE :—		The Rock-Crystal Box	745	The Social Movement	74
Arius and Athanasius	742	MEETINGS AND SOCIETIES :—		NEWS OF THE CHURCHES	749
BOOKS AND REVIEWS :—		The British and Foreign Unitarian Assoc.	745	NOTES AND JOTTINGS	751
Dr. Mellone on Immortality	743	Farewell to the Rev. R. J. Hall	747		

* * *All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.*

NOTES OF THE WEEK.

THE news that Lord Morley, in ceasing to be Secretary for India, will not retire from the Cabinet, has been received with great satisfaction by men of all parties. The tributes which have been paid to him and his work in the press have been of the nature of a personal triumph. He is recognised as one of the chief moral assets of the country, the statesman who perhaps more than any other represents the force of conscience in politics. In his case the moral ideal has had all the sacredness of religion, and the fact that he has stood outside all forms of Christianity, with a sincerity which those who differ from him most have learned to reverence, has only intensified his devotion to despised truth or the unpopular cause.

THE splendid ceremonies of brotherhood in South Africa have been an unqualified success, and have done much to revive interest in the unseen foundations of national life in various parts of the world. It has been one of the finest object-lessons in history of the triumph of methods of trust and conciliation.

"The most characteristic incident of the opening of the Union Parliament," says the *Paris Temps*, "was the presence of General Botha, a former general of the Boer army, receiving in the capacity of Premier of the new Dominion the representative of the conqueror hardly eleven years after his defeat. This fact summarises better than any comments the great page of history which has just been written. By the very haste with which she granted the Constitution, Great Britain prevented the formation of a party of

revenge and has fused all interests. South Africa has a great future."

IN his speech at the Guildhall on Wednesday, Mr. Asquith spoke of the Union of South Africa as the latest and greatest triumph of the Pax Britannica. "We have all been following with the closest interest," he said, "what has been going on at Capetown during the last ten days. The Duke of Connaught, in the King's name, has given apt and moving expression to the sympathetic hopes of the whole Empire, and I am certain that we here in the City of London and our fellow-subjects throughout the widespread dominions of the King—we all join in the prayer that South Africa, the arena of dissensions and conflict in the past, may become a fruitful field of the co-operative energies and ambitions of a united people."

IN a later part of his speech Mr. Asquith made an important reference to the question of international peace and the menace of bloated armaments. "The mere collection of such a mass of explosive material, always accumulating, yet always ready for use, is," he said, "in itself a danger, while the burden and pressure of taxation is in every country producing restlessness, which may find expression in internal disturbance, but which may well under some new impulse seek relief in external aggression."

MR. ASQUITH expressed his own hope of substantial retrenchment in this wasteful expenditure in the following significant terms :—

"But if the disposition of the peoples are peaceful surely it ought not to be impossible for a more genial political atmosphere to diffuse itself and to pervade not only one, not only two or three, but all the great countries of Europe. It almost seems Utopian to suggest any such idea as that, but I myself am not without hope that under the growing pressure of public

opinion, the best public opinion in every part of the world, good political feeling, whether it takes the form of actual understanding, written or unwritten, or not, may in time, and even before very long, become so general and comprehensive among the Great Powers of the world as to put a term to this wasteful and disastrous competition for hostile purposes."

THE first number of the French newspaper, *Les Droits de l'Homme*, to which our Paris correspondent called special attention last week, was issued on Sunday. In a short editorial, explanatory of its aims and objects, it is stated that it will stand for Republicanism on its ideal side. It takes for its motto the admirable Mazzinian principle that rights depend upon duties. It places its hopes for the future of democracy in education, reason, and conscience. It is equally opposed to clerical fanaticism and anti-clerical sectarianism. It will represent a laicised religion without ecclesiastical affiliations. In regard to art and letters it will encourage all noble influences, but it will denounce those who speculate in decadence. With these high aims of idealism and justice in view, for France and the world, it invites the assistance of all men of goodwill. M. Paul Loyson, and the band of able writers associated with him in this enterprise, will receive congratulations in many quarters upon the interest and comprehensiveness of their programme, and not least from ourselves.

THERE is in the same number of *Les Droits de l'Homme* an acute and suggestive article by the Abbé Houtin on the Vatican and the Portuguese Republic. He attributes the outbreak of republican feeling largely to the obscurantist and reactionary policy of the Church, which has kept the people in a state of abject ignorance, the statistics of illiteracy being abnormally high. M. Houtin deplores the acts of anti-clerical violence, especially in the case of the Jesuits, and regards some of the

charges made against them as highly improbable, and due to popular hatred and credulity. But, he asks, what revolution has ever taken place without its regrettable incidents and sensational discoveries; and he maintains that a comparison of recent events in Portugal with the treatment meted out formerly to the Jesuits in France or England, ought to convince even the most obstinate partisans of the past that the world is making progress.

* * *

As a further comment upon our remarks on "Athanasius and Arius" last week, we may quote the following passage from an article by Dr. George A. Gordon, which appears in the current number of the *Harvard Theological Review*:—"The deeper Unitarian thinkers have always seen how much greater the Athanasian doctrine is than the Arian. The doctrine of man depends upon the doctrine of Christ; if Christ is only similar to God, then man is only similar. If Christ is consubstantial with the Father, so are all his children in time. . . . What we need to-day is faith in a race consubstantial with God, issuing in the sincere confession of the deity of Jesus Christ and the deity of man. The special incarnation of God in Jesus has been held and fought for by the historic Church; the incarnation of God in man as man has been revived from early Christian thought by the Unitarian leaders; we should see that these beliefs are not contradictory. The belief about Jesus implies the belief about man. We are not called upon to dethrone the Lord; the summons is to lift the race whose prophet he is. When we repeat the Lord's Prayer, if we know what we are doing, we confess the consubstantiality of our being with the being of God."

* * *

A NEW paper called the *Sunday Guardian* has been issued as the organ of a movement for co-operation among the various societies interested in preserving Sunday as a day of rest. It is stated that the movement is enlisting the sympathy not only of all sections of religious opinion, but also of many people outside the Churches. Music-hall artists, who fear that the numerous cinematograph theatres open on Sundays may eventually mean that they will have to work seven days a week, are giving their support, and all sections of the Labour Party, including the advanced Socialists, welcome it. It is pointed out that the necessity of preserving the physical and social value of Sunday is urgent when it is remembered that in London alone it is computed that 500 cinematograph or "picture palace" shows are open on Sundays. These shows are spreading rapidly, though Sunday exhibitions have been stopped at various places, including Great Yarmouth, Harrogate, Wigan, Shields, Douglas, Bath, and Bristol.

THE SHORTAGE OF MONEY.

THE shortage of money is an odd phrase to use at a time when trade is booming and the prophets speak with confidence of the biggest year on record. But it is all a question of distribution. It is possible that there may be shortage in the midst of great wealth, because a large amount of money is concentrated in a few hands or because impoverished causes appeal to deaf ears. A Lord Mayor's banquet is not much comfort to a hungry man with nothing in his pocket, and the glowing statistics of the Board of Trade are rather chilly reading to a treasurer with a debit balance. That there is money enough to go round, even if we include the most quixotic and fantastic enterprises, we do not doubt; but that it actually fails to go round is the pathetic tale alike of our casual wards and our impoverished charities.

We are thinking for the moment of the impoverished charities, the societies which lead a sickly and precarious existence in spite of noble ideals, the enterprises which stand shivering on the brink of failure, the opportunities of usefulness which have to be abandoned, because there is so little money to spare for spiritual adventures in a world overburdened with its wealth. The bitter cry of the treasurer is in all our ears, and it is perhaps one of the hardest features of his lot that he has so often to appear cheese-paring and niggardly when all the impulses of his nature are on the side of lavish generosity.

In the report which was presented at the Council Meeting of the British and Foreign Unitarian Association this week a serious financial position was disclosed, and side by side with it large opportunities of work at home and in the Colonies which cannot be honoured. The same complaint of the shortage of money was the burden of much of the speaking at the London Congregational Union on Tuesday; while the question of adequate remuneration for the ministry is the problem and despair of all the Churches.

This state of things indicates, we fear, some alienation of sympathy between the comfortable classes of society and the organised work of religion; and this may be due to two causes. Religion must always be prepared to blame itself, if it is left out in the cold. It is its business to force an entrance. All the bolts and bars of human pride and self-indulgence must go down before its imperious demands. Its claim is for sovereignty, and it is only as sovereign that it can win the allegiance of men. If it allows itself to appear dull and commonplace it is met with indifference and sometimes even with contempt. It must be greatly daring in its appeal to the spiritual imagination, or men will starve it with

doles instead of honouring it with their substance. Failing resources should always lead to searching self-examination lest religion itself, and the cause of human welfare in which it is for the time being enshrined, should be losing touch with the realities of life and forgetting the secret of divine appeal.

But there is another reason which deserves equally serious attention. Periods of great worldly prosperity and the luxury which is the outward sign of vast accumulations of wealth, have never been marked by quick religious sensibilities. From the religious point of view there is something bizarre in our present scheme of life, with its growing expensiveness and the steady evolution of luxuries into necessities. Even in the case of large incomes there is a diminishing margin after personal and private needs have been satisfied, and the shadowy claims of the spirit have to suffer in consequence. A community without the sacrificial spirit, which spends itself freely for noble causes and ideal ends, has within it the seeds of decay. The shortage of money for these purposes in the midst of unexampled prosperity, the frustration of noble designs because the means are lacking, the indifference which turns away from the crying need of vast new populations for light and leading—these are symptoms which no serious man can view without alarm, when every allowance has been made for examples of splendid munificence and the ceaseless generosity of the great army of nameless Christians.

In no direction is this shortage of money more pathetic, and in many ways more culpable, than in the case of starved churches. It means a ceaseless struggle against crippling poverty, especially on the part of the minister. The poor minister is often an unnoticed hero. Dedicated to his calling, with the simple desire of preaching the gospel and doing good, with no worldly ambitions beyond the desire to keep a bright and healthy home round him and to educate his children, he finds that he can never escape the spectre of poverty, and the energies which should be devoted fresh and unspoiled to spiritual work are sacrificed to grinding anxieties. It is a subject upon which we do not wish to enlarge. We should prefer to treat it with proud reticence, knowing as we do how nobly the burden is borne. But we wonder sometimes whether people in comfortable circumstances quite realise all that it means.

In these and other directions the shortage of money resolves itself into a question of personal duty. It may be accounted for, in some degree, as we have pointed out, by social tendencies; but the remedy lies in our own hands. What are we ourselves going to do in the matter?

LIFE, RELIGION & AFFAIRS.

A MODERNIST MYSTIC.

IT is surprising how deeply the spirit of that movement called Modernism has penetrated into our life, and how widely its influence is spread. It is felt in all the sects of Christendom, and almost equally amongst men of science and men of affairs; felt partly as a profound intellectual demand for new syntheses, for new constructions, partly as an ancient but renewed longing for more abundant spiritual life, for more worship, more devotion, more true religion and piety. The Modernist spirit has produced already its philosophers and theologians, its poets and prophets; but perhaps the most wonderful of its works thus far is its mystics. The modern scientific world has waited long for its due and proper meed of mysticism; to-day it seems almost as if the waiting were over, and the measure of mysticism about to be poured out. And we cannot but rejoice in the fact. Mysticism is a true and necessary element in the deepest soul's life; without it no religion, no nation, no individual, in this finite world, is complete. No religion is whole without its, if you will, ecstatic, uplifted visionaries, without its devout men who view all finite things always *sub specie eternitatis*; no nation can hope for salvation except she contain within herself the heaven of devoted and mystical piety; no individual can be fully safe and sound without at least some measure of the mystical vision, the faculty divine, which lifts the devout spirit up above the mists and empty shows of time into contemplation of and communion with an unseen and eternal world. "When there is no vision," said the ancient thinker, "the people perish." That is wholly true, and we should acclaim with songs of gratitude the devout and holy souls amongst us who to-day have the vision, those "friends of God" who are themselves fixed, and would fix us, within the eternal; who seek, by their meditations, by their quiet reflections on life and destiny, to convey the great secret to other souls, to draw other men into the deeper life.

There lies before us as we write an example, as excellent as one could desire, of the splendid, the invaluable service these quiet, reflective, mystical souls render to the world. It is only a comparatively small volume,* some three hundred pages, with considerable margins, yet it contains more than many hundreds of larger books taken together. It is written in the form of a diary, and consists of a year's reflections on many deep matters. There is no connection of a logical kind between the various paragraphs of the book, but one does not need that. The whole is linked into an exquisite unity partly by the sequential order of the Church year, more by the permeating, ever present sense of living personality behind the written word, displayed in the persistence of the same underlying spirit of devotion, the same piety and simplicity in longing for the

truth, the same gentleness and purity of outlook. The whole is dedicated to "George Tyrrell, seer, prophet, friend." How many minds have been influenced by that same seer and prophet! It is wonderful; he surely gave utterance to the thought of many hearts. Certainly it is the spirit of Tyrrell that has informed this book and its writer. On every page there is evident the same mystical idealism, the same insistence on the absolute values of the eternal world, the same demand upon the individual soul to be free of the trammels of finitude and to rise into the intoxicating upper air of God. That is, indeed, very characteristic of the deepest religious life of to-day; more and more surely religion is becoming again a fundamentally individualistic matter, a question not of finite, social activities in a finite world, a matter rather of realising the necessarily perishing character of that world and all it contains, a question of the soul's salvation and redemption, not by good works, not by moral endeavour, not by pursuit of finite ideals, but by the unperplexed casting of the whole life into the ocean of God, by the unrestrained abandonment of self to the love of eternity. There serves us here a quotation from this *Diary of a Modernist*. "Religion, in fact, is a matter of life and death. It is not a matter of mere good conduct, mere justness in notions and ideas, mere aspiration after an ideal of manhood, however high, nor even of following strenuously after that ideal. Failure in conduct, confusion in idea and notion, the collapse of the ideal, or a catastrophic fall from it, may open a man's eyes to the strait gate, point out to him the narrow way. . . . We have brought with us from the past, stored in every present, the religion of all our fathers, the religion of the struggling tribe of ill-armed combatants with nature, the religion of thinkers, the religion of a social morality, the religion of the human ideal of man, and we keep them still. But *unless we transcend them all* we have not found the strait gate and the narrow way of Christ, the way that gives us, even here on earth, eternal life that is his."

Therein, and all through the book, is present the great idea, the secret of modern mysticism, the most powerful force in religion to-day. There's this finite world ever about us, this world of destiny and duty, this world of suffering that must be borne, of pain that must be endured, this strange time-world which in and by itself is so unreal, perishing, vain, and illusory, and yet cannot be avoided. God Himself has not avoided it, does not avoid it; the paradox and mystery of the Cross enshrine the truth of His endurance. This world is endured in order that the life of eternity may be really free; so, by us, this world must be endured, all its duties loyally done, all its care and pain devotedly supported, without slackness and without shrinking, in order that the life eternal in our souls may emerge into perfect liberty, in order that we, as individuals, may enter the unsullied region of God's victory, the realm of eternal life where, free and unconfined, there flow the streams of peace and joy and blessedness. In comparison with this attainment, the vast, tremendous secret of religion, all else

is chaff and dust, dross of the world and worthless. You take that point of view and you apply it, as the writer of this *Modernist Diary* has done, to the perplexing questions of life, more especially to the perplexing questions of theology and morality, and you will find yourself saying much the things that he says, feeling the things that he feels, content with what makes him content. "Let us trust Love," he says, "our strength and our redeemer, for then we trust the Spirit of God. Let us live by love, for then we shall live in Christ, and all things will be ours." There is nothing else to say, is there?

The writer adds a postscript to his book. "This book contains that which would have dismayed me not many years ago; yet now it fortifies my faith." A little while back this man wrote, "An Agnostic's Progress." Unless men *change* they cannot hope to *know*. "Now it fortifies my faith; and I know that I am only one of a multitude who share that faith, and feel its growing power." Those who belong to the Church Universal to the invisible fellowship of Christ, and so will understand this beautiful diary, are, thank God, a multitude, an ever-growing number. Their thanks go out to the man who has so written.

MRS. GASKELL'S GHOST STORIES.*

IN the "Knutsford" edition of Mrs. Gaskell's writings, which, with the genial introductions of the Master of Peterhouse, may be regarded as the definitive edition, there are two fragments of ghost stories. Unfortunately they are only beginnings, and tantalizing, as they do not extend far enough to give even an inkling of the nature of the events to be chronicled.

There is only one complete ghost tale in the "Knutsford" edition, and that is the "Old Nurse's Story," which first appeared in the Christmas number of "Household Words" for 1852. "It is a most satisfying story," says Dr. Ward, "from which none of the approved ingredients is left out, while nothing superfluous is allowed to lessen its effect. But this effect is in part due to the art which, with a few simple strokes, could produce a picture at once so strange and so true as that of the moonlight night on the snow-covered fells, where the child was found asleep under the holly-trees."

Dickens' first thought, when he saw this MS. of Mrs. Gaskell's, was its length. He had not then read it. He sent her a proof with some suggested alterations. To understand what these really were it must be

* There was another instance in which Mrs. Gaskell declined, in the case of "North and South," to have her proofs altered "even by Mr. Dickens." (Letters, i. 398.) And in this she was right, for much as they admired each other's writings their several styles were incapable of mixing well. In "Cranford" there are some complimentary allusions to Dickens. When the separate part appeared in *Household Words* Dickens substituted Hood's name. Mrs. Gaskell's letter calling the story back reached him too late, but his explanation was satisfactory. (Letters, i. 283.)

* The *Diary of a Modernist*. By William Scott Palmer. London: Edwin Arnold. 1910.

remembered that in the "Old Nurse's Story" the phantoms which re-enact the family tragedy are seen by Miss Furnivall and Miss Stark, by Hester the nurse and by the child Rosamond who is in her arms. Dickens thought that it would be better if the child awoke when the noises began—if they all heard the noises but only the child saw the spectral figures, except that they all see the phantom child. He thought that the real child crying out what it is she sees, and describing the phantom child as showing it all to her, as it were, and Miss Furnivall then falling palsy-stricken, would be a very terrific end. In a subsequent letter he writes: "I don't claim for my ending of 'The Nurse's Story' that it would have made it a bit better. All I can urge in its behalf is that it is what I should have done myself. But there is no doubt of the story being admirable as it stands, and there is some doubt (I think) whether Forster would have found anything wrong in it, if he had not known of my hammering over the proofs in making up the number with all three endings before me."*

What was "the third ending" to which Dickens refers? Had John Forster suggested a third?

This correspondence gives us a peep into the methods of two great literary artists. Dickens was a master of his craft, yet on comparing his ending with that of Mrs. Gaskell there can be no doubt that hers is the more artistic finish. For these phantoms are the avenging fates for Grace Furnivall, and it is at last the light of them that leaves her death-stricken.

Mrs. Gaskell was far from being superstitious, but she had a deep interest in that borderland where there are so many unsolved mysteries. And those who knew her have spoken of the ghost-stories with which she would sometimes enthrall her guests. As one of these has been "reported"—so to speak—and thus found its way into print, it may be of interest to mention it here. Augustus Hare has left a detailed account of a ghost story he heard from Mrs. Gaskell at Oxford in 1860. (See Hare's "Story of My Life," ii. 224.) I have heard of the same curious incident as it was sometimes narrated by her in Manchester, and as I now set it down it is identical with Mr. Hare's report save that it is less detailed.

A girl in a country village whose lover was a carter, went to London as a lady's maid and there married another man, who dying left her in comfortable circumstances. She returned to her native place, and after a very brief courtship married her first sweetheart. She returned to London in order to realise the estate of her first husband, but never returned. She was found dead in the streets. After this news reached the carter, his appearance showed that something was wrong with him, and in time he confided to his friends that his wife's spirit haunted the house. He could see her figure by the bedside weeping and lamenting throughout the night, so that he could not rest. Mrs. Gaskell was taken to the cottage to see the widower. The door was locked, and whilst some of the party went to the back of the house to try another door, those at the front saw through the latticed window the figure of a woman in a print dress who walked from

one side of the house to the other, and then went away. The friends returned to report that they could not obtain admission at the back. When told that a woman had been seen inside through the window they renewed their efforts, but without success. At the adjoining cottages they learned that the man was out for the whole of the day. When told of what had been seen they were assured that there was no living person there, and that what they had seen was the ghost of the dead woman.

It is a remarkable story in many ways, and one for which there is no satisfactory explanation that is known to me.

WILLIAM E. A. AXON.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

ARIUS AND ATHANASIUS.

SIR,—Like many others, I had learnt to believe that, as Mr. Campbell expresses it, "when Athanasius fought his famous fight he was more nearly right than Arius." But some years ago a closer study of the subject proved to me that my first opinion was due to loose thinking, and to an imperfect knowledge of historical facts.

I am astonished that such experts as Dr. Martineau and Professor Upton should maintain that by affirming the Son's co-essentiality with God, Athanasius and the Nicæan Council brought God nearer to us. With the story of the Arian controversy before me, I am led to the opposite conclusion. The object of Athanasius and the Council was to place the Christ-God as far as possible from us.

In his work on the Nicæan Decrees, chapters 19 and 20, Athanasius declares that the word *consubstantial* excludes all similitude of nature and origin between the Son and created beings. The Nicæan Creed, in its last paragraph, reprobates and anathematizes all those who say that the Son was formed like the beings summoned out of nothingness. What greater gulf can there be than that fixed by the Council between the Son, begotten from the very substance of the Father, and human beings created *ex nihilo*?

It is true that in his "Orations against the Arians," Athanasius declares that if we do not stand in connection with God, through the Son, as conceived by the Nicæan doctrine, we have no true communion with Him, and that it cannot be said that we are partakers of the divine nature. But these are only empty words, from a theoretical point of view; for Athanasius throws no bridge over the yawning chasm he has opened between the creatures drawn from nothingness and the only Son of God, begotten of the substance of the Father, God of God, Light of Light, very God of very God, &c.

On the other hand, the Christ of Arius—and of St. Paul, for they are very similar, and I wonder how the New Theologians reconcile their Athanasian preferences with St. Paul's *Arianism*—the Arian Christ, who is neither God nor man, is not our Christ. Still, Arius was nearer the truth when he made his Christ a creature like us, liable to temptation and sin as we are, and rising into divine sonship by the moral purity of his life. Such a view is not without a deep analogy with our recognition of the divine element inherent in mankind and manifesting itself with a sublime beauty and power in the soul and life of the man Jesus.

One word more. In your editorial note on the controversy, page 724 of your issue of November 5, you wrote: "The popular misconception that Unitarians as they exist are in some sense Arians or Socinians is responsible for a great deal of misunderstanding, and especially for the idea that they recognise a 'gulf' between God and man. It is a case in which antiquated names and the inherited prejudices of thought should be dropped, in order that the realities of the situation may be faced and understood."

I can hardly believe that you desire us to consider Arius and Socin as "antiquated names" and to repudiate our indebtedness to them as "inherited prejudices of thought."

As a religious free-thinker and a semi-pantheistic Christian, I glory in the names of Arius and the Socins, as also of Servetus, of the Anabaptists (despite John of Leyden), of the Quakers, the Arminians, the Unitarians, whom with the heretics of the Middle Ages I look upon as the grand ancestry of the religious liberalism of the present and of the future; and among whom, and not in the often stagnant marsh of orthodoxy, I trace in the past the living and flowing current of religious evolution.

Whatever may be the present popularity of a rather incoherent mixture of liberalism and orthodoxy, and however I may rejoice to see a part of our progressive gospel preached to crowds, I do not feel tempted to court public favour by giving up one iota of what I consider a perfectly consistent and rational liberal belief. I prefer waiting till others, taking a few more steps forward, come up at last to the bold standard we have raised.

Yours, &c.,

JAMES HOCART.

Brussels, November 9, 1910.

[We have received M. Hocart's interesting letter too late for any adequate comment this week. We desire, however, to point out that we share to the full his respect for many of the great heretics of the past, and are conscious of deep obligations to them. What we deprecate is the popular habit of affixing their names as labels to religious or intellectual movements of the present day, to which they are no longer applicable. To call the modern Unitarian of the school of Dr. Martineau a Socinian, or to assume that he must be necessarily on the side of Arius, is an antiquated habit which only helps to confuse the issue and to stereotype thought.—ED. OF INQ.]

BOOKS AND REVIEWS.

DR. MELLONE ON IMMORTALITY.*

"If a man die shall he live again?" is a question to which for long ages an affirmative answer has been given. Most religions have inculcated the belief in a future life as a fundamental dogma, and most men have lived and died in the full conviction that a life beyond the grave was the destiny of all. So strong was this belief in the East that when life had been made a terrible nightmare by the doctrine of endless transmigrations and numberless hells, the compassionate Buddha, sitting under the Bo-tree and pondering on the miserable fate of man, condemned for ever to turn the dreary wheel of existence and pass from suffering to suffering, could find no way of escape save the killing of all desire at the root, that no Karma might be left to issue in another incarnation, but life might finally cease at death like the flame of a candle blown out by the wind. In a less intense form the belief in immortality dominated the Western world also, supported, in the Middle Ages, by the belief in the bodily resurrection of Christ and the venerable authority of the Church. It was not till the spread of Greek learning throughout Europe, and the growth of science—in its predominant form of mechanics—had freed men's minds and given them new points of view, that the belief was seriously called in question. With the triumph of science, relying on reason rather than authority, and of historical criticism which challenges the evidence for the bodily resurrection of Christ, the belief has lost its hold on the minds of great numbers of men. If it is to endure it will have to be based on solid arguments, or the fact of survival, demonstrated by actual communication with the departed.

In a small but closely reasoned treatise entitled *The Immortal Hope*, Dr. Mellone reviews the arguments in favour of the belief in immortality, and carefully considers the objections raised against it. He discusses the latest conclusions of Science bearing on the subject, and the attempts of the Society for Psychical Research to prove, or disprove, alleged communications from the dead.

He shows the prevalence of the desire for life beyond the grave, but admits that to some estimable people the thought of continued existence is terrible rather than consoling. "Is it never to end?" asked a friend. "The thought appals. I, little I, to live a million years, and another million, and another! My tiny light to burn for ever! But if there is to be an end, why not at death?" Because, answers Dr. Mellone, "the end we look for is not annihilation at some point of time; it is the complete fulfilment of the purpose or meaning of each individual life. We have no means of knowing how far this fulfilment will carry us; only we know that it is not realised at death."

Some have thought that this fulfilment is found in the survival of our work, and of

our influence on the future of the race, and the upward progress of humanity; but Dr. Mellone objects, like Huxley, "to affirm that I look to a future life, when all that I mean is, that the influence of my sayings and doings will be more or less felt by a number of people after the physical components of my organism are scattered to the four winds." He cannot accept this impersonal survival "as in any sense a substitute for, or an equivalent to, the belief in personal immortality."

A vast unseen world surrounds us, of which the world revealed by our senses is but a small part, like the narrow band of the colour spectrum in the long belt of radiant waves. Our senses, in fact, limit us as much as, or more than, they aid us, therefore "there must be at least a possibility of our experiencing it" (the world) "at all the levels of life," and "the conception of real but undeveloped human faculty may also be extended to the level of the imagination and even to that of sense-perception." He would, therefore, not deny the possibility of communication from those who, though they are no longer on our plane of existence, may be able to have intercourse with us by other channels than those of the senses.

The objection, that a future life is impossible because thought depends on the brain, is discussed in some detail. Dr. Mellone maintains that all that science can really affirm is the fact of concomitance between changes of thought and brain changes. He ridicules the theory that the brain "produces" thought, or that "thought is a mode of motion." Such materialistic theories are regarded as unthinkable, as merely "complex nonsense." But he goes, perhaps, further than the facts will warrant, in giving his adhesion to the "instrumental theory" of the brain, supported by the late Professor James and Dr. Schiller. This theory asserts that "under present conditions of our existence in space and time, one mind can only manifest itself to others through what we call a system of nerves." This is true, no doubt, but the connection of brain and mind is, surely, much more intimate than such a theory would allow. The brain seems necessary, not only for the expression of mind to others, but for the existence of mind for itself, and for all its operations. Though we cannot assert that the brain produces thought, we must assert the concomitance of mind and brain changes, and the instrumental theory must, at least partially, deny this. The undeveloped brain of the infant is, surely, concomitant, not only with a mind which has imperfect means of expression, but also with one that is itself undeveloped, and has little to express. As the brain develops the mind develops also, and when the brain is enfeebled by age the mind loses its vigour. A severe blow on the head will not only prevent me from expressing my thoughts and feelings to others, but destroys them altogether, for the time. When at the approach of sleep, the brain—if we may accept the common theory—is beginning to have less blood sent to it, and so to be less active, the consciousness grows vague and confused, and loses its unity when we fall into deep sleep. It seems unnecessary to burden the argument for immortality with this

doubtful scientific theory. For, after all, no scientific theory is really competent to determine the question. All science starts from an assumption—that of the independent existence of matter, and must always explain things in terms of matter and motion. But this assumption may be unjustifiable except for practical purposes. All we really know at first hand are sensations, thoughts, and volitions. They are the ultimate elements of the world. Who then shall gainsay us, if feeling—

"Obstinate questionings
Of sense and outward things,
Fallings from us, vanishings;
Blank misgivings of a creature
Moving about in worlds not realised,"

we suspect that our present life is but "the baseless fabric of a vision," and that not to a future life, but to the eternal life which is ours even now, we shall awaken from this dream of life? In any case Dr. Mellone has a much more cogent argument than any science can offer him. It is true that it rests also on an assumption—the assumption that the world is a rational order. "There is," he admits, "no abstract proof of this principle, but only" because the truth of all reasoning depends on it. "The soul of man," he argues, "is a living, growing thing," but in this short life it has not the opportunity of fully developing its faculties. We value men here, not so much for their actual achievement as for their potentialities, and their ideals. If, therefore, the universe is a rational order, we may expect "that all the faculties distinctive of humanity may be realised and exercised to their fullest extent," but this implies the continuance of life. Thus we may hope that opportunity will be given us for further growth and development, till all our possibilities are realised, and our nature reaches its true spiritual maturity.

Cogent as this argument seems, it gives us but a belief and a hope, and not a certainty, as Dr. Mellone would no doubt admit. For the deduction of this particular conclusion from the general principle of the rationality of the universe is not necessarily valid, since the rational order manifests itself in ways which often confuse us, or the world would not be thought the riddle it actually is. "It may be we shall touch the happy isles," and realise all that so often is crushed or stunted in our present life. It may be that this full and complete realisation is not for finite beings, and is possible only to that Eternal Life of the whole, the "all-inclusive life, comprehending all, explaining all." We may at all events cherish the hope, and if one rational and perfect life embraces and sustains all the diversity of the world, and manifests itself in our little lives, we have at least the serene trust that the best is, and will be, done, and that all is well!

ENGLAND AND INDIA.*

MR. RAMSAY MACDONALD's book is not the work of a political pamphleteer. He

* *The Awakening of India.* By J. Ramsay Macdonald, M.P. London: Hodder & Stoughton. 6s.

* *The Immortal Hope: Present Aspects of the Problem of Immortality.* By Sydney Herbert Mellone, M.A., D.Sc. Pp. 98. William Blackwood & Sons, 1910.

went to India, not to get powder and shot for a campaign, but, as a wise man should do, in order to submit himself to impressions and to try to understand. If his pages hardly rise above the level of pleasant journalism, they succeed in being provocative of thought, and in deepening the reader's sense of the complexity of Indian problems and the need of the difficult art of sympathy in the tasks of government. The fundamental problem of all is that of education, which cannot be solved either by official indifference or by a wholesale importation of Western ideals. It is stated that at the present time 90 per cent. of the males and 99 per cent. of the females are illiterate. "We spend far too much of the income of India," Mr. Macdonald maintains, "on Imperial purposes, and far too little on Indian development; far too much on machinery, and far too little on the conditions in conjunction with which the machinery must be run." There are no doubt people who associate our rule in India with an ignorant and submissive population; but they are a diminishing number, and the facts have only to be driven home in order to create a strong public opinion in favour of a system of well-equipped schools, suitable for the needs of the country.

On the subject of religion Mr. Macdonald is not very illuminating, probably because his mind was preoccupied with social and political questions. He agrees that the number of conversions to Christianity has been exceedingly small, but he believes that it may gradually influence the life of the people by a process of insensible permeation, especially on its humanitarian side. "In the discipline which the Indian has to undergo in order that his religion may result in ethical conduct, Christian influence, if wisely directed, is to play a great part." Already he traces a liberalising and equalising movement in its work among the outcasts, who are beginning to question their position and to claim their rights in face of strong prejudices. It is not the first time that Christianity has incurred the reproach of making its converts among the most despicable of the population.

Mr. Macdonald is deeply impressed with the danger that our rule in India may sink into an inert officialism, without sympathy or imagination, but he is also keenly alive to the benefits we have conferred. He holds it to be an historical fact that England saved India. "If we cannot say," he writes, "that our rule has been a necessary factor in the development of Indian civilisation, we can say that in view of historical Indian conditions it has been a necessary evil. A foreign conqueror had to come, and no nation in the world, either at that time or to-day, could have done the work nearly so well as we have done it. Be our mistakes what they may, no alien rulers would have avoided them. Many of them could only have been discovered after they were made." Perhaps there are some heroic spirits who will dislike even this qualified admission of failure as "unpatriotic." But Mr. Macdonald regards mistakes as inevitable in the task of governing an alien people, for it is part of his political philosophy that "no race can govern another quite justly."

A BOOK OF SAINTS.*

THIS is a handy little volume which will help to keep us in good humour with piety. It may also do something to encourage the valuable habit of commemorating holy lives. The brief notices are carefully and reverently done—too carefully and too reverently to do full justice to the characters described. The attempt to give only facts and to eliminate the revealing legends is a deplorable mistake. We confess to a firm belief that the grotesque and miraculous narrative is far more trustworthy than the plain biographical record. Who cares about St. George, if you deny the dragon, and remove the charming lady? What is St. David without his delectable pig? If the pig is not the better man of the two, he is certainly a significant partner. It may be just our Liberal Christian prejudice, but we strongly suspect that on the whole the impossible legend tells fewer lies than the rationalistic "truth" (pronounced Terrewth). In other words, the imaginative wonder-loving tale is a more adequate expression of the genuine personality, and, therefore, clings more lovingly and scrupulously to reality than the mere catalogue of facts which pass for history. The only infallible record of human nature is the fairy tale. Take care of the legend and the fact will take care of itself.

LITERARY NOTES.

SINCE the days of Calamy no attempt has been made to present Richard Baxter's fascinating account of his own life, known as the "Reliquiæ Baxterianæ; or, Mr. Richard Baxter's Narrative of the Most Memorable Passages of His Life and Times," in an abbreviated and popular form. The announcement that Messrs. Longmans will publish this month selections from this famous book is of special interest. It has been edited, with notes and appendices, by the Bishop of Chester. The volume will also contain an essay on Baxter, by Sir James Stephen, reprinted from "Essays in Ecclesiastical Biography."

THE third volume of Mr. Francis Morgan Nichols' scholarly translation of "The Epistles of Erasmus" is in the press, and will shortly be issued by Messrs. Longmans. The second volume, which was published in 1904, carries the correspondence down to 1517. The translation is accompanied by a commentary confirming the chronological arrangement, and supplying further biographical matter.

WE understand that an article on "William James," by the Rev. L. P. Jacks, will appear in the *Contemporary Review* for December.

ON account of the indisposition of Dr. James Moffatt, who is translating Professor Eucken's new work, to be published under the title of "The Truth of Religion," Messrs. Williams

* Black Letter Saints of the Prayer Book. By E. M. Granger. London: J. M. Dent & Co.

& Norgate inform us that it has been necessary to postpone the issue until the new year. To expedite the publication arrangements have been made with Dr. W. Tudor Jones, who was a student for some years under Professor Eucken at Jena, to complete the translation.

MESSRS. MACMILLAN & Co. announce a new edition in one volume of "The Dynasts," Mr. Thomas Hardy's great drama of the Napoleonic wars. The work was originally published in three volumes, but many readers will doubtless welcome its appearance in a more convenient and less expensive form.

"A PICTURE SONG BOOK," containing old ballads and songs taken from various sources, and illustrated with water-colour drawings by the Earl of Carlisle, is announced by Messrs. Smith, Elder & Co., in conjunction with the Fine Art Society. Lord Carlisle was elected an honorary member of the Royal Society of Painters in Water Colours some years ago, but he has hitherto chiefly been known to the public as an artist by his landscapes. He has now been induced to allow what was originally intended for the amusement of his grandchildren to be bound up in an attractive volume. In addition to the ordinary edition, there will be an *édition de luxe* with the illustrations mounted and numbered.

AT Norton, the birthplace of Sir Francis Chantrey, the sculptor, lived the Shores, a family that occupied a place in the forefront of the battle that raged in the law courts round Lady Hewley's charities. A Miss Shore was denied burial in the family vault in Norton Church because of the Unitarianism of her family. Later there lived at Norton Hall Mr. James Yates, M.A., scholar and preacher, a close friend of another eminent Unitarian, Joseph Hunter, himself in close touch with Norton and the Shores in many ways. The Rev. Theophilus Lindsey, also, whose life was written by Thomas Belsham, is mentioned in association with Norton people, and Belsham himself preached at Norton. Another eminent Unitarian who was widely known in his day, the Rev. Henry Hunt Piper, spent the most fruitful years of his life at Norton. These reminiscences will be revived in a book called "Chantrey Land," which Messrs. Sampson Low, Marston & Co. will issue this month. It is written by Harold Armitage, and illustrated by Charles Ashmore. The prospectus promises a portrait of Joseph Hunter amongst the numerous illustrations.

AN exhibition of French pictures by Manet, and the Post-Impressionists, is being held at the Grafton Galleries, Bond-street. It is the first time that the English public have had an opportunity of studying the work of this novel and revolutionary school of painting. Among the artists represented in addition to Manet are Paul Cézanne, Paul Gauguin, Vincent van Gogh, and several others. The effect at first is certainly more disconcerting than attractive, but it is hardly wise to dismiss a movement which has aroused the interest of men like Sir Charles

Holroyd, Mr. Claude Phillips, Mr. Roger Fry, and Professor Holmes, as mere Fifth of November madness. It raises anew the whole question of the relation of beauty to art, and the need of a medium which is universal rather than curious and particular if art is to express itself in enduring forms.

PUBLICATIONS RECEIVED.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION:—Fifty Points in Favour of Unitarianism. 2d. net; cloth, 6d. net.

MESSRS. R. & R. CLARKE:—Romanism and Protestantism: Rev. R. W. Weir, D.D.

MESSRS. T. & T. CLARK:—The Great Texts of the Bible: Isaiah. Edited by Rev. James Hastings, D.D. 6s. net.

MESSRS. CONSTABLE & Co.:—The Gospel of Jesus: G. W. Knox. 1s. net. The Earliest Sources for the Life of Jesus: F. Crawford Burkett. 1s. net. The Emancipation of English Women: W. Lyon Bleasde. 6s. net.

MR. C. W. DANIEL:—The Children All Day Long: E. M. Cobham. 1s. net. Three Days in the Village: Leo Tolstoy. 6d. net; cloth, 1s. net. Woman's Inheritance: C. H. le Bisquet. 2s. net.

MESSRS. HODDER & STOUGHTON:—Shaving of Shagpat, Meredith's allegory: Interpreted by James McKechnie. 3s. 6d. net.

MR. DAVID NUTT:—The Oral Law: M. Hyamson. 3s. 6d. net.

MR. J. M. WATKINS:—Survival and Reproduction: H. Reinheimer.

MESSRS. WILLIAMS & NORGATE:—An Open Letter to English Gentlemen. 2s. 6d. net.

THEOLOGISCH TIJDSCHRIFT.

FOR THE CHILDREN.

THE ROCK-CRYSTAL BOX.

THE young professor had very wonderful eyes—eyes that saw things in star-land, in earth, in sea, in air, which other eyes could not see. This wisdom of his was the philosophy of nature; he was professor of Natural Philosophy. He had come from Belfast to Glasgow College in 1846; but his eyes could not see the future. He did not know that he would be a professor at the college desk for 53 years.

The windows of his house—"No. 2, The College," it was called—looked two ways. One way was into a dull square yard, known as the Quadrangle; and on this side you could see the young learners—the students—pass to and fro, with books under arms. The other way was into some narrow back streets, dirty streets, miserable streets, dark streets. One of these lanes went by the name of "The Havannah." Now Havannah is a city in the island of Cuba in the West Indian seas, and palms and many lovely trees grow there in the happy sunlight. But this gloomy lane in Glasgow had no trees; and the young professor's eyes saw in this Havannah crowds of ragged creatures like grim ghosts, and in a letter to a friend he spoke of these poor cots as "dreadful specimens of humanity." So here, in the College, the grand lessons of science were learned; and, in the slums, men and women and children lived in dismal cellars. The professor saw fairer scenes when he spent a holiday in Switzerland, and climbed the giant hills and watched the roaring cascades.

In the winter of 1848-9, a shadow fell on Glasgow—mansions, College, and the Havannah. The cholera broke out, and the plague killed thousands. Among the dead was the professor's father. There are wretched lanes still in Glasgow (I have seen them), but the health of the city is better cared for, and to-day it would be hard for the cholera to find a home for its evil presence.

The professor was William Thomson, afterwards known as Lord Kelvin. It was he who laid the first cable on the bed of the Atlantic Ocean, so that telegraph messages could be sent from the New World to the Old; and many other wonders of science did he achieve. But the sad slum in the shadow of the College was a warning to our nation that the noblest science of all is that which gives thought to the health and housing and progress of the people. Pray do not suppose I mean that Lord Kelvin had no such care. I mean that none of us should be so wrapped up in the study of stars, or physics, or chemistry, or any other sort of science, as to forget the cry of the poor and the misery of the unclean lanes.*

Having told of a learned man, I will tell of a learned woman, Maria Agnesi, born at Milan, in Italy, in 1718. As a little girl of five she spoke French; at nine, Latin; at eleven, Greek; and at 20, Spanish and German. A famous Frenchman visited her house, and saw Maria sitting on a sofa in the company of thirty persons; and an Italian count spoke to her in Latin, and in that language she replied easily and with quick understanding, and the company admired her knowledge. She was scarcely a grown woman when she had written 199 essays on science, and she felt a joy in writing on algebra and geometry, and her name was mentioned by many lips as that of a very remarkable scholar. The Pope sent her a coronet set with precious stones, and also a gold medal; and the Empress Maria Theresa of Austria gave the clever Maria (her namesake) a rock-crystal box adorned with a shining gem. A professor of mathematics was wanted at the University of the city of Bologna, and the post was offered to Maria Agnesi, but she did not accept it.

In 1752 her father died. Several of his sons were still young, and needed a guardian to watch over them till they could do their duty as men and citizens. Maria gave much of her time to their service; she was herself their tutor, and taught them from the ample store of her learning. But her heart was large enough to gather into its circle of love yet other folk who were not members of the Agnesi family.

Fatherless and motherless children found a friend in Maria, and a refuge under her roof.

And still her heart had room. Two infirm persons were added to the group who sheltered in her house.

This teacher of her young brothers, this guardian of orphans, this protector of the infirm, had a wondrous hunger in her soul. She hungered for the doing of more works of mercy. Her mind, once filled with a passion for science, and books, and skill

* Prof. S. P. Thompson's *Life of Baron Kelvin*, vol. i. pp. 201-211.

in speaking tongues, now gave itself to the science of the helping hand, and the language she loved most was the language of comfort whispered in the ear of the sorrowful.

Shall we then say that all her learning was a mistake? Not at all. But the science of humanity is a finer part to play than the heaping up of the wisdom of many schools.

Maria Agnesi saw poor women who had no proper homes, and she resolved to set apart a portion of her large mansion as a kind of asylum for these sisters in want.

But now a pause took place. The orphans and the infirm, and the sorrowful women could not be fed and aided without money.

Maria Agnesi searched among her treasures. She took up the crystal box, which glittered like fairy-glass. From an Empress's hand she had received this gift as a mark of admiration for her learning. She looked at the box of crystal, and she looked at the pale faces of her humble companions.

A rich Englishman was passing through the city, and she knew he had a taste for articles that were rare and curious. To him she sold the Empress's crystal box, and her purse was full, her heart was glad for the sake of the women.

And still the work grew, and 450 persons of both sexes at length received the compassion and the alms of the lady of Milan.

She died in 1799, and people called her the Servant of the Poor.*

More than a century has passed, and to-day the wise folk do not believe the best way to end the sorrows of the slum and the sickness of the poor is to sell jewels and bestow alms; nor can homeless women be all sheltered under the roofs of the wealthy. You young citizens must, as you grow older, help us to find nobler and more useful plans than these. But we honour the memory of Maria, the Servant of the Poor. We think, as she thought, that love to one's neighbour is a purer thing than the learning of the college. Science is a treasure of the mind, and it is the glory of man to know more and more of the vast world he lives in; but his chief glory is to bless his fellows.

We admire the box, not just for its sparkling crystal and its brilliant gem, but because love used it for the service of the brethren.

F. J. GOULD.

MEETINGS AND SOCIETIES.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

Council Meeting.

A MEETING of the Council of the British and Foreign Unitarian Association was held at Essex Hall on Tuesday, November 8, when the Rev. Charles Hargrove, who was in the chair, was congratulated on his accession to the position of president. The meeting was attended by Mr. Howard Chatfield Clarke (treasurer), and Mr. Edgar Chatfield Clarke; Mrs. Aspland,

* Article in the *Popular Science Monthly*, vol. iii. pp. 402-409.

Miss Brock, Swansea; Mr. G. W. Brown, Miss Burkitt, Hove; Miss Clephan, Leicester; Mr. E. Capleton, Mr. G. H. Clennel, Rev. Delta Evans, Rev. H. Gow, Mr. Charles Hawksley, Mr. H. B. Lawford, Mr. I. S. Lister, Mrs. W. G. Mace, Mr. F. W. Monks, Warrington; Mr. C. F. Pearson, Rev. J. A. Pearson, Mr. J. G. Pinnock, Southsea; Mr. Ion Pritchard, Rev. H. Rawlings, Rev. C. Roper, Miss Emily Sharpe, Dr. C. Herbert Smith, Rev. F. Summers, Rev. W. G. Tarrant, Miss Tayler, Mr. Alfred Wilson, Rev. W. Wooding and Mrs. Wooding, Mr. T. P. Young; the secretary, Rev. W. Copeland Bowie, and the missionary agent, Rev. T. P. Spedding.

Letters regretting absence were received from the following:—Sir William Bowring, Mr. B. P. Burroughs, Rev. A. A. Charlesworth, Mr. Leslie Chatefield Clarke, Rev. G. Heaviside, Mr. W. Byng Kenrick, Miss Clara Lucas, Rev. W. W. C. Pope, Rev. H. J. Rossington, Rev. J. H. Weatherall, and Mr. L. N. Williams.

Mr. Hargrove said he was not going to depreciate nor to praise himself, but he was very grateful for the kind things which had been said about him. It had been a surprise to discover how much value was set upon his services outside his own church. He felt it was a matter of sincere satisfaction to them all to have Mr. Bowie restored to them, and he hoped that their able and esteemed secretary would be able to give them his help for many years to come. They must, however, make his labour as easy as possible, and insist on his taking care of himself. Mr. Bowie thanked the president for his remarks, and then proceeded to read the report, a summary of which is given below. A few questions were then put to the secretary, to which Mr. Bowie replied.

Mr. Hargrove, in moving the adoption of the report, said he had been struck with real wonder at the amount and diversity of the work which was being done by the Association, but he wished its aims and activities were more widely known. He referred to the openings in New Zealand and Canada and Africa. From Western Canada in particular the call had come for us to send out men where congregations of 500 can be got together as easily as congregations of 50 in this country, but they were rendered helpless by the want of money, which was always the great difficulty. Mr. Hargrove concluded with a few words of special reference to the Berlin Congress, which was a memorable and historical gathering of men representing almost every nation on earth. All the delegates, though sometimes belonging to countries which are supposed to entertain feelings of hostility to each other, had met on terms of mutual peace and goodwill. It was a proof that the Holy Spirit had not confined its manifestations to the past. The Congress, he said, was not a Unitarian Congress; those who were present were gathered together in the interests of Liberal Religion. But it should not be forgotten that the Congress was due to Unitarians, and this was something to the credit of the Association which should always be kept in mind.

Mr. H. Chatfield Clarke, hon. treasurer, made a brief reference to the financial statement in the Report, and said that in view of the losses they would sustain next year

on account of the £500 promised conditionally by an anonymous donor being withdrawn, and owing to other circumstances, they must do their best to make up the deficit and devote themselves with greater energy to the task of getting in the money which was needed to meet all their heavy expenses. He felt that this could be done more successfully if they had a treasurer who gave every day in the week to the work, and who would be always ready to meet inquirers and get in touch with people at a distance. This it was impossible for an honorary treasurer to do, but he would welcome any hints from those present as to the way in which the work which was being done at present could be effectively increased. The report was then passed, and the meeting came to a close without further discussion.

SUMMARY OF THE REPORT OF THE EXECUTIVE COMMITTEE.

The following is a summary of the important branches of work referred to in the report, with the exception of the International Congress at Berlin, the visit to Hungary, the Autumnal Meetings of the Association in Birmingham, and some other matters which have been reported already in our columns.

At the last meeting of the Council it was reported that to the end of March grants to the extent of £1,720 had been made to churches and societies. Since then there have been new or supplementary grants to nineteen churches, bringing the total to over £2,400. In addition special grants have been made to Bath, Braintree, Bradford (Manchester), Carlisle, the Eastern Union, Ipswich and Morecambe. These grants were made for missionary efforts, which the churches were attempting. The committee have many applications to assist in building or alteration schemes, and help is generally rendered in these cases on condition that the church itself raises a certain proportion in a specified time. The churches promised help in this way are—Ansdell, Aberdare, Ballee, Brighton, Derby, Gateshead, Hale, and Lye.

It is gratifying to find that arrangements have been made by the trustees for the reopening of the chapel at Lincoln, and the President of the Association will take part in the inaugural services. At Cambridge Rev. E. W. Lummis is again conducting services during the present term, with the exception of one Sunday, when Dr. Carpenter was the preacher, and December 4, when Principal Maitra of Calcutta will preach. Special services have been held in several of the churches. Meetings are being held at Walkden, where successful Van Mission work was done this season. For these meetings the Missionary Conference is responsible as well as for a further course of lectures in Douglas. The missionary agent has preached in a large number of churches in various parts of the country.

In the last two numbers of *Word and Work* particulars of the Van Mission have appeared. The season's work has been seriously interfered with by inclement weather, and the attendances are consequently lower than in the two previous

years. There has, however, been an average of 237 persons at 496 meetings, and except in the southern district, the results have been satisfactory. Seventy-five ministers have taken part in the Mission, as well as two ladies, a Congregational minister, and two American ministers. The difficulty of following up the mission by efforts on the part of local missionary associations has again been experienced, but in several instances assistance has been rendered to some of the smaller churches. At Walkden, in Lancashire, there is some possibility of a new movement as a result of the Mission. The Van Mission having now been in existence for five years, it is proposed to review the work done in all its aspects, so that any improvements in method and efficiency may be adopted; suggestions are accordingly invited, especially from those who have had any practical experience of the work.

Publications.

The books published since the last meeting of the Council are "Theodore Parker's Prayers," edited by Rev. Charles Hargrove; "The Story and Significance of the Unitarian Movement," being the Essex Hall lecture for 1910, with additional notes by the author, Rev. W. G. Tarrant; "Lectures on the Composition and Delivery of Sermons," a course of lectures delivered by Dr. Drummond to audiences of lay-preachers in London; "Things New and Old," a volume of tracts which have appeared in the Unitarian Penny Library; a second edition of "What do Unitarians Believe and Teach," and "Fifty Points in Favour of Unitarianism," a popular presentation of the things commonly believed by Unitarians, by Rev. Alfred Hall. Notices of these new books appeared in *Word and Work*, a copy of which is posted regularly to ministers and secretaries of congregations.

Three numbers have been added to the Unitarian Penny Library, viz., "The Unitarian's Justification," by Rev. John Page Hopps; "The Proof of Immortality," by John Haynes Holmes; and "Theodore Parker," a reprint of a lecture by the late Rev. R. A. Armstrong, issued in view of the centenary of the famous American reformer. In addition "Questions and Answers on Unitarian Belief," and "A Common Sense View of the Bible," by Dr. Brooke Herford, have been added to the Unitarian Leaflet series.

A further edition of five thousand copies of the revised Essex Hall Hymnal is being printed, bringing the total issue from 1902, the year of publication, to 30,000. Rev. V. D. Davis has completed the translation of "Christus," by Professor Johannes Weiss, and the work will be issued before the end of the year. The gift of a number of copies, in sheets, of Dr. G. Vance Smith's Bible and Popular Theology, from Rev. G. Hamilton Vance, will enable readers to obtain this valuable book for a shilling. The "Unitarian Pocket Book," and the "Essex Hall Year Book" for 1911 will be published in the same form as the present issues. The list of ministers has been revised and approved by a joint committee representing the Association, the National Conference, and the Ministerial Fellowship.

In connection with the reading scheme prepared by the National Conference Committee, it has been decided that lay-workers shall have the opportunity of purchasing at half price any books that are actually published by the Association.

Grants of books have been made on their personal application to 49 orthodox ministers, including twelve Congregationalists, eleven United Methodists, 13 Baptists, two Wesleyans, a Calvinistic Welsh Methodist and a Welsh Presbyterian. The general grants of literature include 4,264 books and 41,105 tracts, valued at £187 17s. These are exclusive of 22,693 tracts used by the Van Mission from the Book Room stock, as distinct from special tracts, &c., printed for the Mission, which brings the Van Mission circulation to over 250,000. It is also exclusive of the McQuaker grants of 45 books and 6,199 tracts, to the value of £22 6s. 4d., and 6,100 tracts for the Scotch van.

Colonial and Foreign.

Opportunities for work in the Colonial and foreign mission field increases more rapidly than the ability to keep pace with them. A grant of £100 has been made in aid of the new church which is to be erected at Winnipeg, and Rev. F. W. Pratt sends a copy of an urgent appeal to Unitarians in the British Isles which is warmly commended by the Committee. There is naturally a desire to have a strong church in Winnipeg, which is the metropolis of the Canadian West. The American Unitarian Association has made a gift of £370, and are loaning without interest a further sum of £1,250. Members of the congregation are themselves raising £700, and a further sum of £500 is wanted to enable the congregation to erect a church. Mr. John Harrison has sent 100 copies of the Essex Hall Hymnal as a personal gift to the church at Hamilton, of which Rev. Felix Tayler is minister.

In regard to the position of affairs in New Zealand, the Committee are glad to announce that the difficulty in finding a successor to Dr. W. Tudor Jones as minister at Wellington has been solved by the appointment of Rev. William Jellie, who has served long and successfully at Auckland. The pulpit at Auckland is to be filled by Rev. Richard J. Hall, of Ansdell, who sails almost immediately. The warmest wishes of the Council, as well as of the Committee, for his success will accompany Mr. and Mrs. Hall on their departure. The opening Unitarian services at Christ Church, Timura, and other centres in New Zealand, is warmly commended.

The Committee wish to congratulate the minister and the congregation in Adelaide on the fact that Rev. Wilfred Harris has accepted an invitation to remain for a further period of three years. A grant has been made to enable Rev. George T. Walters to visit and lecture at Brisbane. The reports of Rev. F. Sinclair speak with much hopefulness of the opportunities in Melbourne where, in addition to increasing congregations, there is news of the good effect of a number of open-air meetings.

Rev. R. Balmforth, of Capetown, some time ago suggested that one of our well-

known ministers should be sent on a missionary journey to lecture and preach at Johannesburg, Pretoria, and a few other places in U.S. Africa, and the Committee hope they may be able to give effect to the proposal in the early part of next year.

From various causes the mission work in Tokyo, Japan, had to some extent declined, but it is gratifying to report that since the return of Rev. Clay McCauley, the missionary minister of the American Association, under whose auspices the Unitarian movement was founded, the work has been revived and consolidated.

At Brussels the Rev. Paul Teissonnière entered upon his ministry as successor to Rev. James Hocart at the beginning of October, and it is believed that under his ministry the church will continue to make progress as a centre of liberal Christianity in Belgium.

A grant of £25 promised some time ago has been claimed by the congregation of Zodmesvasarhely, who have erected a church amid the congratulations of their Hungarian brethren, in which the Committee have been glad to join. It is interesting to add, in connection with Unitarianism in Hungary, that on the occasion of the recent visit of the English delegates, a contribution was made of £50 in aid of the building of a Unitarian Church at Deva, the scene of the imprisonment and death of Francis David, whose four hundredth anniversary was celebrated in August of this year.

At Manchester College, Oxford, there are now the following foreign students:—Japanese: Mr. S. Uchigasaki, who is taking a third year's course; Indian: Mr. Chakraverti, who has been engaged in social and religious work in connection with the Adi Somaj; Hungarian: Mr. S. Gyorfi. The Association is responsible for the whole of the scholarship for the Indian student, amounting to £100 per annum, while it contributes £75 towards the support of the Japanese student, and £50 towards the cost of educating the Hungarian student. The Committee of Manchester College grant £25 and £50 to make the latter scholarships £100 each.

Satisfactory reports were received from Mr. N. Chakrabarti after his tour in the Khasi Hills district, and the grant has been increased from £50 to £75 in order to carry on the work more successfully in a number of outlying villages. Postal mission work is continued at Bombay under the superintendency of Mr. V. R. Shinde, at Calcutta by Mr. H. C. Sarkar, both of whom are old Manchester College students; at Madras by Mr. Govinden, and at Lahore. The Committee will continue the grants of literature to these four centres, but financial aid will be discontinued, the local missions being now left responsible for their own working expenses.

A grant has been made to Mr. Kiefendorf, resident in Jerusalem, to enable him to issue a translation in Arabic of Rev. James Harwood's "Appeal to Mohammedans." Grants have been made of literature to religious inquirers in Iceland, Cyprus, Gibraltar, Moscow, and other places far and near. From a college in the North-West Provinces of India twenty-four students recently applied for copies of

Rev. R. A. Armstrong's "God and the Soul," and these have been sent.

Finance.

The income of the Association (exclusive of the McQuaker Fund) for the ten months ending October 31, 1910, amounted to £5,943. It was made up as follows:—Subscriptions £3,027 (including £700 belonging to 1909 but paid in 1910), collections £104, dividends and interest £1,300, Van Mission receipts £518 (including £150 from the late Mrs. Bayle Bernard paid in advance), Book Room £894 (including grants made of books and tracts to the value of £226), miscellaneous £100.

The expenditure during the same period for all purposes was £5,612, leaving a balance of £331, to which £516 carried over from 1909 has to be added, making £847 in all. It is estimated that the whole of this balance, along with the additional receipts, will be required to meet the liabilities of the Association up to December 31, 1910. In the year 1911, owing to the lapse of the special subscription of £1,000 a year, latterly £500, along with other large sums promised for a specific period, the Committee will have to face a probable reduction of income in subscriptions of from £1,200 to £1,500 compared with recent years. This will necessitate curtailment of grants and lessening of missionary work in several directions unless Unitarians throughout the British Isles come forward to the support of the Association.

The van receipts to October 31 were £518, and the expenditure (including the missionary agent's salary) £794. Rev. T. P. Spedding will presently renew the appeal to former subscribers to meet this deficit.

Association Sunday is fixed for November 20, when it is hoped that collections will be made in all our churches on that or other convenient date on behalf of the missionary work of the Association at home and abroad. In 1909 two hundred and fifty-four congregations had collections, and the sum of £570 was received. It will be of great assistance if our ministers will call attention to the principles and work of the Association when inviting the members of their congregations to contribute.

FAREWELL TO THE REV. R. J. HALL

At the close of the Council Meeting of the British and Foreign Unitarian Association on Tuesday, a joint meeting was held with the British League of Unitarian Women to say good-bye to the Rev. R. J. and Mrs. Hall on their departure for Auckland, New Zealand. The Rev. Charles Hargrove, who was in the chair, said that he could congratulate Mr. and Mrs. Hall on the place to which they were going, not only because the climate was a favourable one, but because they would meet with good friends there, and find a great field for work. There was a future before New Zealand, and if the members of the Association did their part, and those whom they were sending out did their part also, something could be done there for Unitarianism. A farewell must have its element of sadness, but while they fully realised this and sympathised with Mr. and Mrs. Hall, they bade them good-bye with pleasure because they were so fitted for the work they had taken up.

The Rev. W. H. Drummond said that if he

might still claim to represent the Non-Subscribing Presbyterian Churches in Ireland, he would like to give Mr. Hall God-speed on their behalf. He knew that all the ministers and congregations in Ireland who had watched Mr. Hall's career since he was a boy would join with him in expressing a hope that he would have a fruitful career in New Zealand. Ireland had produced some grand colonists and empire-builders, and now they were sending out another Ulster man to carry on the tradition. Mr. Hall would take with him their earnest prayers and good wishes for his success. Mr. G. W. Brown said that he believed the members of the Auckland congregation would be glad and proud to know that, in Mrs. Hall, they were receiving among them a relative of their revered friend, Dr. Carpenter. Mrs. S. Martineau then made a sympathetic and encouraging little speech, in which she asked Mr. and Mrs. Hall to convey to the Auckland congregation a message which had been drawn up that afternoon and submitted to the gathering of British Unitarian women from 14 branches of the League, which she represented, in and around London. The message expressed the cordial goodwill and sympathy of the members of the League towards their sisters across the sea, who were not only of their blood but of their faith.

In replying for himself and his wife, the Rev. R. J. Hall said that the parting with his congregation at Ansdell had proved a more bitter one than he had expected, but although he felt it so deeply, he was glad to go to a place where he believed he was needed. They were not going into exile, but to a field of labour for which they had been predestined, to preach the gospel of love and fidelity which had been taught them by Unitarians whom they had loved.

Mr. Hargrove affectionately bade Mr. and Mrs. Hall God-speed, and the proceedings terminated.

LORD AIREDALE AT LYDGATE.

IN the course of a speech at the laying of the foundation stones of the new school at Lydgate, near Huddersfield, which we reported briefly last week, Lord Airedale made some interesting remarks on the danger of endowments and the growth of knowledge and freedom in religion. He was, he said, a member of an old congregation in Leeds which possessed a very valuable property, and he had been asked from time to time by the enterprising minister, the Rev. C. Hargrove, whether it would not be wise to dispose of some of it for the benefit of the congregation. In his opinion if that property were sold, it should be used for further developments. He had the Lydgate example in his mind, and he had always objected to the accumulation of large sums of money for the purpose of relieving any particular congregation from the sacrifices it had to make for the maintenance of public worship and of the institutions connected with its congregation. They built up a finer people, a nobler cause, if in that building up personal sacrifice had to be made, whether of service or pecuniary assistance, and unless they had that personal sacrifice in those higher causes which they were endeavouring to develop those causes would not go very far, and the people themselves would not be expanded or educated.

He recalled fifty years of membership of the Millhill Chapel at Leeds, and when he thought of views he held as a young man, associated as he was with so many active worshippers there, it was most interesting to examine the different views which were held by intelligent, thoughtful members of the congregation, one believing in the verbal inspiration of the Bible, and another for a very good reason, the reason of knowledge, casting that altogether aside. From year to year, with increased knowledge,

additional information, and the results of the learning and industry of others more instructed than he was, the things to which they were attached were gradually melting away into the azure of the past, to be known no more. As a manufacturer looking at the great developments in the application of science he said, "What children we were fifty years ago in our applications of electricity and chemistry and other sciences." And so, also, very dimly it was true, he saw how, by increased study and knowledge and application of learning; we were getting an insight, a very dim insight it was true, into the mysteries of creation. He had heard certain great preachers speaking confidently of the form and the constitution of the world to come. He had heard men for whom he had the deepest reverence giving their views and their visions, and he had recognised that they saw farther than he did, that there was something behind the creation which was not known to us, but if they took his illustration of the developments of practical science, which had been enormous, they would see that the same possibilities were open to us as this inquiry and this knowledge was extended. This vast creation of ours was governed by certain laws. If those laws were transgressed the penalties had to be paid. It was only within this generation, it might be said, that the laws of health were beginning to be understood. Great epidemics had been regarded as visitations of God. They were visitations of God, but because His laws were being transgressed. His laws of cleanliness were only beginning to be known and to be applied, and the great law which we should discover was that the Kingdom of God was within us, and that the great and mighty giver of creation was something which it might be possible for us yet to understand and be associated with. How we should be associated with Him was not for him (Lord Airedale) to suggest, but it was for him to suggest that by obeying His laws they were becoming members of His Kingdom. By teaching those laws in their schoolroom and places of worship they were doing the service they had set out to do in the foundation of what were to be beautiful schools.

We understand that the total estimated cost of the new school premises at Lydgate amounts to £1,445, leaving £254 still to be raised.

NORTH MIDLAND PRESBYTERIAN AND UNITARIAN ASSOCIATION.

THE annual meetings of the Association were held at Chesterfield last week. The attendance of ministers and delegates was above the average. Among the visitors were the Rev. H. Enfield Dowson and the Rev. W. Copeland Bowie. At the business meeting the chair was taken by Mr. Franklin Winsor, and subsequently by the President of the Association, Alderman Royce, of Leicester. The Rev. J. M. Lloyd Thomas presented the committee's report, which was of a satisfactory nature. The past year's record, it stated, is one of steady and fruitful work. If there is no striking incident to mention, there is evidence of growing strength in all of the nine settled congregations. The prospects, except in one or two extreme cases of weakness, are more cheerful, and there is an unmistakable note of modest confidence in most of the reports. The report also mentioned that arrangements have been made for the reopening of the Lincoln Chapel, which has been closed for many years. The treasurer's statement showed a deficit, and a strong appeal was made for further financial support, which has become absolutely necessary if the committee of the Association is to take advantage of the opportunities presented to it. After a cordial welcome had been extended to the Rev. H. E. Dowson and W. Copeland Bowie, Alderman Royce, of Leicester, was re-appointed president. The Rev. F. H. Vaughan, of Mansfield, was appointed secretary

in succession to the Rev. J. M. Lloyd Thomas. Mr. Thomas was cordially thanked for his services during the past eight years, and was appointed a vice-president.

At the conference, which was held in the afternoon, the Rev. W. Whitaker, of Hull, read a thoughtful and stimulating paper on "The Break-up of the Old Synthesis, and After," the argument of which we hope shortly to present to our readers in an article from Mr. Whitaker's pen. In the evening divine service was held in the Elder Yard Chapel, when a sermon was preached by the Rev. T. Rhondda Williams, of Brighton.

INTERESTING EXPERIMENT AT DONCASTER.

SINCE the closing of Hall Gate Congregational Church against the Rev. Percy Jones and the majority of the congregation, and the consequent law-suit, the adherents of the New Theology have been without a building of their own, and have carried on their services in the Guild Hall, with an interval during which they were obliged to repair to the Corn Exchange. It has been recognised that if the cause was to maintain a permanent prosperity, early steps must be taken to secure a permanent home. The way to this consummation was paved with difficulties, for suitable sites in Doncaster are scarce, and land is dear.

For some time—almost from the first—the idea of an amalgamation with the Unitarian body had presented itself as opening up a possible way out of the difficulties. The opportunity for discussing the question came with unexpected promptness, for the resignation of the Unitarian minister, the Rev. Halliwell Thomas, which took effect six weeks ago, left his congregation without a pastor, for the first time in 23 years, and rendered the situation peculiarly favourable for any project of amalgamation.

Encouraged by the Yorkshire Unitarian Union, the two congregations entered upon negotiations with a view to amalgamation which seem likely to be brought to a successful issue. As a result the members of the Unitarian congregation have declared themselves by vote in favour of the amalgamation, provided that such a course can be carried out on terms satisfactory to themselves. On Tuesday night of last week, a meeting of the members of the Congregational church now worshipping in the Guild Hall was held, and it was agreed that amalgamation should take place, and a new church be erected for the united congregation, provided terms of agreement can be arrived at to be submitted in writing and approved at a subsequent church meeting. We understand that it is proposed to build a new church, the present site being utilised with the addition of some adjoining land which has been purchased by the Rev. Percy Jones's congregation. It will, of course, says the *Doncaster Gazette*, be realised that the building project has not assumed any absolutely definite shape at present, but the possibilities may be discussed. The new church will possess a splendid site, right in the centre of the town, fronting on its main thoroughfare. To the already extensive area occupied by the Unitarian Church, parsonage, schools—at present used by another religious body—and graveyard, will be added that of the premises acquired from Mr. Slack. The frontage of these combined premises will be actually wider than that of the Congregational Church higher up Hall Gate. On this site it will be possible to erect a spacious church, with seating accommodation for, say, 900 persons, and still have room for schoolrooms behind, and for an institutional building fronting on Wood-street. Such a church—exclusive of the other buildings—has been estimated to cost about £3,500, and as soon as final agreement shall have been reached upon the terms of amalga-

mation, it is in contemplation to put in hand at once the work of demolishing the present buildings and erecting the new ones. It is a part of the provisional agreement that the Unitarians shall contribute the site of their present buildings as their share of the bargain, and it will remain for the united congregation to set to work to raise the cost of the new buildings. A start in this direction has already been made by the Guild Hall congregation, and the fund will no doubt receive a good "send off" by the visit of the Rev. R. J. Campbell at the end of this month.

The name of the new church has been provisionally agreed upon. It is to be the "Hall Gate Free Church," or "Free Christian Church," both sides dropping their respective "labels" without, necessarily any sacrifice of their individual convictions. The Trust Deed will be framed upon similar lines to that governing the existing Unitarian Church, which lays down no doctrinal tests, stipulating only that the building shall be used "for the worship of Almighty God." The new church will, its promoters claim, stand for freedom of thought, freedom of utterance, and an active social and institutional work in the midst of growing Doncaster.

MORAL EDUCATION LEAGUE.

IN connection with the scheme for bringing out a book by Mr. F. J. Gould, entitled "Youth's Noble Path," a collection of moral lessons for the use of schools and families in India, Mr. and Mrs. Ratan Tata are inviting friends and sympathisers to hear Mr. Gould give a specimen lesson to a class of children at York House, Twickenham, on Wednesday, November 16. There will be tea and coffee at 4.45, and the lesson will begin at 5.15. Lady Downes will preside. Cards of invitation may be obtained if application is made at once to Mr. Harrold Johnson, The Moral Education League, 6, York-buildings, Adelphi, Strand, W.C. We have received a booklet containing specimen chapters from "Youth's Noble Path," which the League hopes to issue before the end of the year. Mr. Gould has aimed at the construction of "an orderly scheme of ethical instruction, couched in the simplest possible language, and both deriving its material from, and appealing to, various forms of Indian faith and tradition." It is felt that there is a crying need for a work of this kind in view of the changes which are taking place in India, and the fact that "increase in inter-communication, extension of political activity, and contact with Western thought . . . have effected a re-direction of the social and spiritual outlook, and have necessitated a remoulding of the educational methods."

THE SOCIAL MOVEMENT.

"WHAT TO READ ON SOCIAL AND ECONOMIC SUBJECTS."

THE list of books on social questions is now so bewilderingly large, and so much really valuable work in the social field has been done of recent years, that the non-expert student is often in need of a little judicious guidance as to the choice of literature dealing with social problems. Some extended bibliographies, more comprehensive than the average person needs, are in existence in English, French and German, and of late a large number of brief lists of books have been published. But something between these two extremes was needed, and the issue of a revised edition of what was originally a Fabian tract, "What to Read on Social and Economic Subjects," supplies the need better than anything else published up to the present in English. Pre-

pared at first on quite impartial lines by Mr. Sidney Webb, Mr. Graham Wallas, and others, it has now been brought up-to-date by Mr. E. R. Pease, assisted by Miss B. L. Hutchins and Mr. F. J. Matheson, with a final revision by Mr. Sidney Webb. Under the different subject headings there are full bibliographies, and the book is fully and accurately indexed. The value of the little volume (P. S. King, 1s. net) is increased by interleaving, and we suggest that as it is to be for reference and for regular use at the desk, the next edition should have a cloth or linen back. There are a few slight slips and omissions. Mr. T. Fisher Unwin has brought out a cheap (2s. 6d.) edition in a single volume of Holyoake's "History of Co-operation." The well-known Everyman Library has a selection of Mazzini's work, with preface by Professor Thomas Jones, containing all that the average man cares or perhaps needs to read of the great apostle of Italian emancipation. Early in the present year Messrs. Smith, Elder & Co. re-issued Bagehot's "Lombard Street," with preface and corrigenda by Mr. Hartley Withers. On page 48, the price of the volume of the Socialist Library is 1s. 6d. and 1s. net, not 2s. 6d., and the name of the translator is misspelt. On page 51, beside the Christian Social Union, some mention might have been made of the Social Service Unions of the other religious bodies, inasmuch as there are now eight such unions in existence.

THE PEACE MOVEMENT IN THE SCHOOLS.

A SCHOOL Peace League has been formed, with the support of a number of head masters of secondary and elementary schools, and of other teachers and persons interested in education. The aims of the League are stated in the following terms:—

- (1) To promote through the schools international peace, arbitration, and friendship.
- (2) To study, in meetings and conferences, the problems of racial relationships, and the best means of developing in the minds of children right ideas concerning them.
- (3) To further the introduction into the teaching of civics and history of a knowledge of the international peace movement, the Hague Conferences, as the embryo world-parliament, the Hague Tribunal, and the growth of international interests and means of communication.
- (4) To suggest lessons and courses of lessons in civics, and the lines of development of a rational and humane national life and patriotism, together with the corresponding duties to humanity.

By agencies like this and by exchange of visits between scholars of different nationalities, the rising generation ought to be preserved from the lamentable ignorance and suspicion of foreign countries which is so frequently to be observed in our public life.

THE EMPLOYMENT OF MOTHERS.

PRESENTING the report of the Public Health Committee to the Staffordshire County Council on Tuesday last, Lord Lichfield said the birth-rate of the county continued to decrease, and unless they could save the lives of some of the children who died before they were a year old the outlook was not very promising. But the improvement in the direction of saving life continued, doubtless owing to more effective hygienic arrangements. During the past few months Dr. Reid, the county medical officer, had, through the Home Office, conducted a series of interesting investigations regarding the effect upon the birth-rate of the employment of women. The results showed that the death-rate under one year per 1,000 births was 146 in cases where the mothers lived and worked at home, and 209 where the mothers were employed in factories and worked away from home. This excessive mortality was

attributed to the fact that the women who worked in factories were unable to nurse their babies for more than a month after confinement, while those who lived at home were able to nurse their babies for three months or even longer.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

Ansdell: Farewell to Rev. R. J. Hall.—The Rev. Richard J. Hall, who for the past two and a half years has had charge of the Ansdell Unitarian Church, preached his farewell sermon to a large congregation on Sunday evening, October 30, and on Monday was the recipient of a handsome present from the congregation. Mr. A. B. Webb presided at the farewell meeting, and he was supported by the Rev. R. J. Hall, the Rev. Horace Short, of the Unitarian Church, North Shore, Blackpool; the Rev. Morton Gledhill, pastor at the Ansdell Baptist Church; and Mr. S. Thomas, secretary of the Ansdell Unitarian Church. Mr. Thomas read letters of apology for inability to be present from the Rev. F. J. Layton, the Rev. Charles Travis, of Preston, and the Rev. E. T. Priestley Adams, and also a telegram from Mr. and Mrs. W. B. Milner, all expressing their regrets at being unable to attend. The Chairman said that they had always felt that Mr. Hall was worthy of a larger sphere and of greater opportunities than he ever could have in Ansdell. They knew perfectly well that after they had heard him for a little while here, however much they appreciated him, it would not be likely that they could offer him such inducements as to retain him for any great number of years. The loss was entirely on their side, as he was sure Mr. Hall would be appreciated in New Zealand quite as highly as he had been appreciated there, and he considered it was they who were the losers on that occasion. The Secretary then read the address which had been prepared, and Mr. R. Hargreaves, secretary of the Sunday-school, read a letter from the scholars. Speeches were made by Mr. Halstead (president of the North Lancashire and Westmoreland Unitarian Association), the Rev. Morton Gledhill, the Rev. Horace Short, Mr. Hunt, Mr. Sutcliffe, and Mr. E. S. Heywood. A presentation of a gold watch was then made to Mr. Hall, who, in thanking the members of the congregation for their gift, said that if he thought the world were made for friendships he should never, during his lifetime, have left Ansdell. But he was convinced that the world was not made for friendships, but that friendships were made for the world. He knew that in that church, if he had preached adherence to duty, that preaching had come because he had seen in the lives of many of the members of his congregation the adherence to duty, which had been an inspiration to him in his preaching. He was convinced that the gospel he had tried to preach, the tradition he had tried to establish, would be taken up and carried on by his successor, because he knew that those in whom he had trusted, whom he had loved, and who had accepted the teaching he had tried to give, would go on in the same spirit. He wanted them to take that final word from him. He asked them to remember that they and he for two and a half years had been closely connected, and when he went across the seas his heart would ever be for his ain folk. A man's first congregation must, he thought, be his dearest congregation. He went with a gospel that they had taught him to preach.

Bournemouth.—The lecture hall below the West Hill-road Church has recently been adorned and made more comfortable by curtains to divide the room, carpets for the floor, and a set of screens, the gift of Mr. Archibald Kenrick, a member of the congregation, and this has added fresh zest to the Wednesday evening meetings of the Social Society. On October 26 a delightful lecture was given by the Rev. Henry Gow, of Hampstead, on "A Holiday in Donegal," with vivid glimpses into the character of Irish peasant life and the prospects of the country. On November 2 the evening was devoted to Milton's "Comus," with the original incidental music by Henry Lawes, rendered by Mrs. Belben and a company of friends from Poole. The introduction and comment, with readings from the poem, were given by the Rev. C. C. Coe. At the close the thanks of the Society were warmly expressed by the Rev. V. D. Davis, both to Mr. Coe and Mrs. Belben and the Poole choir, and other friends, for the great interest and pleasure of the whole performance. This week's item of the programme is a discussion on "Strong Points and Difficulties of Socialism," introduced by the Rev. H. S. Solly, of Poole, the Rev. V. D. Davis presiding.

Brixton.—The Brixton Branch of the Women's League held a "neighbourhood" meeting at Essex Hall on Tuesday afternoon, November 8. Almost all the 14 branches in and about London had responded to the kind invitation by sending representatives. The result was a very fine gathering. After the various branches had in turn presented their short and informal reports, Mrs. Herbert Smith gave a most delightful account of the adventures and experiences of the English Unitarian visitors to Hungary last August. The general feeling seemed to be that such a "neighbourhood" meeting of the women of our churches was as helpful and inspiring as it was unique, and that the Brixton women have set an example which might be followed by branches in other districts with great advantage. Before the close the members were further augmented by the arrival *en bloc* of the Council of the B.F.U.A. from its deliberations below stairs, to partake of tea, and subsequently to hold a meeting of farewell to the Rev. and Mrs. R. J. Hall, on their departure for Auckland, N.Z. During these later proceedings, Mrs. Sidney Martineau, in a brief speech, handed to Mrs. Hall the message of greeting from the Women's meeting just held to the sister society in Auckland.

Cambridge.—We note with great pleasure the election of Mr. Henry Thirkill to a Fellowship at Clare College, Cambridge. Mr. Thirkill went up to Cambridge from Bradford, where his family is closely connected with the Chapel-lane Chapel, and throughout his stay he has been one of the most active supporters of the Cambridge congregation. Mr. Thirkill is a physicist, and has done research work at the Cavendish Laboratory, under Professor Sir J. J. Thomson. His is the fourth fellowship gained by members of our church there since its foundation in 1904. Such a method of building up a congregation may be slow, but it is eminently one to be encouraged.

Carmarthen: the late Mrs. Rachel Evans.—We regret to announce that Mrs. Rachel Evans, the daughter of the Rev. John Jeremy, of Caeronen (Card.), and the widow of the Rev. Titus Evans, a well-known minister and schoolmaster in his time, passed away on Monday last in her 89th year. She had resided at Carmarthen almost continuously since 1837, and had long been the only survivor of the little band of worshippers that assembled at the "Quakers' Meeting," prior to the erection of the Park-y-Velvet chapel. Acquainted with generation after generation of Unitarian students at the Presbyterian College, and with the ministers who were old when she was young, she had an inexhaustible fund of information on the subject of Welsh Unitarian-

ism, and almost to the last could recall the personalities and incidents of long ago, with surprising minuteness. She was a woman of unusual powers, both in mind and body, remarkable for her physical energy no less than for the soundness of her judgment, and the strength of her character. To her merits as a wife and a mother no obituary notice can do adequate justice. A strenuous house-keeper, and a cheerful hostess, warm-hearted, self-sacrificing, and devoted to her children, she found her happiness in providing for the comfort and well-being of others. Of those who knew her best, but few are left. She survived her husband by nearly 47 years, in the course of which she had the satisfaction of seeing her five young charges with whom she entered on her widowhood grow into positions of usefulness and credit. Three of them are still living, Mrs. Caroline Barton, of Preston; Mr. W. J. Evans, the principal of the Carmarthen Presbyterian College; and the wife of the Rev. Professor Moore.

Liverpool: Hamilton-road.—This important centre of religious work, under the leadership of the Rev. J. L. Haigh, has a Sunday-school of 550 scholars. It is also able to report that its evening services are better attended than its popular concerts.

Padiham: the late Mrs. Elizabeth Holland.—It is with much regret that we have to announce the death of Mrs. Elizabeth Holland, on October 31, at the advanced age of 87. She was one of the oldest members of Nazareth Unitarian Chapel, and one of the most respected inhabitants of the town. She had survived her husband, who was formerly closely associated with the chapel as organist and choir-master, and in several other capacities, for more than 26 years. Though she had not been able to attend the services for several years, she retained her deep interest in everything that concerned the welfare of the chapel to the last, and was proud of the fact that her name stood among the first registered members of the old chapel in 1868. Mrs. Holland's home in Church-street was well known during the past 60 years for its warm and gracious hospitality by ministers, students, and others who visited Padiham to help in the services at the chapel. She had many interesting recollections of ministers of a past generation, like Dr. Beard, the Rev. William Gaskell, and Dr. Brooke Herford, and there are many who will be anxious at this time to pay a tribute to her warm-hearted friendship. The funeral took place on Thursday, November 3, when the service was held in Nazareth Chapel, conducted by the Rev. J. E. Jenkins. Much sympathy is felt with her two daughters and her son, Mr. Frederick Holland, who has been voluntary organist at the chapel for the last 32 years.

Portsmouth: High-street.—At a committee meeting of High-street Chapel on Wednesday evening, Nov. 3, the assistant secretary, Mrs. Mary Rogers (in the absence through illness of the hon. secretary, Mr. James Buckle), was unanimously requested to send the following letter to the Rev. Delta Evans, of London:—"I am asked to undertake the pleasant duty of conveying to you the Committee's most earnest and grateful thanks for the efforts you have made to increase our congregation, and to instil new life into the services of our chapel. You have drawn larger congregations and aroused more interest than has been the case for some years past, and while regretting that you felt unable to accept the offer of our pulpit, we feel that the way is prepared and made easier for any minister who will consent to come to us. We thank you most warmly for all your kindness." Rev. G. W. Thompson is now leading the congregation in Sunday worship, and preaching with great acceptance. Although the weather was unfavourable last Sunday there were several strangers, mostly men, at the services.

Rawtenstall.—On Tuesday, October 25, a conversazione was held to welcome home

Rev. R. and Mrs. Davies from their honeymoon. There were about 200 persons present, and during the evening presentations were made to Mr. Davies of a writing desk and reading chair and photo., and to Mrs. Davies a case of silver fish eaters and a rose bowl as wedding gifts from the congregation and school.

Scarborough: Westborough Church.—In view of a Convention of the Evangelical Free Churches, at which Dr. Jowett and other prominent ministers were to take part, the Rev. J. Wain has preached a timely sermon entitled "Where is the Evangelical Church?" This brought forth some correspondence in the local press, a Congregational minister taking exception to some of Mr. Wain's statements in his sermon. Some interest has consequently been aroused, and Mr. Wain is preaching a course of sermons on "The Affirmations of our Faith."

APPEALS.

MISS MARY DENDY, hon. secretary of the Incorporated Lancashire and Cheshire Society for the Permanent Care of the Feeble-Minded, writes to us from 13, Clarence-road, Withington, Manchester, as follows:—

"May I ask, through your columns, that the kind friends who give us help for our Christmas festivities at Sandlebridge will send their contributions this year rather earlier than usual. It is our custom to have our Tree on the Saturday before Christmas Day. The children then have their Christmas tea and their presents and an entertainment. The Christmas dinner is left for real Christmas Day, an arrangement which spreads out the pleasure of the season, and is better for the health of the children than if every part of the treat came on the same day. This year Christmas Eve falls upon a Saturday, and we cannot get people to come and help us on Christmas Eve, so we shall be obliged to have the tree on Saturday, December 17.

We want a great many gifts this year, as 225 boys and girls have to be provided for. Already my 85 little boys have sent in their list, and a very amusing one it is; they are not too modest in their desires, these small boys. I hope that some friends will send us gifts of money. We need also toys and books; and especially gloves, neckties, and pretty ribbons.

I am afraid your readers will say that I am like my small boys, not too modest in my desires, but I am sure that if those who give could see the delight they bring to the children they would be satisfied."

MRS. ROGERS, hon. secretary of John Pound's Training Home for Destitute Girls, writes to us from Midlothian, St. Simons-road, Southsea:—

"Over 50 of the poorest girls in Portsmouth are now received yearly, as soon after they leave school as possible, and this gives them the opportunity they would not otherwise have of becoming useful, respectable women, instead of, in many cases, drifting away to the streets. The yearly expenses of the Home are about £380, every penny of which is raised by voluntary subscriptions, donations, and entertainments. I take this opportunity to appeal for small subscriptions. Several ladies in London and elsewhere have kindly taken some of our little collecting books, and last year contributed to the funds the welcome amount of £26 5s. 6d. I will gladly send a book to any lady who applies to me. At the present time we are almost penniless, winter is close upon us, and we need everything for our present 17 girls. I therefore especially appeal to those ladies who have discarded last year's jackets and dresses, and beg of them to remember us. Our annual sale of work is to be held early in the New Year. Any articles that are sent for this will be most welcome, and we plead for all the help that can be given, by those more happily placed, for these destitute girls."

NOTES AND JOTTINGS.

IBSEN AND BJÖRNSON.

While Ibsen continually developed more and more towards a stern individualism, Björnson insisted more and more on co-operation and sympathy among men. Ibsen's characters, from Brand to Hedda Gabler, are strong, independent individuals, who fight to realise themselves at any cost and at any sacrifice to others. They have the right of the strongest. Björnson's characters are made of different stuff. None of them can stand alone in their strength. All need the help of God and of their fellow-beings. They must feel the sunshine of the goodness and sympathy of others if they are to shoot out their own leaves. The dramatic life of his plays therefore grows much more emotional, and is rich in possibilities. The fate of men is more dependent on inter-action between the characters and on the incalculable inspirations of mind than on the inner evolutionary laws which, in the dramas of Ibsen, force the characters with inevitable logic towards the catastrophe.—MRS. ANKER in the *Contemporary Review* for November.

BJÖRNSON'S LAST MOMENTS.

The autumn came, and the sun sank on his long working day. A people in sorrow, a people filled with gratitude, stood around his death-bed. The whole world listened to the last beats of his heart. We see him for the last time, the powerful lines of his head, with the white hair, the strong light of his eyes that could be so soft, the beautiful, kind hands.

"It is in the neighbourhood of death that religion is born," he whispered in the night when lying at death's door.

He had been lying unconscious for days when he was roused by artificial means, and exclaims: "Oh, why did you do this? I had just met God."—"Björnson and his Christianity," in the November *Contemporary*.

THE ABOLITION OF HALF-TIME LABOUR.

A small conference is to be held on the abolition of Half-Time Labour in the Small Hall, the Church House, Westminster, on Wednesday, November 23, at 3.30 p.m. Mr. C. P. Trevelyan, M.P., Parliamentary Secretary to the Board of Education, has consented to speak, and Alderman Sir James Duckworth, J.P., F.R.G.S., will preside, supported by Lord Sheffield, Lord Henry Cavendish Bentinck, M.P., Mr. George Barnes, M.P., Mr. J. Ramsay Macdonald, M.P., and others.

BISHOP WESTCOTT'S HATRED OF DEFINITIONS.

A critic once said that Westcott's writings resembled the French definition of metaphysics as the art of bewildering oneself methodically. He used, it appears to me, theological terminology in an eclectic and poetical sense. Words were not to him scientific definitions so much as large symbols. His books seem to me to have suggestive and illuminating things in abundance by the way. But he loved paradox and incompleteness; he detested explanations and definitions. "Poetry," he once said, "is, I think, a thousand times more true than history." He could not write poetry in the technical sense, though in early days he often tried his hand at verse. But all his work seems to me intensely poetical, and the light shines through it rather than from it. His output was enormous. There are over a hundred items in his bibliography, and ten years ago nearly 300,000 of his volumes had been sold. But for all that, I believe that men find inspiration and animation rather than exact or logical thought in his writings.—A. C. BENSON in the *Cornhill* for November.

THE PATH TO PEACE.

Mr. Aylmer Maude recently lectured on the diplomatic aspect of peace at Ancoats. After alluding to the enormous expenditure on armaments which has to be met in an age when the peoples of the civilised world are drawing closer together in science, in literature, and in commerce, the lecturer said that what a nation had to do was to make its government feel that the sentiment of animosity against the foreigner was worn out, and that the trend of modern thought was in the direction of international peace. At the same time he deprecated some of the things that were said by sentimentalists and extremists who had no definite policy. He wanted to see a sort of Fabian Foreign Policy Society, a body of experts who would have time, ability, and facilities for informing themselves on foreign policy, who would follow foreign affairs month by month and year by year, and would educate the democracy on a line of a definite theory. The theory would be that the only real safety for the nation was to conduct its foreign affairs on the lines of a disinterested foreign policy that would be above suspicion.

THE MONOTONY OF LIFE IN A RUSSIAN PRISON.

Nicholas Tchaykovsky, the "Father of the Russian Revolution," tells the story of his prison life in the Fortress of Peter and Paul in the November issue of the *New York Outlook*. At the beginning of his imprisonment, he says, he was only allowed ten minutes a day for recreation; this was later increased to twenty minutes, and, after a breakdown in his health and a medical examination, half an hour a day was allotted to him. Solitary confinement is the rule in the fortress, and mirrors are not allowed, neither is paper of any kind permitted to be brought into the cell. Tchaykovsky made himself a set of chessmen from pieces of black rye bread, and used to play chess with himself for hours. He says, "The narrow strip of sky which could be seen from the cell was the only connecting link between the prisoner and nature outside. A few stars, and very seldom the moon, with the ragged clouds of a St. Petersburg leaden sky, form the company in which the prisoner finds himself in the night. The sun very seldom looks into these windows, especially in those parts of the fortress which face north-east and north-west."

THE SCENE OF BELSHAZZAR'S FEAST.

Professor Koldewey, who for eleven years has been excavating Babylon for the German Orient Society, publishes in the *Berliner Tageblatt* an interesting account of last year's work. A large area covered with streets and houses from New Babylonian time has been discovered. The streets more or less coincide with the streets of the older city underneath, being fairly straight and right-angled. The southern part of the citadel, which served, after Nebuchadnezzar's palace extensions, as the private residence of the king, has nearly all been uncovered. "Here," Professor Koldewey says, "is the hall where Nebuchadnezzar was enthroned, and the scene of Belshazzar's feast. It was here also that Alexander gave his generals the last commands for the conquest of the world."

KILBURN UNITARIAN CHURCH, Quex Road.

SALE OF WORK will be held in Unity Hall, Quex-road, on Friday and Saturday, November 18 and 19, 1910. To be opened on Friday, at 3.15 p.m., by Mrs. ASPLAND JONES (Chairman, Percy Preston, Esq.; and on Saturday by Mrs. ALFRED WILSON (Chairman, Ronald Jones, Esq.).

THE NON-SUBSCRIBING PRESBYTERIAN CHURCH OF IRELAND

(Unitarian),

BALLEE, Co. DOWN.

Fund in aid of Church Restoration.

An effort is now being made to raise money for Renovating the ancient Meeting-house, the installation of new Heating Apparatus, re-flooring the Church, and for making better provision for Praise in our Public Worship.

We have within the last two years purchased the field in which the Church property stands, and provided a Sexton's House, and mapped and planned the old Graveyard.

By the very generous help of the Misses Riddell, of Belfast, and Mr. William Long, of Warrington, this portion of our effort is completed free of debt.

A further sum of £400 is now required. Towards this new effort the Congregation has contributed about £140, and there are still a few members who will contribute later on.

The Liverpool Fellowship Fund has given £2 10s., and the British and Foreign Unitarian Association will contribute £25 as soon as we raise £250.

We now respectfully ask our friends abroad to help us.

Contributions will be gratefully received by

Mr. HUGH M'MECHAN,
Treasurer of the Fund,
Ballybranagh, Downpatrick, Co. Down.

Mr. ROBERT CAVEN, Secretary,
Ballybranagh, Downpatrick, Co. Down.

Rev. JOS. HY. BIBBY, Minister,
Bishopscourt, Downpatrick, Co. Down.

RICHMOND FREE CHURCH.

BAZAAR, in aid of Church Hall Building Fund, will be held at Essex Hall, Essex-street, Strand, W.C., on November 23 and 24, 1910. To be opened on

Wednesday, November 23, by Lady DURNING-LAWRENCE, at 3 p.m.

Thursday, November 24, by Mrs. SYDNEY MARTINEAU, at 3 p.m.

All friends are cordially invited. Donations or Contributions towards the Bazaar will be thankfully acknowledged by the Bazaar Treasurer, Mrs. CLAYDEN, 1, Sheen Park-gardens, Richmond, Surrey; Bazaar Secretary, Miss ODGERS, 32, Cambrian-road, Richmond, Surrey; League Stall Secretary Mrs. BISS, 2, Chisholm-road, Richmond, Surrey.

UNITARIAN CHRISTIAN CHURCH,

Avondale Road, Peckham, London, S.E.

A SALE OF WORK, in aid of the Church Funds, will be held in the School-room, Bellenden-road, on Saturday, November 26, 1910, and will be opened at 3.30 p.m. by Lady DURNING-LAWRENCE.

Chairman: JOHN HARRISON, Esq.

Admission 6d., returnable in goods.

Contributions in goods, flowers, books or money, will be thankfully received and acknowledged by any of the Church officers; by Miss LEMMON (President, Ladies' Working Society), 48, Glengarry-road, E. Dulwich, S.E.; Mrs. COOLEY, 33, Elsie-road, E. Dulwich, S.E.; Mrs. G. V. CARTER, 77, Crofton-road, Camberwell, S.E., or by (Mrs.) A. HAYWARD (Hon. Sec. and Treasurer), 93, Chadwick-road, Peckham, S.E.

SOCIETY FOR THE ABOLITION OF VIVISECTION.

23, Northumberland Avenue, London.

THE SOCIETY offers to send a Speaker free of charge to League Meetings, Literary Societies, &c. Contributions in aid of the work will be gratefully acknowledged by the Secretary.

Miscellaneous.

TABLECLOTHS of real Irish Linen, snowy Damask. Shamrock spray design, with borders to match; size 63 by 64 inches, 2s. 11d. each. Postage 4d. extra. Patterns free.—HUTTON'S, 5, Larne, Ireland.

REMARKABLE VALUE in warm Winter Blouse material, "Spunzella," unshrinkable wool in cream and dark grounds with coloured stripes. Durable and washable. Write for free patterns to-day.—HUTTON'S, 5, Larne, Ireland.

RUG, Fur Motor or Carriage.—Rich dark brown bear colour, handsomely cloth lined, exceedingly warm and comfortable, perfect condition, 50s., worth £10, approval.—21, INQUIRER Office, Essex-street, W.C.

TABLE LINEN, Irish Double Damask.—Two table-cloths 2½ yards long, two ditto 3 yards, 12 serviettes, lot 23s. 6d., approval.—22, INQUIRER Office, Essex-street, W.C.

FISH KNIVES AND FORKS.—Case 6 pairs silver-mounted, Hall-marked. Take 15s., approval.—23, INQUIRER Office, Essex-street, W.C.

TABLE CUTLERY.—5-Guinea Service, 12 table, 12 dessert knives, pair carvers and steel; Crayford ivory handles. Take 15s. 6d. for lot, approval.—24, INQUIRER Office, Essex-street, W.C.

STOLE AND MUFF.—Handsome black fox-colour, silver-tipped, pointed latest fashionable Stole and Animal Muff, together 22s. Worth £5, approval.—25, INQUIRER Office, Essex-street, W.C.

SPOONS & FORKS.—A1 quality, silver plated on nickel silver, 12 each, table and dessert spoons and forks, 12 teaspoons, 60 pieces for 35s. List price £9 10s. approval.—26, INQUIRER Office, Essex-street, W.C.

SEALSKIN JACKET.—Latest style, sacque shape, with storm collar, practically new, take £5 15s., worth £25 approval.—27, INQUIRER Office, Essex-street, W.C.

SMOKED FOX-COLOURED STOLE with large fox head and tails on, and large Animal Muff, very elegant. Sacrifice 25s., bargain, approval.—28, INQUIRER Office, Essex-street, W.C.

TABLE CUTLERY.—Best Sheffield make by King's cutler. Double shear steel blades, patent jagged tang through ivory handles. 12 table, 12 dessert knives, meat, game carvers, also steel. Take 32s. 6d., worth £6, approval.—29, INQUIRER Office, Essex-street, W.C.

LARGE WRAP or Stole Pillow Muff; real Coney Seal; finest quality; white Duchess Satin lined, new condition; take 47s. 6d., together cost treble, approval.—30, INQUIRER Office, Essex-street, W.C.

Books for Sale and Wanted.

BOOK BARGAINS.—New Supplementary Catalogue of Publishers' Reminders, now ready, sent post free. Containing a variety of Bargains. Books new as published at greatly reduced prices. Suitable for all classes of readers. Presentation Prizes, &c. Ask for Catalogue No. 133.—HENRY J. GLAISHER, Remainder Bookseller, 55-57, Wigmore-street, W.

OLD BOOKS on Topography wanted, specially Norwich and East Anglian counties. Also old Books of Travel and Discoveries. "The Caxtons," by Lord Lytton. 1st edition in three volumes. Good condition. 6s. "The Gaberlunzie's Wallet," by James Ballantyne. 1st edition, one volume. 4s.—H. W. SNELL, "Wynberg," Hillfield-road, West Hampstead.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliff Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply Mrs. POCOCC.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

LANGLEY HOUSE, DAWLISH, A HOLIDAY AND HEALTH RESORT for Ladies. Advantages for girls visiting alone. Through trains from Midlands and the North.—Prospectus from Miss JONES.

ST. LEONARDS-ON-SEA.—"Cranscock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

BOARD RESIDENCE in quiet house; select neighbourhood; newly decorated. From 18s. 6d. weekly.—17, Heathcote-street, Mecklenburg-square, London, W.C.

UNFURNISHED Drawing Room Floor to Let. Use of kitchen if required. Newly decorated. Large airy rooms. Select neighbourhood. Easy access to City and West End. 15s. 6d.—Box Y, INQUIRER Office, 3, Essex-street, Strand, W.C.

THE BUSINESS
THE WORKERS' BOOKSHOP,

For the Sale of
PUBLICATIONS Educational, Technical,
Philanthropic, Social,
A List of which may be obtained free,
IS NOW TRANSFERRED.
5, Princes Street, Cavendish Square
(the new premises of the Central Bureau for the
Employment of Women).

THE
**SURGICAL AID
SOCIETY.**

Chief Office:
SALISBURY SQUARE, FLEET STREET,
LONDON, E.C.
Patron: HIS MAJESTY THE KING.
President: THE RIGHT HON. THE EARL OF
ABERDEEN, P.C., G.C.M.G., K.T.

This Society was established in 1862 to supply Trusses, Elastic Stockings, Artificial Limbs, &c., and every other description of mechanical support, to the poor, without limit as to locality or disease. Water Beds and Invalid Chairs and Carriages are lent to the afflicted. It provides against imposition by requiring the certificate of a Surgeon in each case. By special grant it ensures that every deserving applicant shall receive prompt assistance.

**40,401 Appliances given in year ending
September, 1910.**

OVER 800 PATIENTS ARE RELIEVED EVERY WEEK.

	s.	d.
Annual Subscription of ...	0	10
Life Subscription of ...	5	5

Entitles to Two Recommendations per annum.

SUBSCRIPTIONS and DONATIONS are earnestly solicited, and will be thankfully received by the Bankers, Messrs. Barclay & Co., Limited, Lombard Street, or by the Secretary at the office of the Society.

RICHARD C. TRESIDDER, Secretary.

OLD FALSE TEETH.

We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.

WOOLFALL & CO., SOUTHPORT.

Gardening, &c.

BULBS FOR SALE, AT EXCEPTIONAL PRICES.—Daffodils: Emperor, very large bulbs, 1s. 6d. doz.; Golden Spur, very early flowering, 9d. doz. Polyanthus, Narcissus, Soleil d'Or, 8d. doz. English Iris (large bulbs), 8d. doz. Carriage free. A sample of any of the above will be sent on receipt of two penny stamps to cover postage.—Write, L. R., c/o INQUIRER, 3, Essex-street, Strand, W.C.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.
Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.
Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.
LESLIE T. BURNETT, Miss CECIL GRADWELL, Miss ORME.

**A SAFE AND SOUND INVESTMENT
FOR LARGE OR SMALL SUMS.**

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

BLAIN & HANKINSON,
Pharmaceutical Chemists,

69, Market Street, MANCHESTER.

Continuing **WOOLLEYS** Dispensing and Retail Establishment.

Something New in Collars.

LATEST INVENTION.

THE
Everclean "LINON" Collar



is the Ideal Collar—always smart, always white—cannot be distinguished from linen. Others limp and fray, others need be washed. Everclean "Linon," when soiled, can be wiped white as new with a damp cloth. No Rubber. Cannot be distinguished from ordinary Linen Collars. Others wear out, but four Everclean Collars will last a year.

GREAT SAVING OF LAUNDRY BILLS.
GREAT COMFORT IN WEAR.

SPECIAL TRIAL OFFER.

2 Sample Everclean "Linon" Collars for 2/6.
6 Everclean "Linon" Collars for 6/-.
Sample set of Collar, Front, and pair of Cuffs with Gold Cased Links for 5/-.
ORDER AT ONCE.

The Bell Patent Supply Co., Ltd.
147, HOLBORN BARS, LONDON, E.C.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate—Saturday, November 12, 1910.

* Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3569.
NEW SERIES, No. 673.]

LONDON, SATURDAY, NOVEMBER 19, 1910.

[ONE PENNY.]

JUST PUBLISHED.

8vo, price 6s. net. Inland postage, 4d.

Philosophical Essays

BY
BERTRAND RUSSELL,
M.A., F.R.S.

CONTENTS:

The Elements of Ethics—The Free Man's Worship—The Study of Mathematics—Pragmatism—William James's Conception of Truth—The Monistic Theory of Truth—The Nature of Truth.

LONGMANS, GREEN, & CO.,
39, Paternoster Row, London, E.C.

Just Published.

FIFTY POINTS IN FAVOUR OF UNITARIANISM.

By ALFRED HALL, M.A.

Paper covers, 128 pp., 2d. net; by post, 3d.
Superior edition, cloth, 6d. net; by post, 8d.

(Ready Shortly.)

THE STORY AND SIGNIFICANCE OF THE UNITARIAN MOVEMENT.

By W. G. TARRANT, B.A.

Fcap. 8vo, 104 pp., 1s. net; by post, 1s. 2d.

THE BIBLE AND ITS THEOLOGY.

By G. VANCE SMITH, Ph.D., D.D.

People's edition, cr. 8vo., 332 pp., 1s. net; by post, 1s. 4d.

BOOK ROOM, Essex Hall, Essex-street, Strand, W.C.

NOW READY.

THE

International Congress of Free Christianity in Berlin, 1910.

Reprinted from "The Inquirer" and "The Manchester Guardian."

With a Preface by

Principal J. ESTLIN CARPENTER, D.D.

Price 2d. 6 Copies Post Free, 1s.

ORDER FROM YOUR NEWSAGENT or from

THE INQUIRER PUBLISHING CO., LTD.
3, Essex Street, Strand.

NIETZSCHE

A powerful antidote to our present-day Socialistic and sentimental theories.

NEW COMPLETE EDITION OF WORKS.

Edited by Dr. Oscar Levy. In 18 volumes., Crown 8vo, cloth. The first complete and authorised edition in English. Ready:

- * I. THOUGHTS OUT OF SEASON. Vol. I. 2/6 net.
- * II. THOUGHTS OUT OF SEASON. Vol. II. 2/6 net.
- * III. THE BIRTH OF TRAGEDY. With Portrait and Facsimile. 2/6 net.
- IV. THUS SPAKE ZARATHUSTRA. 6/- net.
- * V. BEYOND GOOD AND EVIL. 3/6 net.
- * VI. THE FUTURE OF OUR EDUCATIONAL INSTITUTIONS. 2/6 net.
- * VII. HUMAN, ALL-TOO-HUMAN. Vol. I. 5/- net.
- X. THE JOYFUL WISDOM. 5/- net.
- XIII. THE GENEALOGY OF MORALS. 3/6 net.
- * XIV. THE WILL TO POWER. Vol. I. 5/- net.
- XV. THE WILL TO POWER. Vol. II. 5/- net.

* The demand for these volumes has necessitated reprinting within a few months of publication.

THE CASE AGAINST WAGNER. Wrapper, 1/- net.

THE GOSPEL OF SUPERMAN.

A Study of the complete Philosophy of Nietzsche, by Prof. Henri Lichtenberger. 232 pp. Extra Crown 8vo. 5/- net.

WHO IS TO BE MASTER OF THE WORLD?

An Introduction to the Philosophy of Nietzsche, by A. M. Ludovici. Crown 8vo. 200 pp. 2/6 net.

Complete List of Nietzsche Books post free.

T. N. FOULIS, 21, Paternoster Square, E.C.

MANCHESTER COLLEGE, OXFORD.

A PUBLIC MEETING

will be held at

ESSEX CHURCH SCHOOL ROOM on

FRIDAY EVENING, DECEMBER 2,

To meet Dr. CARPENTER, Dr. EDWIN ODGERS, and Mr. JACKS, and to hear from them and others of the work and needs of the College.

Tea and Coffee, 8 p.m.

Chair to be taken by JAMES S. BEALE, Esq., at 8.30.

A Public Meeting

will be held at

CAXTON HALL, S.W.,

on Saturday, November 19, 1910, at 3 o'clock, to commemorate the Life and Work of

KESHUB CHUNDER SEN,
the Great Religious Leader of Modern India.

Sir EDWIN DURNING-LAWRENCE will preside.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

In the country, four miles from Crewe. Preparatory Department recently added. Boys admitted on the Foundation at half fees.

Next Entrance Examination, December 15.

For particulars apply to the HEAD MASTER, or to the Clerk to the Governors, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL, AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

LANDUDNO.—TAN-Y-BRYN. Preparatory School for Boys, established 1893; on hillside overlooking centre of the Bay. Sound education under best conditions of health. Inspection cordially invited.

L. H. EDMINSON, M.A. (Oxon).

C. J. MONTGOMERY, M.A. (Oxon).

SCHOOLS in ENGLAND or ABROAD for BOYS and GIRLS.

Messrs. J. and J. PATON, having an intimate knowledge of the best Schools and Tutors in this country and on the Continent, will be pleased to aid parents in their selection by sending (free of charge) prospectuses and full particulars of reliable and highly recommended establishments. When writing, please state the age of pupil, the district preferred, and give some idea of the fees to be paid.—J. and J. PATON, Educational Agents, 143, Cannon Street, London, E.C. Telephone, 5053 Central.

EDGBASTON COLLEGE, Bristol-road, Birmingham.—STUDENT-MISTRESS required in January, to assist with Music practice and be prepared for higher Music Examinations. Premium for Board.—Miss BAILY, Edgbaston College, Bristol-road.

STEWART'S SHORTHAND ACADEMY, 104, High Holborn.

HUBERT STEWART'S simplified system of learning (Pitman's) Shorthand. 120 words a minute guaranteed in six weeks. Terms very moderate. Postal lessons.—Write for prospectus to THE PRINCIPAL.

A LADY experienced in the care of children wishes to take one or two children over seven years old to board. Excellent schools near; or she could board a lady.—For terms and references apply to Mrs. CROSSKEY, 54, Portland-road, Edgbaston.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Chapel is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, November 20.

LONDON.

Acton, Creffield-road, 11.15, Rev. J. A. PEARSON; 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. A. ALLEN.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. F. H. JONES, B.A.; 6.30, Rev. W. J. JUPP.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. J. A. PEARSON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. A. C. HOLDEN, M.A.; 6.30, Rev. JOHN ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. W. H. DRUMMOND, B.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green; 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt, M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Mr. STANLEY P. PENWARDEN.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT; 7, Mr. E. CAPLETON.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. W. G. TARRANT, B.A.
 Wood Green Unity Church, 11, and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. JAMES C. STREET.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-road, 11 and 6.30.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. J. W. AUSTIN, M.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SHORT.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. A. W. FOX, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHATHAM, Unitarian Christian Church, Hammond-hill 11 and 6.30, Rev. J. M. WHITE-MAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. C. F. HINTON, B.A.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30.
 DOVER, Adrian-street, near Market-square, 11 and 6.30.
 DUBLIN, Stephen's Green West, 12, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.
 GORTON, Brookfield Church, 10.45 and 6.30.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GEORGE CARTER.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45, Rev. MATTHEW R. SCOTT; 6.30, Rev. CHARLES HARGROVE.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHAS. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. E. S. RUSSELL, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPTSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. JOSEPH WOOD.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45, Mr. J. J. RAWSTHORNE; 6.30, STUDENT.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. W. S. McLAUCHLAN, M.A.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. J. MASON BASS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, Service 11 and 6.30.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service, 11; Evening Service and Lecture, 6.30, Rev. GEORGE STALWORTHY.
 WAREHAM, South Street, 6.30, Mr. FRANK COLEMAN.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, Eagles Hall, Government-street, 7.30, Rev. H. G. KELLINGTON, M.A.

"THE UNITARIAN MONTHLY,"—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone, Denton-road, Gorton, Manchester.

MARRIAGE.

ANDERSON—AUSTIN.—On November 15, at the Unitarian Church, Cirencester, by the Rev. J. W. Austin, M.A., brother of the bride, John Anderson, only son of Alderman Anderson, J.P., of Bridgnorth, to Lillias Kate, daughter of the Rev. H. Austin.

DEATH.

GARDNER.—On November 9, at 71, Clapham-road, S.W., Robert Gardner, aged 39, author of "The Heart of Democracy."

Situations

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOC LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

APPOINTMENT.—Estate Building A Surveyor and fill up time Secretarial or similar work. References, salary.—Address, T. C., INQUIRER Office, 3, Essex-street, Strand, W.C.

LADY seeks re-engagement as COMPANION or HOUSEKEEPER. Accustomed to delicate and blind. Good references.—NEWTON, Manor Lodge, Froggnal, Hampstead.

WANTED, a superior person as sole Servant in very small house. Three in family. Very good wages. Good external help given.—Mrs. A. H. GREEN, 39, Park-road, Rugby.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	755	BOOKS AND REVIEWS :—	FOR THE CHILDREN :—
THE PROMINENCE OF PREACHING	756	Mr. Tarrant's Essex Hall Lecture	The Dark
LIFE, RELIGION AND AFFAIRS :—		The Eschatology of the Gospels	MEETINGS AND SOCIETIES :—
Keshub Chunder Sen	757	Modern Religious Problems	London and District Unitarian Society
The Fusion of Classes	757	The Coming of Evolution	The Liberal Christian League
Forgotten Castles of the East	758	Mr. Benson's Reflections	Ministers' Benevolent Society
CORRESPONDENCE :—		Pictures of the Apostolic Church	The Social Movement
Arius and Athanasius	759	Twentieth Century Socialism	NEWS OF THE CHURCHES
The Shortage of Money	760	Literary Notes	NOTES AND JOTTINGS
		Publications Received	

* * *All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.*

NOTES OF THE WEEK.

LAST week Count Tolstoy made a dramatic exit from his home in order to renounce the world and find solitude and peace. There is something deeply pathetic in this last effort of his imperious will to cut a way out from the social order, which his conscience condemns. The intense craving of the soul for interior peace seems to have vanquished all other feelings, and it is not for men to whom spiritual things are far less real to criticise or condemn. His scheme, however, has been frustrated by an attack of illness. A premature announcement of his death appeared on Thursday morning, and as we write we seem only to be waiting in hushed expectancy for the news that the great deliverance has come.

* * *

THE Northern Counties Education League met for its annual meeting in Leeds on Monday. Some remarkable figures regarding the acceleration in the transference of voluntary schools to public authorities since the passing of the Act of 1902 were given by the Rev. C. Peach, the new secretary. Since 1903 the voluntary schools have decreased by nearly 1,200, and the number of scholars on the registers by over half a million. In the same period the number of Council schools has increased by over 1,700, and the number of scholars on the registers by over three-quarters of a million. In 1903 the scholars in the voluntary schools outnumbered those in the Council schools by 650,000; to-day they are outnumbered to the extent of over 600,000 in the Council schools. This, Mr. Peach said, is the new fundamental fact in the situation.

THE difficult question of press censorship in the interest of public morals was brought before the Royal Commission on Divorce this week. Statistics were produced showing the amount of space devoted to reports of proceedings in the Divorce Court by various leading newspapers from January, 1909, to May, 1910. During this period the *Daily Telegraph* devoted 165 columns to this class of news, the *Daily Mail* 152½ columns, the *Morning Post* 39½ columns, and the *Manchester Guardian* 33 columns. It would probably be safe to say that the lowest of these figures represents all that is necessary in the interests of justice, while the rest only helps to stimulate evil curiosity. The official regulation of reports would be very difficult, and in some respects undesirable; but some arrangement among the leading newspapers ought to be possible in order to limit competition along these lines. Mr. Russell Allen, the proprietor of the *Manchester Evening News*, in giving evidence on the subject, made the significant remark that there was no class of business in which it was more difficult to maintain a high standard than the newspaper business.

* * *

It is an ominous fact that some of the Sunday papers are the worst offenders in this respect. During the period mentioned the *Umpire* gave its readers 311 columns of this class of news, the *People* 188 columns, the *News of the World* 174½ columns, *Lloyd's News* 102½ columns, the *Weekly Dispatch* 84½ columns, and the *Sunday Chronicle* 33½ columns. It is also significant that not a single one of these six Sunday papers was willing to appoint a representative to give evidence before the Commission.

* * *

MR. JOHN BURNS visited Liverpool last Saturday to lay the foundation stone of one of the blocks of dwellings which are being erected by the Corporation to take the place of a foul and congested mass of slum property, which has been demolished. Mr. Burns visited the same district more than 20 years ago, when it had an unenvi-

able notoriety for its squalid and degraded population living in foetid courts and dark cellars. "If people want to know," he said, "where I got the stimulus for the abolition under our Housing and Town Planning Act, of the back-to-back house and the cellar dwelling, it was in your Dryden-street, and Christian-street, and Ben Jonson-street of 30, 20, and 10 years ago. Before I left Liverpool for a year on the River Niger what I saw there so burned itself into my mind, memory, and determination that I took a solemn vow and covenant that if I ever had an opportunity as county councillor, and above all as Minister, to wipe it out, it should be done."

* * *

MR. BURNS remarked further that liquor is losing its grip on Liverpool. Four hundred drink-shops have been got rid of in ten years, and over 700 in twenty years, while the number of deaths due to alcohol is steadily declining. He attributed a great deal of the progress which he had observed to these facts. The influence of physical surroundings, social environment, and domestic conditions, had to be recognised. The people of poor districts suffered not only from a lack of means; in their dismal surroundings they were the victims of poverty of spirit.

* * *

"How," he asked, "can you expect the poor to be other than melancholy, discontented, and at times angry, when you see them under conditions that you would not put your strong, beautiful cart-horses under? It is because I want to inspire you with something like my own fire and indignation that I have come down here this afternoon. If you can do what you have done in your Prince's-avenue and Greenbank Park for people who have retired from business or have nearly earned all the money they want, surely you are bound to town-plan for the people who are earning money, often too little, and who live in conditions that are a disgrace to all of us. I believe the best way to break up the Poor Law is to get rid of pauperism altogether. A good

home resists pauperism, diminishes dependence, makes for sobriety, and, above all, gives character to children as nothing else does."

* * *

LORD ROSEBERRY made a characteristic speech to the students of Liverpool University on Monday. He adopted the pose of cautious scepticism in face of the strong opinions and ardent enthusiasms of youth, and warned his hearers against the danger of making up their minds. He spoke mournfully of the many millions of sermons, and the many millions of speeches, political, legal, complimentary, that have been poured forth in the last century on suffering mankind, and of the extremely small tangible result of all this flood of oratory. The same criticism might be applied with equal justice to most of the work of the world on its intellectual and educational side, and the argument which would empty our pulpits might also close our schools. Even "the many millions of sermons" have done something to keep Christian faith alive, and to train men in loyalty to an ideal of life in which personal decision counts for more than sceptical detachment.

* * *

WE learn with the deepest concern and regret that there is a probability of "official" conformity on the part of many of the French modernist priests to the most recent papal requirements. An anonymous letter has been issued on behalf of some of them, how many it is impossible to say, justifying this course of action on the specious ground that it is only an act of external obedience, which is not binding on the conscience. It is the kind of casuistry which will deceive nobody. A movement which refuses martyrdom in these calculating terms ceases to have any spiritual significance. The stinging comment of the editor of *Les Droits de l'Homme* is entirely justified, that it would be impossible to announce in more noble terms the intention of doing something disgraceful. In strange and beautiful contrast is the letter which Miss Petre, the friend and executor of George Tyrrell, has written in reply to her threatened excommunication. After reviewing the whole situation she announces with simple dignity that she must follow her conscience without regard to any secondary considerations.

WE are asked to announce that a meeting in commemoration of the birthday of Keshub Chunder Sen will be held at Caxton Hall, Westminster, S.W., to-day (Saturday), at 3 p.m. Sir Edwin Lawrence will preside, and the speakers will include His Highness the Maharaja of Baroda, Mr. L. G. Gupta, of the India Council, Rev. P. L. Sen, Professor Vaswani, Rev. J. Page Hopps, Rev. W. H. Drummond, and Mr. H. N. Maitra.

THE PROMINENCE OF PREACHING.

Is the time of great preaching past? Or, is it that we are in the trough of the wave and about to be swung upward to the foaming crest? We may notice to our comfort or to our deeper despair, that politicians lament the decline of oratory as sincerely as church members lament the impotence of preaching. Perhaps the reason in both cases is the low temperature of personal conviction. Where politics become urgent and fiery, we have university professors of philosophy like the French Socialist leader Jaurès speaking winged words, which are as radiantly sincere as they are passionately poetic. Had modern preachers an equally insurgent message, some of them would swiftly be endowed with similar gifts of eloquence. The pulpit would once more lighten and reverberate with what Blake called "thunders of thought and flames of fierce desire."

In its origin, however, the sermon was not this kind of prophetic speech. It began, as Dr. Drummond has recently pointed out in a most suggestive little book,* in the peculiar veneration with which the Jews regarded the law. "It was important for the religious fidelity of the people, and even for their separate national existence in their scattered communities throughout the Roman empire, that they should be well instructed in the law. Provision for this instruction was made in the worship of the synagogues. Prescribed portions were read from the law and the prophets, and an address was given, not by an official, but apparently by any competent person, in explanation of what had been read. Of this we have an example in Christ's discourse at Nazareth, as recorded in Luke iv."

We may question whether pulpit-preaching as distinct from casual platform-speaking, can afford even now to depart from some such sustaining background of "law" or Christian tradition. In the absence of some such common custom or discipline or expectation, the restraints of dignity and reverence might entirely disappear in the egotism of pushing persons eager to hear their own voices. Certainly, it is not any feeble-forcible imitation of electioneering oratory or of enterprising journalism that will revive the power of the pulpit. The temper that itches for notoriety and feeds on the froth of publicity, is the very devil which our modern St. Dunstan must take firmly by the nose. The preacher who adopts the motto "advertise or die," will do well to die quickly and with decency, without prolonging the agony or the scandal; for die he surely will, and that without making an edifying end.

The best friends of Christianity may well pray for a strong church that can send

* Lectures on the Composition and Delivery of Sermons. Philip Green, 1s. 6d. net.

forth anonymous preachers, pledged never to disclose their names, ready to smite as well as heal, and absolutely indifferent to the praise or blame of the populace. It is possible that in the future, as in the primitive church, the pastor and the preacher may have to become two separate persons, and not merely two functions of one minister. Or we might enlist more efficiently than we do, the services of the earnest layman who is economically independent of the subscribing members of the church, and who is "free from all suspicion of saying things because it belongs to his profession to say them." The modern professional sermon has become too nearly what the pagan oration was—"amusing the intellect, and gratifying the conceit of enlightenment, but leaving untouched the higher regions of the soul, and never quenching the thirst for God." This danger is perhaps more often realised in dissenting congregations than in communions where less stress is put on the sermon and more on the devotional and sacramental acts of worship.

What Nonconformity might find redemptively salutary would be the silencing of all its professional preachers for a period of not less than five years. During this term it might concentrate on developing a powerful church life, wherein worship would be the supreme reality and not a mere introductory incident or a patiently endured preliminary. The Church of England might then use some of the best preachers thus thrown out of employment in the parish churches; while the clergy as an act of reciprocity taught the Nonconformists how to arrange and order their worship. A certain Unitarian, who witnessed with mixed emotions a Roman Catholic ceremonial of unusual splendour and impressiveness in one of the continental cathedrals, came out saying, "Yes, these fellows know how to do it, and the Quakers know how not to do it. Anything in between doesn't count." Alas, the Quakers, under pressure of human nature, are forgetting how not to do it; and something in between might be made to count had Liberal Christianity the wit and the vision to seize a unique opportunity, and transform itself into a Free Catholic Modernism.

There is no necessary antagonism between worship and preaching. Preaching, when most inspired, is itself of sacramental efficacy. The antagonism arises from the narrowness of small men on both sides. The worshipper, whose devotional instincts are sensitive to the appeal of antiquity, who responds to the mystical meaning of symbolism, and feels the quickening power of a vital tradition, often exhibits the pettiest limitations and prejudices. He may believe so utterly that the past is alive with inspiration as to disbelieve in the work of the Holy Ghost in our own day. Popular sermons only remind him of bad manners and the style of the leading article in the *Daily*—(the newspaper which you, dear gentle reader, abominate). The language jars upon his fastidious devotional taste, and dispels the atmosphere of reverence and awe. Sentences that are less than five hundred years old reek of the vulgarity of the parvenu, and are therefore destructive of all sound religious influence.

On the other hand, our popular Noncon-

formist preacher speaks glibly of a perpetually open vision, as if he had only to open his eyes to see God. He finds a chancel an intolerable usurpation, for the best architecture must converge on the rostrum where he pirouettes and gesticulates. If not entirely at home, he is not disconcerted at the P.S.A., where his turn comes between the recitation, "Curfew shall not ring to-night," and the cornet solo "Sound an alarm." He knows perfectly well that the leading article of the *Daily* — (the paper which you, dear gentle reader, love so much) is as dignified as the liturgies of the Church, and as inspired as the utterances of the saints. He cannot understand why people should fuss about "uses" or ornaments or vestments or symbols. He is so convinced that God is *everywhere* that it is quite impossible He should be on the altar. He is so positive that the Eternal is *always* that it is mere popery to believe He was in the Middle Ages. Now, is it not really possible (in a spirit of true piety) to knock the heads of these two persons into a common pulp in hope that some reason might ensue? Or must we go on with this see-saw extravagance, now emphasising the sermon at the expense of the service, and now the service at the expense of the sermon. The laity, let us hope, will help us to solve this problem by purging the chancel of priestcraft, and the pulpit of rhetorical professionalism, and so bringing us back to the simple beauty and sincere sanity of a corporate and democratic church life. Dr. Drummond's little book will help our laity to equip themselves for this noble service.

J. M. LL. T.

LIFE, RELIGION & AFFAIRS.

KESHUB CHUNDER SEN.

THE 19th of November is a red-letter day in the Calendar of the Brahma Samaj; it is remembered as the birthday of the great Brahma leader, Keshub Chunder Sen. The Indian residents in London, in co-operation with Keshub's English friends and admirers, have decided to celebrate the day by a divine service and a memorial meeting at the Caxton Hall.

Of Keshub's love and labours for India, it is hard to speak with exaggeration. Not without reason did Max Müller speak of him as 'India's greatest son,' occupying 'the first place among his fellow-countrymen and a pre-eminent place among the best of mankind.' Keshub—to quote the words of another European admirer of his—"pushed India a century ahead." His patriotic ardour found a bold, emphatic expression in his famous address on 'England's Duties to India.' Keshub was an ardent patriot; but his patriotism never caught the contagion of partisan politics. He loved India, but he never lost the broader vision of humanity. He believed that the harmony of East and West was needed in the higher interests of universal humanity. In a letter written to an English friend on the eve of his departure from England, he wrote:—"The East and West will unite—such is God's will

... God's Spirit is working everywhere. Blessed is he who sees the work and realises the Divine Spirit." *'The East and the West will unite!'* When shall Keshub's vision be verified? How many there be to-day who pray and work for the day when the wounds of the nations of the world shall be healed, and the ideals of the Mystic East blend with those of the vigorous West to form the Ideal of the Future—the Ideal which will fashion into fairness the thought and life of the world?

Keshub believed with Channing that education was 'the chief interest of the human race'; so he organised the Albert College. He started also the Victoria Institution for Females; he believed that India could not rise till the Indian woman was educated and

'In her face and mien
The soul's true brightness beheld
Without a veil between.'

He organised 'Bands of Hope' and made 'social service' an essential part of the programme of the Brahma Samaj. He preached practical Brahmoism; he broadened its basis, gave it a universal outlook upon life, and attuned its message to the rhythm of a vaster music.

But the secret and strength of his aspirations and achievements was his mystical consciousness of the Unseen as the One Reality. Over and over again he taught the truth concerning the living relation between the Living God and the human soul. He rejected the sacerdotal conception of religion; he preached personal religion, not ecclesiastical obedience. And I—a seeker, from the beginning of my days, after the Free Church of the Spirit—I cannot too strongly protest against the injustice done to Keshub Chunder Sen by those critics who speak of his 'supernaturalism' and 'reliance on authority.' Surely the one conviction which Keshub published in all he said and did was ever this—God is the Immediate. He spoke often of the God-discerning intuition whereby he meant a consciousness of the Universal immanent in the soul. The one clear cry of his teachings was ever this: let not your religion rest on external authority. None must resign the intellect: Truth is but another name for God. But Truth is the equation of life, which is more than the categories of analytic understanding. Intellect is necessary but not adequate; it is neither sufficient nor efficient to secure the rich meaning of religion. Religion must bear upon the whole synthetic personality of man—intellect, conscience, heart, and soul. The whole being of man must co-operate with the ever-present Divine to enter the Temple of Truth. Reason always, yet not alone, but with the Universal immanent in the soul; else is the intellect stunted, halting at mere phenomena, and the moral sense contracted taking note alone of proprieties set up by custom and convention, and the heart's deep cry for Ancient Beauty stifled, and the soul's outlook upon life robbed of its rich significance. Keshub stood up for personal religion—the religion of consciousness. He pointed out that the truths of religion touch us not on a fragment of the mind but on every side of the rich synthetic soul-life, satisfying the intellectual, ethical, emotional and spiritual

needs of the individual and the human races. The pathway of mere understanding point only to a *world-unity*; but the soul cries for the *living God*. Hence the necessity of having personal relations through prayer, meditation, thought, heart-love, and selfless service with the All-Father. God is not a distant Deity, but the Self-revealing Spirit.

This the message Keshub preached; this the faith he lived; and so he became a great, an enduring force. Not without reason did James Martineau—himself a 'saint of Theism'—speak of Keshub Chunder Sen as a 'soul most congenial to the soul of Jesus, a kind of second John.' Keshub lived and died a shining witness to the truth of intercommunion of the human and the divine. Why is it that the heart of man cries for God again and again? Stified sometimes, subdued many times, the faith of the soul comes out in times of crisis; the faith may be sub-conscious, but it is immortal, it cannot die. God is in contact with man, and man's true name is Emmanuel—God with us!

Yes, God is with us, and *within* us: and the Unseen Universe is *within* this world! The time is come, I feel, for the Mystic East to make an affectionate appeal to her sister West, and invite her to walk the Way Within. The growing unrest in the churches will not cease until the truth is reproclaimed concerning the immediacy of contact between the soul and the Father-Soul. Europe must experience the *deep seeing* of the Hindu race. Then will she recognise the religious unity of the race, and discover the harmony of all prophets and summon her God-given powers in the service of that *brotherly civilisation* which is the hope of the world and the dream of all who pray with Jesus for the coming of the Kingdom of God on earth. May the day come soon when Europe may be smitten with yearning for a face-to-face fellowship with the Self-revealing Spirit to whom the sweet and pensive figure of Keshub Chunder Sen has borne witness in the New Age! He called himself a servant of God; but of him may be spoken the words used by Schleiermacher in another connection:—

'The infinite was his beginning and his end; the Universal his single and eternal love. Living in saintly innocence and profound humility, he saw himself reflected in the eternal world, and he felt that the world was to him also a mirror worthy of love: his life was full of religion and full of the Holy Spirit.'

T. L. VASWANI.

THE FUSION OF CLASSES.

"THE time is now at last, now for the first time in the countless ages of the life of man, ripe for the realisation of the vision of brotherly love." These are not the words of Tolstoy, though they have a ring about them which suggests that his teachings may have supplied one source, at least, of the writer's inspiration. They are the words of a man belonging, nevertheless, on his own confession, to the gradually diminishing class of individuals who have more money than they "need or deserve," and yet he is as much "afire

about the unfairness, the injustice, of the condition of the very poor," as if he had himself been born and reared in the Abyss. Two years ago he addressed an urgent appeal to comfortable and well-to-do people under the title of "Human Justice for those at the Bottom," and he has now followed this up with "The Victory of Love,"* a book which also deals with the problem of poverty in an infectious spirit of sympathy and optimism. And yet it is difficult to go all the way with him in his splendid belief that the time is practically ripe for the coming of the Kingdom of God on earth. The time is indeed ripe—it always is—for every one of us individually to begin to act as if we really meant to make the true spirit of fellowship and brotherhood prevail, but is Mr. Cotterill himself really convinced that the end of the long upward path of evolution has now been reached, and that the ape and tiger instincts of humanity are about to be batted down for good beneath the threshold of consciousness, never more to rise above it in all their hideousness and terror? It is a consummation devoutly to be wished, but in an age of riots and revolutions—and on the eve of a General Election—few of us can delude ourselves with such fond hopes.

The Utopian who is not at the same time a genius and therefore a distinctly creative force in the world, must often retrace his steps, or, at least, accommodate his pace to that of average humanity. This Mr. Cotterill does not seem able to do, and we cannot help thinking that he underestimates the power of prejudice and self-interest which is still opposed to the progress of truth and mutual goodwill. The fierceness of competition which still prevails, diminishing the individual's chances of "getting on" in proportion as his ethical sensitiveness increases; the way in which, despite the admission by all intelligent people that war is an anachronism, the nations are still piling up their costly armaments; the sectarian bitterness dividing people of all shades of religious belief who are, ostensibly, worshipping the same God; the rankling sense of injustice at work among the proletariat in every country of Europe, provoking them often to violence and anarchy—these are facts which have to be faced, and it is better to be honest about it and to realise that we have yet a long road to traverse before universal brotherhood is established. Yet many who "follow the gleam" will be grateful for this contribution to the rapidly accumulating literature dealing with the social problem, not so much because there is anything strikingly original in the book, but because the writer insists with so much earnestness on the *vital and primary necessity* for squaring our lives with our ideals. In other words, he makes a direct appeal to Englishmen as members of a Christian nation to practise what they preach.

"The Victory of Love" is not a profound sociological study. The earlier chapters are a little confused, and do not completely stir the imagination of the reader, who cannot help feeling that an amiable desire to be kind to everybody has scarcely enough driving power to make the work

of the social reformer effective. What we need in these days is not the reiteration of facile conceptions of love, but some august vision compelling us to bow before that "Lord of terrible aspect" whose bidding is never to be followed save with shuddering and tears. But in the chapter on "the cost of class," which is written with a firmer touch, Mr. Cotterill brings home to us a fact which is not sufficiently realised, namely, that those who remain within the artificial barriers raised by birth, wealth, or any other kind of social prestige and are afraid to form friendships and seek affection in any other class but their own, actually lose something in life which only the freedom and variety of common intercourse with all sorts and conditions of men can give. The fear of mixing too much with people who do not understand our shibboleths, or boast our habits of refinement—if we happen to belong to the cultivated classes—has indeed more to do with the slow progress of universal brotherhood than almost any other single cause, and when we think of the thinly-veiled, and often quite unconscious, contempt with which people in all strata of society above the lowest are apt to speak of those whose position is a little beneath their own, and of the mental torture which is constantly endured by worthy but unlettered folk in the company of men and women who owe it to an accident of birth or training that their manners are polished, and their grammar irrepachable, it is impossible to deny that we are still very far from the spirit of the carpenter's son who was the friend of publicans and sinners.

Slowly, very slowly but surely, the class-feeling is being undermined by the growing spirit of democracy. It will one day become a thing of the past, together with slavery and the feudal system. In the meantime, those who have seen with sad eyes how it has entrenched itself even in the churches—*mostly* in the churches, we had almost said—will rejoice as veil after veil is lifted which now hides the heart of man from his brother man. Mr. Cotterill regards himself as especially fortunate in that he was educated at one of the old grammar schools in a small country town, and thus brought into contact with boys drawn from all stations in life. "The stamp of all this upon me was indelible," he says. "It has never left me and never will. It has been an inexpressible boon to me in all sorts of ways. . . . It made me different from almost all the men of my own class that I met at Cambridge and that I have met ever since. Many of these are democrats, but most of them have had to become so. I was a democrat already, simply because there had never been a time when I had not known all sorts and conditions, and made my friends indifferently from the members of all classes. I know what I should have lost if I had lost this. And I know therefore what others are losing by the loss of it." There, we think, the right note is struck, for until people who are strongly imbued with prejudices which belong to a feudal age realise, not how much they have *escaped* but how much they have *missed* through shutting themselves in behind a wall of false convention, which few indeed of their "less fortunate" brethren can hope to scale, we see no im-

mediate prospect of Mr. Cotterill's beautiful dream being realised.

Public opinion is, however, slowly being educated in the right direction, in spite of certain reactionary tendencies which sometimes fill us with dismay. The spirit of modernism is giving a new life and impulse to religion; statesmen are now taking up in earnest the work of social reform which the churches ought to have done long ago; free education, the public library, the popular lecturer, and the politician are bringing enlightenment to the masses; and England is at least being Fabianised, if not Christianised, into accepting the great fact that we are all members one of another. What the future will make of it all we can only dimly guess, for the end is not yet. But we, at least, who share the ideals, if not at present the optimism of this sincere champion of the people, must not refuse the cross of suffering or the agony of self-renunciation if our dream of good is to come true, and if love is to reign triumphant at last.

FORGOTTEN CASTLES OF THE EAST.

A VIRGIN field of investigation and historical research still awaits archaeologists who will undertake to systematically explore the numerous mediæval castles which so frequently excite and baffle the curiosity of the traveller in Asia Minor. Even on so frequented a caravan-route as that between Trebizond and Erzerum practically nothing is known of the history of any of the impressive piles which crown precipitous and commanding heights along this important highway; and one wearies of the invariable and inevitable assurance by the *zaptieh* or the guide that castle after castle is known only as *Genis Kaleh*—the Genoese castle. Doubtless the reason for this sweeping generalisation is to be sought in the share which the Genoese took in the construction of the massive Galata tower, so well known to all visitors to Constantinople. In this case, however, it is a well-established fact that this imposing round tower was built in the sixth century by the Byzantines, and that the Genoese in the year 1348 merely increased it in height. The attribution to the Genoese of nearly every castle in Asia Minor may indeed be paralleled even in our own country by the popular habit of ascribing any ancient earthwork to the Romans.

In many cases it is obvious that the fortifying of precipitous crags of strategic importance conveniently near to the main trade routes must have originally taken place in far distant times. The rock of Van, rising abruptly from the fertile plain on the eastern shore of the Great Salt Lake, was crowned by fortifications even under the old Vannic kings of Khaldia, who gave so much trouble to their Assyrian neighbours in the eighth and ninth centuries before the Christian era, long before the Armenian conquest of the land of Ararat. Each successive conquering race, whether Armenian or Persian, Byzantine or Arab, Tartar or Turk, merely made modifications or additions to the original fortress. In

* The Victory of Love. By C. C. Cotterill. London: A. C. Fifield. 2s. net.

the ancient Armenian town of Baiburt, about halfway between the Black Sea and Erzerum, the walls and towers of the castle cover a very extensive area on the rounded marble hill dominating the town at its foot. The castle owes its present form primarily to the Armenians, and subsequently to their conquerors, the Seljuk Turks, who have commemorated their restoration of the citadel by an Arabic inscription still to be seen over the main gateway. A castle of similar appearance and style of architecture, but covering an even greater area, dominates the important trade route down the Kharshut valley between Baiburt and the silver mines of Gümüşkhaneh (visited by Marco Polo), on the way to the Black Sea. The massive keep crowns the upturned edges of vertical beds of bare limestone, rising high above the river plain at its foot, and the rugged, terraced heights behind the fastness are guarded by line upon line of battlemented ramparts. A noticeable feature in the construction is the circumstance that all the angles of the walls and towers have, without exception, been carefully rounded off. Although this fortress must have been practically impregnable, and must have needed a particularly large garrison to man its ramparts, yet it possesses no longer any distinctive name, and is merely known to the natives as the castle (*Kalajik*), or sometimes as the Genoese Castle (*Gemis-kaleh*), and all traditions of its history and its rulers have been completely forgotten. It was not improbably this very castle which the Castilian ambassador, Don Ruy Gonzalez Clavijo, in travelling in the year 1404 from Trebizond to Erzinjan, through the territory of the Comnenian Empire of Trebizond, mentions as the castle of the Duke of Chaldia, "where all caravans pay toll." Perhaps the very loss of its name is significant, for it is certainly one of the largest and most imposing of the numerous castles along this highway between Europe and Persia. In regard, however, to position and inaccessibility, though by no means in size, it is rivalled, if not surpassed, by the next castle down the Kharshut valley, to the west of Gümüşkhaneh, for the latter is situated on a high, precipitous crag, over a thousand feet above the river rushing swiftly at its foot. Still lower down this valley, the hovels of Ardasa (where the route turns abruptly northwards on the way to Trebizond and the Black Sea) are dominated by another of these mediæval castles equally picturesquely situated on a rugged scarp, and yet another of similar age is known at the mouth of the Kharshut river at Tireboli, in the vicinity of old silver and copper mines, which indeed occur frequently throughout the Pontic Ranges. It is a striking circumstance, and one testifying to the great importance of this ancient trade route, that in the stretch of merely fifty miles between Baiburt and Ardasa, no less than four castles of the first order should have been constructed by the rulers of the land in the most commanding positions. Other equally imposing mediæval fastnesses occur further east, e.g., at Ispir, Tortum, Olti, and, in fact, at all strategical points in Armenia. The climate of this region is so remarkably dry, owing to the interception by the lofty Pontic Ranges of the clouds and moisture

from the Black Sea, that the battlemented ruins stand gaunt and bare, with no kindly covering of moss, lichen, or ivy to tone down the desolation of these long-since abandoned and forgotten fortresses. Hence, although many centuries have passed since their ramparts were manned, yet the massive masonry looks as if it might have been quarried only yesterday.

To the European, fresh from a sojourn in Constantinople or a Black Sea port, where mosque and minaret strike a dominant Oriental note, these ruined castles form a striking contrast and recall the most romantic aspect of Western scenery by their remarkable family resemblance to the castles of our own country, though on a more grandiose scale. This striking similarity between the Byzantine and Armenian castles of Asia Minor and those of Western Europe is, however, not so surprising a matter as it might appear to be at first sight. The connection is a particularly close one in the case of the castles of the time of Edward I., such as Conway or Harlech castles, which display the features of concentric defence, for the idea of this strategical mode of defence had been borrowed in its entirety from the East by the Crusaders, and was promptly put into practice with signal success in their native countries. Yet, among the castles of Great Britain it is difficult to find any castles designed on so vast a scale as that of St. Hilarion in Cyprus, with its extensive labyrinthine outworks, or so massively constructed as Reginald de Chatillon's castle of Kerak, near the Dead Sea, which possessed walls a hundred feet or more in height, with a thickness of nearly thirty feet.

No historical romance could do adequate justice to the innumerable tragedies or gallant deeds connected with these ancient ruins, which occur on every point of vantage in Armenia and its border ranges. Doubtless many a one could show incidents in its annals no less barbarous than that of the castle of Kharput in Southern Armenia, when Jocelyn of Courtnay, Count of Edessa, was taken prisoner by the Emir Balak in the year 1122, together with Baldwin, King of Jerusalem, who had attempted to rescue him, and eventually both these Crusaders were hurled over the ramparts to be dashed to pieces at the foot of the precipices on which the castle stands. It can hardly be doubted that many aspects of mediæval history and architecture would receive most valuable illumination by judicious exploration and excavation of these Eastern castles, concerning which even tradition has so little to say.

CORRESPONDENCE.

ARIUS AND ATHANASIUS.

SIR,—I will, with your permission, try to explain, in reference to M. Hocart's letter, why I am led to think that the victory of Athanasius at Nicæa has been far more effective than the victory of Arius would have been, in enabling Christians to realise the nearness and personal sympathy of God. Both the contending parties at Nice recognised in Christ the representative and revealer of God to

humanity, but while the Arians regarded him as a creature, though the highest creature, whom God's creative power had called into existence, the Athanasians insisted that he was begotten by God out of His own essential nature, and was, therefore, consubstantial with God. As M. Hocart truly says, Athanasius did not assign to mankind in general that communion in the Divine essence which he ascribes to Christ. His idea appears to have been that the Logos has manifested himself once in human form in order that through his influence "we," that is, all men, "may be deified (*θεοποιηθῶμεν*)."

(*vide* Dr. James Drummond's quite invaluable "Studies of Christian Doctrine," p. 304). When thus deified we enjoy real communion with the Father, and though our sonship is not regarded by the orthodox Church as of the same unique character as Christ's, it was doubtless felt to involve very real communion with God. By degrees in the history of the Church, the distinction between Christ's sonship to the Father and that of Christ-like men was seen by an increasing number of thinkers not to be a fundamental and essential distinction. Saints and mystics often eloquently testified to a divine experience which might differ in degree, but certainly not in kind, from that which Athanasius saw in Christ, though he failed to see that it was visible, in fainter outlines, in all men. Hence heretics multiplied by whom Christ ceased to be regarded as a superhuman and wholly exceptional personality, and for the unique consubstantiality with God which orthodoxy ascribed to him, the belief arose that the self-revealing God, who was immanent in him, is wholly absent from no rational soul. All men are potentially, if not actually, "deified."

It began to be clearly seen that what gives its wondrous power and preciousness to poetry, to preaching, to art, and above all to self-sacrifice, is this consubstantiality with God, which makes God felt as a most real presence and participator in all these higher experiences of the soul. Many earnest souls became Unitarians by this Athanasian route; many others by the Arian route, and careful observers will note important characteristic differences between the two types.

But whichever route is followed, it cannot be doubted that a high and grand Unitarianism is rapidly spreading through the whole Christian world. Just at the present moment this great Unitarian movement takes two forms, and Mr. Campbell is no doubt quite right when he declares that the victory, which he thinks the Liberal Christian League is now winning, is not, strictly speaking, a victory for the Unitarianism of F. W. Newman, of Channing, and of James Martineau. Their "liberal Christianity" and the "liberal Christianity" which Mr. Campbell has most at heart, though they have very much in common, have also important differences, and which will be most in the ascendant at the close of the present century is a speculative question of intense philosophical and religious interest. The distinction between them is mainly philosophical. Martineau, and probably the greater number of living Unitarians, while believing firmly that we are not only made in the image, but out of the substance of God, also hold that in temp-

tation our wills possess a certain degree of freedom of choice between equally possible alternatives, so that a man can rightly say on some occasions, "I have sinned and resisted God, and I blame myself because I am confident that I could have done otherwise." This Libertarian philosophy is held also by Dr. Clifford, Dr. Horton, Rev. Hugh Wallace, and, I believe, by a host of Christian ministers in all denominations. Some of these Libertarians are Unitarian in their theology, while others are not so.

Mr. Campbell and his strict followers hold a different philosophy, which is termed "monistic idealism," and it is this philosophy which Mr. Campbell has made the basis of his book on "The New Theology," and also of his recent manifesto to the "Liberal Christian League." Some months ago I gave in this paper my view of the bearing of this philosophy on the ideas of sin, repentance, and Divine forgiveness. It must be admitted that it is a philosophy which relieves some intellectual difficulties, but it may be questioned whether it does not plunge us into moral difficulties of a far more serious nature. Whichever of these two forms of Unitarianism which are now competing in friendly rivalry shall ultimately absorb the other, it would, I think, be easy to show that what is most precious and inspiring in each of them would be largely lacking had Arius won the day at Nice, and Christ had been declared to be only the most perfect production of God's creative power.—Yours, &c.,

CHARLES B. UPTON.

Littlemore, Oxford, November 15, 1910.

THE SHORTAGE OF MONEY.

SIR,—The shortage of money is undoubtedly with us at present, so far, at any rate, as certain objects are concerned. If we look below the surface it is fairly easy to see why this is so, without attributing it to any alienation of sympathy on the part of the so-called "comfortable classes of society."

The causes are probably mainly two. First and foremost, the fact that governments of the day, national and municipal as well, are yearly sopping up an increasing proportion of the earnings of the commercial and professional classes. Such people are beginning to realise what a socialistic state would mean; the Government the sole owner and universal distributor. The overflowing exchequer referred to in your article is evidence of the direction in which things are going. The country cannot eat its cake and have it at the same time.

Secondly, the rapidly increasing number of charities, religious, philanthropic, and political organisations and causes, appealing to a comparatively limited number of givers. Each new society that starts in life has a tendency to draw support from the others. Take the instance of the women's great movement to obtain the suffrage; many devoted women have felt it their duty to withdraw subscriptions, they would otherwise gladly continue, in order that they may give their cause the fullest financial support possible. Is it wonderful that some causes which have

perhaps lagged behind, and do not interest persons as intensely as they have done in past times, are less supported than some of us think they ought to be? What such causes must do if they are to keep their place in the life of the nation is to show that they are living ones, and capable of arousing strenuous workers and liberal givers.—Yours, &c.,

B. DOWSON.

*Upper Broughton, Notts.,
November 14, 1910.*

BOOKS AND REVIEWS.

MR. TARRANT'S ESSEX HALL LECTURE.*

A WARM welcome should be accorded to the Essex Hall Lecture, given by the Rev. W. G. Tarrant, of Wandsworth, last May, and now published with the addition of a number of valuable notes. The second lecture of the series, given in 1894 by Mrs. Humphry Ward, had for its subject "Unitarians and the Future," and at the close of an eloquent tribute to Dr. Martineau as "the greatest religious name in England since Newman died," marked the character of the body to which he belonged as forming "one Christian community [in our midst] which has learnt to dissociate the life of faith from the permanence of creeds." Mr. Tarrant has, of course, the same community in mind throughout his lecture, but he only touches lightly, though with true eloquence at the close, on the possibilities open to English Unitarians, with others of kindred spirit, in the coming time. His lecture has a wider scope, dealing as it does with the "Story and Significance of the Unitarian Movement." He rightly recognises in that movement something much more far-reaching than the fortunes of the community or fellowship of churches popularly known in this country as the Unitarian body. The Unitarian movement found in those churches (many of which in their origin and early history were very far from being Unitarian) one of the chief and most effective channels for its manifestation as a religious force; but it has been, and is, operative in this country, as in many other lands, over a much wider field than those churches cover. It is well for them to recognise the fact, and to see what it signifies for the right direction of their own special efforts.

It is a "movement" with which Mr. Tarrant deals in his lecture, not a "sect" or a "church," though many churches have been and are concerned in it. And "it will be obvious," he says, "as my story proceeds, that in using the term 'Unitarian' I follow convenience rather than affect precision." The movement has, in fact, emerged in many forms during the whole course of the religious history of Europe and America from the earliest days of the Reformation (and indeed before that) down to the present time. Broadly speaking, its result theologically has

made in one direction, and hence its popular name. It has been a movement of religion, claiming the right of freedom for the exercise of reason and the earnest effort to attain to simple Christian truth, which in the process has been led away from the doctrine of the Trinity and the orthodox scheme of salvation associated with it. Thus the "movement" represents results of a continuous process rather than the effort to reach a particular end, unless indeed that may be described as the effort after loyalty to truth and reality in religion.

Mr. Tarrant's survey covers four centuries and many lands, so that obviously it can only be a slight sketch; but its very value lies in this, that it shows how wide the field and how great the wealth of interest. The notes direct to many books in which the subject may be further pursued, but at the same time leave one to share the lecturer's hope that his effort, even by its inevitable defects, may lead to completer studies and ampler treatment of a history full of instruction and inspiration. The many points of interest touched in this wide survey are happily grouped about three dates, which by a notable coincidence mark off centuries of the history by the years in which three representative men passed away: Faustus Socinus in 1604; John Locke in 1704; Joseph Priestley in 1804. That was the year before James Martineau was born, whose name rightly stands in the movement as representative of his own century, and prophetic of a yet greater future, which is to come.

If we should attempt here to tell of the manifold phases of the movement chronicled by Mr. Tarrant, both in this country and abroad, we should have simply to transcribe his lecture; there are many familiar names in his pages, and others less known, to which not the least of the interest attaches. The wide-spread influence of the Socinian writings and especially of the Racovian catechism is clearly traced, but at the same time we are led to see how many other influences were at work, and notably through independent study of the Bible, to lead to similar results. The unorthodoxy of such great Englishmen as Milton, Locke, and Newton in the seventeenth century is rightly emphasised. Then comes the notice of Priestley's influence and Lindsey's leaving the Church of England to establish Unitarian services in London (1774), with the drawing together of many of the older congregations in a fellowship which had become distinctly Unitarian in its teaching, while missionary effort began to form new congregations, and a concurrent movement was going on in America, among the churches of New England. Telling of all this, and the experiences of later years, of our controversies, of the Dissenters' Chapels Act, of colleges, missions, associations and various other forms of activity, Mr. Tarrant passes rapidly, with sure touch, from point to point, and we find only one or two phrases to which we are inclined to take any exception. Of the Dissenters' Chapels Act (1844), is it accurate to say that substantially it "removed the disqualifications attaching to Anti-Trinitarian endowments prior to 1813"? The great relief was that it secured the old congregations, which had become Uni-

* The Story and Significance of the Unitarian Movement. By W. G. Tarrant, B.A. London: Philip Green, 1910. 1s. net.

tarian, in the enjoyment of their chapels and the rest of their inheritance, which had not been anti-Trinitarian, but had been left unbound by dogmatic limitations. Then as to the National Conference, as a matter of history, we should hardly say it was "inaugurated (1882) by the British and Foreign Unitarian Association." It is true that the first motion on the subject was made at a meeting of the Council of the Association, but it was by a private member, the Rev. R. A. Armstrong, warmly supported later in the meeting, after a good deal of opposition, by Dr. Crosskey, and it was an independent committee that summoned the first meeting of the Conference. Thus it was inaugurated, we should say, by that committee and by the churches themselves, who responded to the call.

We have done but scant justice to the wealth of interest and suggestiveness in Mr. Tarrant's lecture, but we trust that what we have said may send many readers to his pages.

THE ESCHATOLOGY OF THE GOSPELS.*

CHRIST'S teaching about the last things now occupies the minds of New Testament scholars as seldom before in the history of Christianity. The last book by Father Tyrrell was written round this doctrine, and the brilliant work of Dr. Schweitzer has met with more appreciation in this country than in Germany. These and other writers have for ever destroyed the one-sided claim that Jesus in the first century was a teacher after the manner of 20th century "liberals." Nevertheless, the eschatological element, once so neglected, has now been greatly over-estimated. As Professor von Dobschütz puts it, "If eschatology is the key to all gospel questions, then it becomes the problem of problems how Christianity could go on without eschatology through so many centuries." This theory, argues our author, does violence to the gospel tradition, to the moral teaching of Jesus, to the sayings which represent the Kingdom and Messiahship as present, and, moreover, reads into the text what is to be demonstrated. Yet the presence of eschatology in the gospels is clearly recognised. It is seen in editorial additions like the "little Apocalypse" of Mark, and transfigured into historical prediction, especially by Luke. In its simple form, it is seen in the actual sayings of Jesus, and again *transmuted* as it passed through the mind of the Master. By transmuted eschatology Professor von Dobschütz means, "that which was spoken of in Jewish eschatology as to come in the last days taken as already at hand in the lifetime of Jesus; transmuted, at the same time, in the other sense that what was expected as an external change is taken inwardly." Yet there is no delusion as to the scope or importance of doctrine about the last things. Taking together all materials collected hitherto, eschatology as well as transmuted eschatology, we find that they

represent only a small part of the whole gospel-tradition. "It is the permanent value of Christ's non-eschatological doctrines that causes us to put them in the first rank, whereas the transmuted eschatology points out in what direction Jesus himself would form the mind of his believers." No reader of Schweitzer's book can afford to neglect this. Originally forming lectures delivered at the Oxford Summer School of Theology in 1909, with an introductory lecture addressed in 1908 to the International Congress for the History of Religions, they make up a complete discussion of the most interesting gospel problem of our time. When the advocates on both sides have been heard, we shall endorse the judgment of Prof. von Dobschütz, and award a verdict to neither; but, basing our decision upon a scientific interpretation of the gospels, recognise the existence of eschatology and the greater importance of the moral and spiritual elements in the teaching of Jesus.

It is to be regretted that there is no index to a volume, which, in many ways, is one of the most valuable New Testament studies published in recent years.

MODERN RELIGIOUS PROBLEMS.

UNDER this title a new series of shilling manuals (published by Messrs. Constable & Co.) has just begun. The editor, Dr. A. W. Vernon, gives a general introduction in the opening pages of the one entitled "The Gospel of Jesus the Son of God, an Interpretation for the Modern Man," the writer of which is Professor G. W. Knox. In the editor's statement we read: "These books are written therefore with the utmost hospitality for all modern natural and psychological and Biblical science, with the desire of making clear to the average intelligent and religious man that this great religious crisis may be passed through as safely and bravely as others have been, that nature is not to obtain the mastery over the spirits of men, and that a man, incredulous of miracle, may still through Jesus Christ be permitted to apprehend, to perform, and to glory in the Will of God." Professor Knox's pages bear out this description. He examines and discards old-fashioned conceptions of the doctrine, and sets forth what he believes to be the dominant thought in the mind of Jesus, one that remains a permanent factor in the world's religious life. This is the thought of the family relationship of men, to each other and to God. The sources of the thought and its development in Christian history are delineated in an attractively clear and reasonable way. No doubt the "average intelligent and religious man" will be benefited by contact with the Liberal Christianity which (without being so-called) speaks to him from this book.

Another volume in the series is by Professor F. Crawford Burkitt, of Cambridge, who supplies an admirably concise statement of the case with regard to "The Earliest Sources for the Life of Jesus." Relegating to the end of the book the details of the famous theory-document "Q," Professor Burkitt manages to blend the scholarly and the popular in what appear to be just the right proportions for a series of this kind. Even the practised

student may be grateful for this brief presentation of an important and complex question. It is hardly necessary to add that the author's tone is quite in keeping with the general description given by the editor in the passage quoted above; but he has recently laid the cudgel so heavily on "Liberal Christianity" that it is refreshing to find him also among this band of writers, which includes not only Dr. James Moffatt, but also Professor B. W. Bacon, of Yale. The series promises to be useful alike in denial and affirmation.

THE COMING OF EVOLUTION.

WE notice with pleasure the issue from the Cambridge University Press of a series of shilling manuals of science and literature. They are not intended primarily, as their general title suggests, for school use or for young beginners, but are essays written for the general reader on particular branches of knowledge, many of which have not hitherto been adequately treated from a popular point of view. We have read the first volumes and can commend them. Of these we particularly note Dr. John Brown's concise sketch of "The English Puritans," "The Idea of God in Early Religions," by Dr. F. B. Jevons, and Dr. J. W. Judd's "The Coming of Evolution." The latter book should certainly get into the hands of all who desire acquaintance with the scientific movement before the appearance of "The Origin of Species." The sketch, historical and scientific, of the theories and the conflict which preceded the general acceptance of Darwin's work, is admirably done; and we are glad that Dr. Judd has particularly given good space to a description and appreciation of the work of Lyell. The little work is strictly history preliminary to the victory of the evolutionary theory, and if we have any complaint to make concerning it, it is only that perhaps too little is said of the theory itself—of which still the general reader requires a careful definition—and that more space is given to the biography of Darwin than was needed. Dr. Judd's personal acquaintance with the pioneers of evolution enabled him to give in his manual new first-hand information which is worth having, and is as interesting as it is valuable.

MR. BENSON'S REFLECTIONS.*

WE own to some prejudice against a volume of essays which dispenses with the conventional table of contents. We like to have the bill of fare before us in order that we may choose according to our taste. It is the glory of a collection of essays that it may be taken in bits or read backwards, or dipped into anywhere, according as our mood is for nature or religion, for literary reminiscence or sententious reflection, for the tolling bell or the rhapsodies of love and beauty. But here Mr. Benson presents us with fifty-nine essays, an introduction and an epilogue, without so much as a signpost to guide us through the maze.

* The Eschatology of the Gospels. By E. von Dobschütz. London: Hodder & Stoughton. 5s. net.

* The Silent Isle. By Arthur Christopher Benson. London: Smith, Elder & Co. 7s. 6d. net.

Perhaps it is his original way of telling us that no directions are needed, for every page is about the same thing, and reflects the same quiet and pensive attitude towards life, his deliberate attempt to recover "the untroubled and joyful passivity of childhood, when one had no need to do anything in particular, because it was enough to be."

If we describe Mr. Benson's book as a chronicle of the uneventful moods of a man who has no need to do anything in particular, what Mr. Jerome might call in more blundering language "the idle thoughts of an idle fellow," we are only taking his phrase for our own use. He does not provoke us either to enthusiasm or dissent by his doctrine of mild acceptance. The evenness of the style matches his facility of observation, and both have a rather hypnotic effect upon the mind. Some brutal fact, an outburst of rollicking humour or of fierce anger, would be a welcome relief in these monotonous tracts of well-bred writing. The essay on "A Parish Priest" is a type of many others. It is quite decorous in its manner and quite sensible in its criticism; but that is all. It has no satire and no fun, and it leaves us wondering vaguely whether Mr. Benson's view of life is much more virile than the cloistered virtues and the pious ritual which he condemns. But perhaps it is all the fault of our incapacity to understand, for we have to confess that it has never been our lot to look at life from a watch-tower, or to dedicate our days to doing nothing in particular.

PICTURES OF THE APOSTOLIC CHURCH: ITS LIFE AND TEACHING. By Professor Sir Wm. Ramsay, D.C.L., &c. London: Hodder & Stoughton, 6s.

WITH the help of the Acts of the Apostles the Epistle of James, and the Epistles to the Corinthians, Thessalonians, and Timothy, Sir Wm. Ramsay has given us an interesting series of sketches of the Apostolic Church, including some miniatures of its members. Originally written for *The Sunday School Times*, these pictures, though drawn now more in detail, will still be found extremely useful by the readers for whom they were primarily designed. There is in them little or nothing novel to those acquainted with the author's previous works, but there is much that is suggestive. Professor Ramsay's view of "miracle," is an illustration. Early Church history is regarded as essentially miraculous, that is, "as resulting from the direct interposition of the Divine power on certain occasions." But such interposition is not recognised, where the superficial reader finds it. "It is not necessary to infer that every mention of an 'angel,' i.e., a messenger of God, implies supernatural agency." Again, "To the Oriental mind the natural and the supernatural are one; any person who carries into effect the purpose of God to save His servant was His messenger." This principle of interpretation means that Sir Wm. Ramsay regards the miraculous element in Scripture as much slighter than it is commonly reckoned, for instance, amongst those to whom he addressed himself. More important is the veiled, perhaps unconscious, but not less radical

attack on the orthodox conception of miracle. "What was once ridiculous or incredible is now familiar to modern science." Such reasoning, whilst it seems to defend the traditional view of the miracle, really abandons it. When "strange things" are accepted by science, their peculiar character, as contrary to the order of Nature, has disappeared, and signs and wonders cease as such to be. It gives rise to confusion when the word "miracle" is made to connote two distinct conceptions. In his judgment of events, reported by Luke, which are miraculous in the old sense, our author says, "The history as a whole stands or falls with these." This seems a violation of the principles of historical investigation. We do not so use the material with which we sketch the story of the Church in England. Why should we do so in painting pictures of the Apostolic Church?

One significant fact is nowhere discussed here, namely, the fact that in Paul's letters, the miraculous plays a much smaller part than in Luke's story of his life and work. The vision, the central incident of his conversion, is prominent, but miraculous "signs" of his Apostleship are nowhere spoken of, and the references to other wonders are by no means eulogistic. Professor Ramsay's tribute to the character and capacity of Luke is convincing in matters small as great. In these sketches, the subordinate characters in Acts are thrown into relief, and the purpose they serve in the story clearly shown. The book is brightly written, though learned and informing. It may be regarded as a popular presentation of the labours of one of our great New Testament scholars.

TWENTIETH CENTURY SOCIALISM. WHAT IT IS NOT. WHAT IT IS. HOW IT MAY COME. By Edmond Kelly. London: Longmans, Green & Co. 7s. 6d. net.

A PATHETIC interest attaches to the publication of this book, the author of which "precipitated" it rather than wrote it, when he knew that his days were numbered, and indeed only survived by a couple of weeks the completion of the first rough draft. Nevertheless, it is one of the best statements of evolutionary Socialism that has appeared in English, and is of the same calibre as one is accustomed to in the writings of Jaurès, Vandervelde, and other brilliant leaders of Continental Socialism. We are the more inclined to listen to Mr. Kelly's advocacy because his education and upbringing had given him a strong bias against Socialism of every kind. He was in constant touch with outstanding leaders in the capitalism, which his maturer study led him to distrust and denounce, as a result of his inner knowledge of it. Lastly, starting as a Spencerian evolutionist, the vigour and rigour of his studies as a member of the Faculty of Political Science at Columbia University led him slowly to abandon point after point of the *laissez faire* creed. The aim which he sets before him and which he believes ought to be the aim of any rationally and ethically constituted society is "the effort to eliminate from our social conditions the effects of the inequalities of Nature upon the happiness

and advancement of man, and particularly to create an artificial environment which shall serve the individual as well as the race, and tend to perpetuate noble types rather than those which are base." Naturally, therefore, he falls foul of Mr. Roosevelt for his articles on Socialism (in the *Outlook*) and retorts with an indictment of the stupidity, waste, anarchy of present-day capitalist society with the resultant evils of pauperism, disease, drunkenness, crime, insanity and prostitution. Like the members of our own Poor Law Commission, he has discovered the baleful results of chronic underemployment, and maintains (basing his calculation on official statistics) that about 4½ millions of the United States population are permanently in want. While sympathetic with the higher aims of Trade Unionism he shows how it has failed to solve the problem of the conflict between Capital and Labour. On the other hand, he quotes with crushing appositeness the report of the Pittsburg Survey (published by the Russell Sage Foundation) on the conditions of labour under trust rule, and reveals the inner history of the operations of the Wall-street group during the financial crisis of 1907, the ill effects of which extended to every industrial country. Perhaps the most convincing chapters in the book are those on the scientific and ethical aspects of the subject, which are developed with much skill and knowledge. At a time of shifting beliefs when even the clearest-headed among us are but dimly groping their way to a solution of the complicated problems of society, we trust that many readers will be found for a book which is constructive in aim, free from any trace of class bitterness, and written throughout with a view to persuade rather than denounce, in the spirit of the earnest student and not of the zealous propagandist.

The work of editing the book has not been over-well done. The frequent references in the footnotes ought to give the pages as well as the chapters and sections, and there are some rather obvious slips which ought to be corrected in a second edition. The title of Mr. Vandervelde's book is "Collectivism and Industrial Evolution" (not Revolution), p. 1. The Latin quotation on p. 116 should read "possimus." Mr. Stead's journal is called *Review of Reviews* (p. 310), and Kautsky's name is misspelt on p. 440.

LITERARY NOTES.

A "HISTORY OF NURSING," by Miss Dock and Miss Nutting, is among Messrs. Putnam's Sons new books. It contains an interesting account of the beginnings of nursing, with a full record of Miss Nightingale's noble work in the Crimea, and describes the great development of nursing since that time.

* * *

THE same firm will publish in a few days Mrs. G. H. Putnam's book, "The Lady," in which the author has brought together in a convenient form the papers on "The

Greek Lady," "The Roman Lady," "The Lady of the Renaissance," &c., which attracted so much notice when they appeared in the *Contemporary Review*. "The lady is proverbial for her skill in eluding definition," says Mrs. Putnam, whose aim in this volume is "to suggest in outline the theories that various typical societies have entertained of the lady; to note the changing ideals that she has from time to time proposed to herself; to show in some measure what her daily life has been like, what sort of education she has had, what sort of man she has preferred to marry; in short, what manner of terms she has contrived to make with the very special conditions of her existence."

* * *

"UNIVERSITIES AND NATIONAL LIFE" is the title of a book by Mr. Haldane which Mr. Murray is issuing this month. It contains the addresses recently delivered by Mr. Haldane to the students of the University College of Wales at Aberystwith on "The Soul of a People," to the Theological Society of the New College at Edinburgh on "The Calling of the Preacher," as well as his Rectorial address to the University of Edinburgh.

* * *

NEXT year being the tercentenary of the birth of Archbishop Leighton, Dr. D. Butler of Galashiels has prepared a volume with a biographical introduction entitled "Archbishop Leighton's Practice of the Presence of God," which will be issued shortly by Messrs. Oliphant, Anderson and Ferrier.

* * *

MESSRS. GEORGE ALLEN & SONS have in active preparation the Official Report of the Jubilee Church Congress held at Cambridge, which they will publish next month. The volume will contain the sermons, papers, and speeches in full, also a portrait of the Ven. Archdeacon Emery (the Father of the Congress), and an illustration of the Congress Banner.

* * *

THE November number of *Teyler's Theologisch Tijdschrift* completes the eighth volume of this scholarly quarterly. The year's issue has included a series of N.T. studies by Professor Völter, O.T. articles by Professor J. C. Matthes and others, an article on the "Messiah of the Samaritans," by Professor H. J. Elhorst, secretary of "Teyler's Godgeleerd Genootschap," a kind of Dutch Hibbert Trust, which issues this journal. The most generally interesting contribution to this volume is made by Professor Bruining of Amsterdam, in two articles on "Religion and the Need of Redemption," in reply to two articles by Professor Eerdman in the *Leiden Theologisch Tijdschrift* of 1908. Eerdman had criticised the prevailing tone of preaching among the "Moderns," and urged the need for the preaching of Christ. Bruining admits the need of a new departure, but would look for it, not in a return, under any form, to the old doctrine of redemption through Christ, but in realising that no "moral idealism" can really take the place of faith in the living God.

PUBLICATIONS RECEIVED.

CAMBRIDGE UNIVERSITY PRESS:—The Idea of God in Early Religions: F. B. Jevons. 1s. net.

MESSRS. JAS. CLARKE & Co.:—The Inner Vision: J. B. Paton, D.D. 1s. 6d. net.

MESSRS. J. M. DENT & SONS:—The Art of Living: Dr. Fr. W. Foerster. 2s. 6d. net. Blake's Vision of the Book of Job: Joseph Wicksteed. 6s. net.

MR. A. C. FIFIELD:—Song of a Shopman: Arthur Hickwood. 1s. net. The Third Road: Kathleen Conyngham Greene. 1s. net.

MESSRS. HODDER & STOUGHTON:—The Chant of the Stone Walls: Helen Keller. 2s. 6d. net. Mentone and its Neighbourhood: Dr. George Müller. 12s.

MESSRS. MACMILLAN & Co.:—History of the English Church, Vol. VIII., Parts 1 and 2: F. Warre Cornish. 7s. 6d.

MR. ELKIN MATHEWS:—There is Nothing New: Poems by Victoria F. C. Perry.

MESSRS. METHUEN & Co.:—Lady John Russell, a Memoir. Edited by Desmond McCarthy and Agatha Russell. 10s. 6d. net. MESSRS. SWAN SONNENSCHNEIN & Co.:—Economic Prejudices: Yves Guyot. Translated by F. Rothwell. 2s. 6d.

MR. FISHER UNWIN:—The Christ Myth: Arthur Drews, Ph.D. 7s. 6d. net.

MESSRS. WILLIAMS & NORGATE:—Primitive Christianity, Vol. III: Otto Pfeiderer, D.D. 10s. 6d. net. Grieben's Guide Books: The Riviera. 3s. net. Scientific Study of the Old Testament: Dr. Rudolf Kittel. 5s. net.

INTERNATIONAL SCHOOL OF PEACE:—Mohonk Addresses: E. E. Hale and D. J. Brewer.

WALTER SCOTT PUBLISHING CO., LTD.:—Essays: Joseph Strauss, Ph.D., M.A.

FOR THE CHILDREN.

THE DARK.

It is pleasant to be with one's parents and friends in the lighted room, with the cheery fire and the happy voices, until the time for bed arrives, and off we must go; and a pleasant feeling comes again, just as one drops off to sleep. But in getting from the one to the other—from the bright world, all alive, to the sleep world—that is where the trouble comes, for between the two there is a gulf. There is the dark stairway, or the long dark passage, and in the bedroom, too, sooner or later, the Big Dark again. And it does make some people rather frightened, doesn't it? I have even known of boys, quite grown-up boys . . . no; let bygones fade out of memory.

But I'm sure you will all agree that there is something even worse than the dark.

I stood once with some friends in a great cave, away under the ground. It was as large as a church inside; all around there were great boulders of stone; water was dripping from the roof; it was darker than the night could be, up above. But we were all near one another and felt no fear. Then someone struck a match, and all around us there appeared strange shapes and mysterious figures, dwarfs, giants, hobgoblins—a horrible dance of evil things; and a little girl beside me clung tightly to her father.

So it appears that a little light is sometimes sufficient only to reveal darkness, and I've no doubt you have often proved that for yourself. If not, just grope upstairs to bed in the dark, all alone: you may stumble a little and not much more;

but carry with you a lighted taper, and a tall dark ghost will follow you all the way.

And I think there were thoughts of this kind in Jesus' mind when he said, "If the light that is in thee be darkness, how great is the darkness!" Have you just a little light? Does it help you only to reveal darkness round about you? Then, indeed, you are in the dark!

There was a boy once whose brother lost his temper, and he became very angry with him for being angry. The boy had enough light to enable him to see his brother's darkness, but his own was very great.

And there was a man who heard a little fellow make some blunders in his grammar, and he said to the boy, "You didn't ought to say those kind of things." [That's an awful example, Mr. Editor, but please the Proof Reader must leave it as it is, for it is to show that the light in that man was darkness.]

Now these matters are discussed in high places, and one night the stars that go to make the picture of the Plough, in the heavens, were talking over the matter among themselves.

"What a dark place the Earth is," said the Pointer star; "it *must* be dull to live there!"

"Yes, indeed," said the Handle stars, "it has no colour, and it never twinkles; I really don't believe it has ever even tried."

"Well, I don't know," said another, "for it's evident that we only see the Earth by night—we don't see anything during the ——" "Be quiet!" said all the others; "we don't discuss that subject here."

Just then the Moon came up from behind a cloud, a great, pale globe. "Well?" she said, "and what are you stars chattering about to-night?"

"We were saying what a dark place the World was," answered one.

"A great deal you know about light and darkness," said the Queen of the Night; "why I can hardly see you! But it is a dull place, the World, and no mistake. I've been here a good many years now, and so far as I know they have only lately begun to try to light it up at all—with little things that look like glow-worms. They know no more about lighting than—than—" "than the man in the Moon!" said the North Pole Star; and then they all twinkled violently, and the Moon went yellow with anger.

And away far off, as if it came from the World, was heard the twittering of birds, and faint sounds as of men at work; and then, above all these, the great hearty voice of the Sun. "The Earth?" he was saying, "it's a very fine place, if you only look at it in the right way; I've known it have some very bright days. Of course, there are parts where it is difficult to let the light in, but still, they do their best, and I, for one, try to help them."

"Oh, let's get away!" said the stars, growing paler and more pale; "no one can shine at all when *he* comes along, with his glare and his dazzle."

And the Sun shone bright in the heavens, and the men on the Earth said, "How good it is to live in the light! God is light, and in Him is no darkness at all!"

I should like you to know what a great

man called Thoreau said about the matter: he just asked what would happen, "if the sun should stop when he had kindled his fires up to the splendour of a moon or a star of the sixth magnitude, and go about like a Robin Goodfellow, peeping in at every cottage window, inspiring lunatics, and tainting meats, and making darkness visible, instead of steadily increasing his genial heat and beneficence till he is of such brightness that no mortal can look him in the face, and then, in the meanwhile too, going about the world in his own orbit, doing it good. . . ."

Jesus himself, of course, had to expose evil sometimes, in clear, unmistakable tones, but his words had power, in that direction, only because the business of his life was going about imparting the secret of noble, loving, satisfying life. But never does the highest type of man permit himself to be baffled or frightened by the darkness which his light has revealed to him. There have been those who have been startled into fear in this way, and who have cried with the poet, "Oh for a lodge in some vast wilderness . . . where rumour of oppression and deceit will never vex me more." But there have been other, more valiant men, like the author of our beautiful hymn, "Come, Kingdom of our God." John Johns lived in a quiet, peaceful place, and had his natural delight in a poet's contemplation of the works of God. And he heard "rumours of oppression and deceit." And what did he do? You will find the story told upon a beautiful tablet to his memory on the wall of the chapel in the Mill-street Mission, Liverpool—"He left . . . the calm beauty of his native Devon, and became the friend and daily companion of the poor, in crowded, woe-worn streets, there to draw forth the holier beauty of man's spiritual nature, in conditions of severest trial. . . ."

Wasn't it a grand thing to do? To let his light shine in dark places, not merely to reveal the darkness, but to overcome darkness with light, evil with good?

Come! let our light glow and burn in the service of God. Let it light us on the way as we search (do we thus, daily, search and seek?) for things of good report, for beauty, and for loving kindness.

J. C. B.

MEETINGS AND SOCIETIES.

LONDON DISTRICT UNITARIAN SOCIETY.

AUTUMN MEETING.

On Thursday evening, November 10, the Autumn Meeting of the London District Unitarian Society was held at the Unitarian Christian Church, Effra-road, Brixton. Mr. Alfred Wilson was in the chair, supported by Rev. J. Arthur Pearson, Messrs. Ronald Bartram (secretary) and Ronald P. Jones (treasurer), Rev. S. Baart de la Faille, D.D. (minister at the Dutch Church, Austin Friars, E.C.), Rev. G. Cresswell Cressey, D.D., and Dr. C. Herbert Smith, and amongst those present were Revs. C. Roper, J. Page Hopps, A. C. Holden, D.

Delta Evans, T. E. M. Edwards, W. W. C. Pope, Mr. A. Savage Cooper, Mr. and Mrs. H. Epps, Mr. A. Allen (Bermondsey), Mr. A. N. Tayler, Mr. T. H. Terry, Mr. and Mrs. F. and Miss Withall, and Mrs. David Martineau. The Secretary read letters of regret for absence from Revs. A. A. Charlesworth, W. J. Jupp, R. P. Farley, W. H. Drummond, H. Gow, Mr. H. Chatfield Clarke, Dr. and Mrs. Blake Odgers, and Mr. Hingston. Mr. A. J. Mundella, who had been announced to speak, was unable to be present.

Mr. ALFRED WILSON, referring to the prospects and work of the Society, said that Brixton had always taken a large interest in it, for Mr. David Martineau had been treasurer of the Society, and Messrs. H. Epps, John Harrison and S. S. Tayler had been presidents. He was sorry they missed the genial presence of Mr. John Harrison; but all would join with him in the hope that Mrs. Harrison would soon be restored to health. One feature of the Society's work was to foster alliances between the stronger and the weaker churches. He referred especially to the fresh activity at Walthamstow, Bermondsey, and Stratford, and hoped that the Unitarians of London would help in the good work the Society was doing.

Dr. S. BAART DE LA FAILLE, who was received with cordial applause, gave an interesting outline of the liberal movement in Holland. Referring to the Dutch Church, Austin Friars, he said:—

"From her beginning in 1550 she has been quite self-governing, only in a friendly connection with the Reformed Church established some ten years later, in the mother country. In this London congregation, it must be said to her honour, there has reigned as a rule a broad-minded, tolerant spirit, maintained by the Consistory, who always fill up vacancies in their midst themselves, and who elect the minister in accordance with the Royal Charter of Edward VI., of July, 1550. This Consistory, of which the famous Polish Reformer, John à Lasco, was the first Superintendent, has always counted liberal-minded men amongst its members. Therefore, when in Holland the modern principles, about 1870, had got a firm hold of the Reformed Church, the Consistory of the London Church, when the old minister resigned in 1873, elected a modern successor as a matter of course, and after his departure in 1901 I was elected. My congregation consists of heterogeneous elements, and members of different churches representing every shade of religious opinion come from Holland. Therefore the election of a modern, at least of a liberal-minded, leader is perhaps the best warrant for peace and tolerance, though, of course, this is a thorn in the flesh of a few zealots.

"What, however, is prospering the melting together of those very heterogeneous elements in a marvellous way, is the magical power of the common consciousness of being Dutch, compatriots in a foreign country, and of having the same mother-tongue. People of my congregation don't go especially to a Unitarian or to an orthodox service; they go to the Dutch Church. One of our chief difficulties is the enormous distances they have to come, for they are spread all over

London. Then there is, alas! the indifference and the materialism which are keeping too many of the thousands of Dutchmen here away from their old church in Austin Friars, more than heterodox beliefs. Otherwise, what a grand ideal is here fulfilled in a small way—various sheep under one shepherd! I am always struck by this sight when I preach in that beautiful, inspiring, time-honoured grey stone temple of the old Augustine Friars (dating from 1354), known to many of you now from that grand Sunday evening, October 16, when my Consistory were happy to receive the United London Unitarians, which we hope to have the pleasure of doing many times more. This church stands there as a lighthouse of liberal, tolerant, Christian principles among my thousands of compatriots in this metropolis."

Rev. G. CRESSWELL CRESSEY, D.D., said that Unitarians held a synoptic view with a synoptic mind; they looked at things as a whole, and in the world of the spirit they did not overlook the other aspects of work in human society, and the great progress of the nations of the world. But the synoptic point of view had its drawbacks, for when a person had seen all sides of a subject he was apt to be overtaken with inertia or indifference, and to say that one belief was quite as good as another if the spirit were sympathetic and helpful. It did not always do to rest content in a very broad view as Unitarians; there was need to emphasise certain aspects of their work. Religion demanded plain language; it must also be sincere, rational, and appealing to commonsense, and consistent with the philosophy and signs of modern times. In that direction lay the work of the Unitarian Church.

The Treasurer, Mr. RONALD P. JONES, strongly appealed for more subscribers and a larger subscription list.

Dr. C. HERBERT SMITH urged his hearers to take a more optimistic view of things. Unitarianism had a great future before it. There had been, during the past four or five years, a distinctly different spirit from that he knew ten or fifteen years ago—a spirit of growth and enthusiasm. Within the next fifty years he predicted that Unitarianism would have to stand upon a broad democratic basis, and he was sure it had sufficient humanity in it to appeal to the ordinary every-day man and to the masses. The Secretary, Mr. RONALD BARTRAM, also addressed the meeting, and the Rev. J. ARTHUR PEARSON, district minister, followed with a short account of the work the Society was engaged upon at Stratford, Peckham, Finchley, and other places.

THE LIBERAL CHRISTIAN LEAGUE:

DR. CARPENTER ON BIBLICAL DEVELOPMENT.

DR. ESTLIN CARPENTER finished his course of four lectures at King's Weigh House on Wednesday last. In his second lecture he traced the rise of the prophetic spirit in the nation and the purifying effects it had had upon its religious ideals, the beginnings of individual religion in Jeremiah, and the influence of Persian thought upon the later beliefs of the Jews. In the third lecture the Apocalyptic books were dealt with, and their influence upon New Testament teaching illus-

trated. But all the things foretold were shortly to come to pass, and did not refer to some still far distant era, as had once been supposed. To-day we regarded the universe with very different eyes.

Treating of the problem of the Gospels in his concluding lecture, he said that the fact that they were the product of their time must be kept steadily in mind. Paul's teaching exemplified all the religious ideas of his age, so did the Apocalypse and the Epistle to the Hebrews. In considering the miraculous elements of the Gospel narratives it is right that we should compare them with other ancient scriptures upon which vast study has been expended in recent years. We then find that the early Buddhist writings, written quite 300 years earlier, contain many similar marvels. At the time of the Buddha's birth various wonders occur indicative of the harmonious movement in Nature, and we have stories of walking on the water and the multiplication of the loaves. For his own part, he failed to find any connection between the traditions of Buddha and Jesus; both, he thought, grew out of the imaginative atmosphere of the period. The belief in demons was common, and the power of superior people to cast them out.

With regard to the miraculous birth, the same thing was attributed to the Emperor Augustus early in the first century before the Gospels were written. His decrees were called gospels, the same Greek word being used as in the New Testament. Plato was regarded as of divine origin. The large mythical element in the Gospels had induced some to regard Jesus himself as a myth, but that opinion he did not share. The Gospel incidents in other respects were redolent with reality. Take that one of Jesus dining with a publican; such an act was quite contrary to the conventional custom, and denotes an actual event. So also the record in Mark of the friends of Jesus calling him mad. Though certain sayings of Jesus might be found in other records, yet in him they are presented with a vividness without a parallel.

The teachings of the Gospels centre round the thought of the coming of the Kingdom of God, and there is a growing consensus of opinion that Jesus thought the time was nigh. This eschatology, in the opinion of some, for instance, Prof. Burkitt, makes much of the Gospels inappropriate for the teaching of a universal religion, and the authorities in the Church of England are much troubled by the problem, because their creeds plainly teach the second coming.

This difficulty, said Dr. Carpenter, was felt early, and the fourth Gospel, he suggested was written to meet it, and also to reconcile Greek thought to Christianity. The Kingdom of God was not to come with observation, but to be realised now. "This is life eternal, to know God, and Jesus Christ whom He has sent." The first conception of an external kingdom was necessary to meet the conditions of the time, but as expectation waned the more spiritual interpretation became accepted. Christianity was a perpetual fellowship of the spirit, recognising the Father as the source, the Son as the medium, and the Holy Spirit as the energising power of this communion. The Bible still remained of imperishable value as an autobiography of humanity's search to discover the high purpose of God.

The Rev. R. J. Campbell briefly moved a hearty vote of thanks, and expressed a hope that Dr. Carpenter would favour them next year.

SUNDAY SCHOOL TEACHERS' SESSION.

THE second course for Sunday School teachers, organised by the Rev. G. T. Sadler, was opened on Tuesday evening. After introductory speeches by the Rev. R. J. Campbell and the Rev. E. W. Lewis, a lecture was given by Mr. T. Rayment, vice-principal of Goldsmith's

College, New Cross, on "The Bearing of Child-Study upon Schemes of Biblical Instruction." There will be morning and evening classes until the 24th. Among the lecturers we notice the names of the Rev. W. G. Tarrant and Mr. F. J. Gould. There is a small fee payable for the whole course or admission to a single lecture.

MINISTERS' BENEVOLENT SOCIETY.

THE 58th annual meeting was held in the vestry, Church of the Messiah, Birmingham, November 15, 1910;

Present: Mr. J. Arthur Kenrick, President, in the chair; the Revs. A. H. Shelley and I. Wrigley; Messrs. W. Byng Kenrick, E. P. Beale (treasurer), and T. H. Russell (hon. secretary);

Apologies for non-attendance were received from the Revs. Dr. J. E. Carpenter, H. Eachus, J. W. Austin, and W. H. Lambelle, and Mr. H. J. Sayer.

The minutes of the last annual meeting having been read and confirmed, and the Treasurer's accounts and the report of the directors having been adopted, a vote of thanks to the retiring officers and to the Board of Directors was passed. The following officers for the ensuing year were elected, viz.:—President, Mr. J. Arthur Kenrick; vice-presidents, the Revs. Dr. J. E. Carpenter and C. C. Coe; hon. treasurer, Mr. E. P. Beale; hon. secretary, Mr. T. H. Russell; auditors, Messrs. Russell Jolly and L. O. Matthews; and the Revs. H. Eachus, A. H. Shelley, A. W. Timmis and Joseph Wood, and Messrs. H. C. Field, H. New, H. J. Sayer, and P. J. Worsley, jun., were appointed to serve on the Board of Directors.

THE SOCIAL MOVEMENT.

LORD GEORGE HAMILTON ON PAUPERISM.

LORD GEORGE HAMILTON's remarkable presidential address to the Royal Statistical Society, delivered on Tuesday evening, ought to remind us once more of what the general public constantly needs reminding of, the drastic character of the reforms recommended by the Majority Section of the Poor Law Commission. From his address, which dealt with the statistical survey of poor law problems, we extract the following statements of fact. From 1871-72 to 1895-96, there was not only a reduction in the ratio of pauperism, but there was a large reduction in the actual number of persons relieved. Since 1895-96 there had been a large increase in the number of persons relieved, and though the ratio per thousand had not risen, this was due solely to the increase of population. But a closer examination of these figures was more disquieting, because then it would be shown that what had alone kept the figures from attaining much greater dimensions was the great reduction in the number of children receiving relief, which just about counterbalanced the great increase in the number of adult men receiving relief.

* * *

Coming to details, he showed that the rate of pauperism among dock labourers was also very high, and, generally speaking, the rate of pauperism was highest in those occupations in which the casual system of employment predominated. Our poor law expenditure had during forty years risen from £8,000,000 to nearly £14,000,000, and, notwithstanding the vast increase in population, the rate per head was now 1s. 7d. in excess of what it was at the beginning of that period. The statistics of pauperism suggested a regrettable condition of affairs in urban districts, and London was the worst of all, inasmuch as it maintained many more paupers than it did in the eighties,

and maintained more grown men in workhouses and institutions than other parts of the country. Hence he looked forward with apprehension to the industrial future of London. The north of England, as a whole, has less pauperism than the east and centre of England. The general workhouse, while it had put many burdens on the rates, had from the deterrent point of view been a failure. There was an urgent necessity of drastic and thorough reform.

* * *

Lord George is for a policy of thorough reform with regard to workhouses and boards of guardians, which he desires to sweep away as "makeshifts that have outlived their utility." As to the method of beginning this consummation which he so devoutly wishes, he suggested that the Government in a first year should begin with London. It may be remarked that in this he will probably have the support of all sections of those who believe that Poor Law Reform is necessary. In a second year they should deal with the big boroughs, and in a third with the counties. With reference to the last, he made the interesting point that there is likely to be less opposition to reform in the counties, because old age pensions will so lessen the number of paupers in the workhouse, that before long the accommodation will be double what is necessary. In conclusion, he hoped that all would be impressed by the gravity of the situation revealed, and use their voices and influence in pressing upon Government and Parliament the necessity of a rapid and thorough reform of our Poor Law system.

NEWS OF THE CHURCHES.

The Van Mission.—The Rev. T. P. Spedding writes: "Doubtless there are means by which the Unitarian Van Mission may be rendered still more helpful in the future, and the Committee of the Association have therefore decided to review and consider the work of the past five years. They invite suggestions,

UNITARIAN CHRISTIAN CHURCH, Avondale Road, Peckham, London, S.E.

A SALE OF WORK, in aid of the Church Funds, will be held in the School-room, Bellenden-road, on Saturday, November 26, 1910, and will be opened at 3.30 p.m. by Mrs. SYDNEY MARTINEAU.

Chairman: JOHN HARRISON, Esq.

Admission 6d., returnable in goods.

Contributions in goods, flowers, books or money, will be thankfully received and acknowledged by any of the Church officers; by Miss LEMMON (President, Ladies' Working Society), 48, Glengarry-road, E. Dulwich, S.E.; Mrs. COOLEY, 33, Elsie-road, E. Dulwich, S.E.; Mrs. G. V. CARTER, 77, Crofton-road, Camberwell, S.E., or by (Mrs.) A. HAYWARD (Hon. Sec. and Treasurer), 93, Chadwick-road, Peckham, S.E.

RICHMOND FREE CHURCH.

BAZAAR, in aid of Church Hall Building Fund, will be held at Essex Hall, Essex-street, Strand, W.C., on November 23 and 24, 1910. To be opened on

Wednesday, November 23, by Lady DURNING-LAWRENCE, at 3 p.m.

Thursday, November 24, by Mrs. SYDNEY MARTINEAU, at 3 p.m.

All friends are cordially invited.

Donations or Contributions towards the Bazaar will be thankfully acknowledged by the Bazaar Treasurer, Mrs. CLAYDEN, 1, Sheen Park-gardens, Richmond, Surrey; Bazaar Secretary, Miss ODGERS, 32, Cambrian-road, Richmond, Surrey; League Stall Secretary Mrs. Biss, 2, Chisholm-road, Richmond, Surrey

especially from those who have taken part as missionaries. Other friends who have attended meetings as hearers may have fruitful suggestions to make by way of adding to the effectiveness of the Mission. Communications will be welcome, and letters should be sent as early as possible addressed to the Missionary Agent, Rev. T. P. Spedding, at Essex Hall, Essex-street, Strand, London, W.C. Mr. Spedding will be glad to send a copy of "Word and Work," with a report of the season's work, to anyone who applies.

Accrington.—A lecture was given on Wednesday evening, November 9, in the Unitarian schoolroom by Mr. J. Rollinson, of Padiham, on "Through Finland to Russia," in which he described a tour through Finland to some of the principal towns of Russia. The lecturer gave an interesting account of the mode of life of the Finns and Russians, and a description of the contents of the churches. The lecture was illustrated with lantern slides. Church anniversary services were held on Sunday, November 6. The Rev. Charles Travers, of Preston, was the preacher, and the collections were in aid of the church funds.

Chesterfield.—The Rev. Matthew Scott preached the annual Sunday-school sermons at Elder-yard Chapel, last Sunday, Nov. 13. Next day the annual tea and entertainment was held. Alderman Shentall presided, and short speeches were delivered by Rev. H. S. Tayler and Rev. Gwilym Evans (the former minister). Mr. H. Blackshaw and Mr. Alfred Glossop and their friends provided the musical entertainment.

Colne.—A successful bazaar has just been held for the purpose of raising £500 for the completion of the Independence Fund and general church purposes. The receipts from all sources amounted to £501, and several promised donations have yet to come in. The Rev. H. Enfield Dowson opened the bazaar on the first day, Mr. Harold Coventry, president of the Provincial Assembly, presiding. On the second day the bazaar was opened by Mr. J. T. Bibby, of Burnley, Mr. John Wilkinson, of Colne, being in the chair; while on the third day Councillor Cameron, of Accrington, was the opener, the Rev. A. W. Fox presiding.

Denton: Wilton-street Chapel.—A pleasant interchange of pulpits took place on Sunday last, Nov. 13 (Temperance Sunday), the Rev. E. B. Rawcliffe, of Hope Congregational Church occupying the pulpit at Wilton-street in the morning, while the Rev. H. E. Perry conducted the service at Hope Church, where he met with a very hearty reception. Both ministers are anxious that this friendly exchange of pulpits may be repeated.

Derby: Friar Gate Chapel.—The anniversary services and meetings on Sunday and Monday, November 6 and 7, were of exceptional interest. The Essex Hall Year Book dates the origin of the congregation at 1560, which makes the Derby congregation the oldest in English Nonconformity. Special reference was made by the Rev. Charles Hargrove, M.A., to the historic significance of the occasion at both morning and evening service, his evening sermon being a most powerful vindication of the right of the present worshippers to claim direct connection with their Puritan ancestors notwithstanding their enjoyment of the larger faith and fuller light of these eventful days. Bad weather did not deter the congregation from assembling in full numbers, the afternoon and evening congregations being especially good. On Monday, however, many friends were prevented from coming by exceptionally cold and wet weather. Still the Rev. J. Kertain Smith, of Belper, and the present minister, the Rev. A. Leslie Smith, with other friends, arrived. The local Presbyterian minister, the Rev. Alexander Fyfe, M.A., was also a welcome visitor, and his speech on the true aim of a church was much appreciated. The senior warden, Mr. W. R. Ellis, who presided, said that their

appeal for outside aid in order to mark this year by internal and structural improvements had met with a generous response, but they were confronted with the necessity, next month, of raising about £250, and he trusted that this would be obtained by their united efforts. Mr. W. J. Piper, J.P., gave a warm welcome to the visitors, and an able speech was delivered by the Rev. Charles Hargrove on the work of the National Conference, and the British and Foreign Unitarian Association. On the communion table the ancient plate belonging to the congregation was displayed, together with registers and record books going back to 1697. The Rev. H. Thornhill, M.A., made these sacred relics the theme of a half hour's historical survey, dealing with interesting facts which have already been embodied in a series of articles from his pen in the Derby *Daily Telegraph*. A considerable amount of information has been gathered relating to the history of the congregation by Mr. Thornhill, and the committee have made a request that it may sometime appear in book form.

Manchester: Pendleton Unitarian Free Church.

—The new Mayor of Salford, Alderman F. S. Phillips, is one of the oldest members of the church, and one of the original and present trustees. He attended Divine service on Sunday evening, Nov. 13, and was accompanied by the ex-Mayor, the Town Clerk, Mace Bearer, and many Aldermen, Councillors, Magistrates, and prominent townsmen. The church was crowded in every part. Rev. R. Nicol Cross, M.A., was the preacher, and he took as his text Luke xvii. 20 and 21, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for the kingdom of God is within you." The preacher urged the need to cultivate civic patriotism, and an idealism which would enable the Civic Authority to make the town all that in their dreams they thought it was. The whole nation, he said, wanted a sense of lofty spiritual consecration, not only in our pulpits but also in our town and city councils, and in Parliament. The offertory amounted to over £10, and was devoted to the King Edward Memorial Fund in aid of the new wing of the Salford Royal Hospital.

Mansfield.—The congregation of the Old Meeting House recently organised a most successful three days' bazaar from which it is hoped, before the accounts are closed, to realise a net profit of £500. The members were heartily supported by many friends both in and out of the town. The opening ceremony on the first day was to have been performed by Sir W. B. Bowring, Bart., but indisposition prevented his attendance. Mr. T. Fielding Johnson, J.P., of Leicester, however, kindly stepped into the breach. A stirring appeal was made by the Rev. H. Enfield Dowson, and excellent speeches were also given by Miss Violet Markham and Miss Dorothea Hollins. The receipts to date amount to £560, the expenses total £99; thus £40 only is required to make a clear profit of £500, which will go towards the reduction of the debt outstanding on the bicentenary improvements. The secretaries of the Bazaar are Miss Vallance, The Ridge, Mansfield; and Mr. Harold Royce, Field Mill, Mansfield.

Southend-on-Sea.—On the 10th inst. at the Darnley-road Social and Debating Society, Mr. T. Sloman read an interesting paper, recording his travels in Germany and Hungary in August on the occasion of the meeting of the International Congress of Liberal Christians at Berlin. Some excellent pictures and photographs, most of the latter having been taken by Mr. Sloman, were exhibited.

Stalybridge.—A play-hour for Sunday-school scholars was commenced here a short time ago. In order to show the value of play and to stimulate the children, the Rev. John S. Burgess kindly brought a large body of boys and girls from Flowery Field on Tuesday

evening, November 15. In the course of seventy-five minutes, Mr. Burgess, by his accomplished work at the piano and inimitable direction, got the best out of his scholars. The programme included folk songs, old English games, and dances.

Yarmouth.—A special temperance service was held on Sunday evening last in the Unitarian Church, Middlegate-street. Officers and members of the Independent Order of Good Templars, Rechabites, Sons of Temperance, and kindred turned out in full strength, wearing regalia. The preacher was Brother Rev. G. Hare-Patterson, minister of the church and chaplain of the Northgate Lodge I.O.G.T.

NOTES AND JOTTINGS.

THE TOLSTOY FAMILY.

If Tolstoy, whose last days are proving so full of pain and weariness, is one of the best-loved men in the world, Count Dimitri Tolstoy, who died in 1889, had the reputation of being the best hated man in Russia. He was a ferocious opponent of all churches except the Orthodox, and was responsible for the compulsory submission of the Unitarians to the Russian Church and for the Russification of Polish schools. He had filled the post of Procurator of the Holy Synod and Minister of the Interior. Count Peter Tolstoy, one of the earlier representatives of this famous family, who died in 1729, was for some years Russian Ambassador to Turkey. He was a strong supporter of Peter the Great's reforms, and was instrumental in getting the fugitive Crown Prince Alexis sent back to the tender mercies of his unnatural father.

* * *

Count Alexis Tolstoy, who died in 1875, was, says the *Manchester Guardian*, one of the most famous of modern Russian writers. He, like Count Leo, preferred to live in privacy on his estates, though he was content to live the ordinary life of a country gentleman. His literary output consists of lyrical poems which became widely popular with the people, and of historical novels and plays, the most famous of which is the trilogy, "The Death of Ivan the Terrible," "Tsar Feodor Ivanowitch," and "Tsar Boris."

A SCHOOL OF THE HUMANITIES.

An interesting series of lectures on "The Mental and Physical Endowment of Men and Women" is being given this month by Dr. Lionel Taylor at the School of the Humanities, in connection with the West London Ethical Society at the Ethical Church, Queen's-road, Bayswater. The lectures are on Tuesdays, at 8.50 p.m. Dr. Taylor is also delivering a series of addresses at the Wednesday evening services, and these too are held at 8.30. The Wednesday evening service is usually well-attended, and the half-hour discussion which follows the address is not the least interesting part of the proceedings. Among the speakers on Sundays during the present month are Mr. C. Delisle Burns, Dr. John Oakesmith, Dr. C. W. Saleeby, Mr. Horace J. Bridges, and Mr. G. E. O'Dell, secretary of the Society.

A TRIBUTE TO JULIA WARD HOWE.

The following note from Dr. Ames was read on Sunday, October 23, at the Church of the Disciples, Boston, U.S.A.:—"The death of Mrs. Howe leaves a vacant place in our little company which we cannot fill and cannot even wish to fill. As it was good for her to go, it is good for us that she should be greatly missed. True, she moved in many wider circles and had many large interests outside ours; for she belonged to the whole of humanity and gave

herself generously to its service. But her forty years' membership in the Church of the Disciples was always a delight to the heart; I think it was an inspiration and a support in all her best activities. In her House of Life a religious service was to her like a fire on the hearth. She was never what is called a "church worker"; her name does not appear on the lists of committees; but her sense of spiritual fellowships and her joy in common worship made her Sunday attendance a gracious habit. Without any urgent sense of duty, I think she was seldom absent except under the compulsion of illness or distance.

"Her ardent love of truth and freedom and her hearty hatred of falsehood and injustice were qualified and sweetened by love for God and man; and a sense of humour helped to preserve her from exaggeration and bitterness as well as to brighten for herself and many others the long afternoon of her life. But she would not wish us to speak of her as perfect. Her positive qualities and her ardour of temperament made it certain that she would share the infirmities of our common nature. There are many, many more things to be said, and there will be many to join in the celebration of her memory. But, now that she has been caught up out of our sight, we can bow in humble and grateful reverence and say 'The Lord gave and hath taken away.' What He gave was always his own and what He has taken is still and forever ours."

MUSIC AND RELIGION.

"We are deeply impressed by the great cathedral, and the rich full harmonies of its music, and thankful for opportunities of joining in its worship—in the deeper spirit of it—even when the special form of the spoken word can no longer command our assent. But we must not on that account despise humbler things. The same true harmony is to be found in much more lowly places, and we may help to make it in our own house of prayer. The One Divine Presence is, for the open heart of childlike trust, not only in the great places of nature, but in the lowly meadow and the quiet garden, and so also with our worship, where there is simplicity and sincerity, earnest purpose, pure aspiration, and unselfish love, in the most unassuming house of prayer as within the minister's lofty walls. We can only use the means we have, but we can always be striving to make them, even in their modest simplicity, more perfect. If we cannot command great resources for the true and beautiful expression of our worship, we can yet have much gladness in it through the giving of our best."—Rev. V. D. Davis in the Christian Register.

AN ANTI-SLAVERY DEPUTATION.

The deputation of the Anti-Slavery and Aborigines' Protection Society which left London last Saturday, consisted of Messrs. Joseph King, M.P., E. W. Brooks, H. W. Nevinston, and Joseph Burt, Mrs. King Lewis, and the Rev. John H. Harris. Owing to the political crisis, Mr. Noel Buxton, Parliamentary Secretary, was prevented at the last moment from going to Lisbon. The Chargé d'Affaires of the Portuguese Legation in London rendered the Society every assistance, and has taken action spontaneously in several matters of detail which has greatly facilitated the visit of the deputation to Lisbon.

Books for Sale and Wanted.

BOOK BARGAINS.—New Supplementary Catalogue of Publishers' Reminders, now ready, sent post free. Containing a variety of Bargains. Books new as published at greatly reduced prices. Suitable for all classes of readers. Presentation Prizes, &c. Ask for Catalogue No. 133. — HENRY J. GLAISHER, Remainder Bookseller, 55-57, Wigmore-street, W.

IS CORRESPONDENCE INSTRUCTION REALLY VALUABLE?

No one doubts the practical value of a lecture or a series of lectures—a course of instruction—delivered by a master of a given line of business, science, mechanics, or any branch of modern achievement.

If you had the opportunity of attending such a lecture, or course of lectures or lessons, you would most probably jot down—eagerly, too—the main points of the master-declarations.

THE ANSWER.

Would it not be far more valuable to have those facts—that advice—those instructions, in complete printed form, for careful, leisurely study—a thorough grasping in the quiet of your own room?

And if this paper had problems for you to work out—had definite questions for you to answer, or ask if you like—would it not be more valuable still?

Nay, more: When this paper is only one of a complete line—a link-by-link chain—starting from the simplest proposition and finishing with complete knowledge of the subject; and when you are given painstaking, individual instruction in every item and department of the course of study you take up; and when you can take as much or as little time as you like to master the succeeding steps with no interference with your daily duties—is not the instruction even MORE valuable than any you could get in a class-room, where all must move together? At any rate, what doubt can there be of the efficiency of the Correspondence method?

Mark this: the equipment of the institution for carrying on the instruction in a thorough systematic way must be adequate—then the efficiency is one hundred per cent.

The courses of study offered by the International Correspondence Schools are prepared by masters of each and every one of the 180 businesses and professions embraced; in all of which men have achieved successes as remarkable for their value as for rapidity of their achievement.

Each student works under the guidance of tutors possessing expert knowledge of both the theory and practice of the subjects. No other correspondence institution in existence has such capital and resources, or spends such vast sums to keep every item of instruction up-to-date. In the circumstances it is apparent that I.C.S. instruction is genuinely valuable.

THE PROOF.

The proof is this: Many thousands of ambitious men and women have been raised by the I.C.S. from unimportant, poorly-paid work into positions of prosperity and power in the nineteen years of the International Correspondence Schools' wonderful success. Their signed—voluntary—testimony in proof is always open to the public's investigation.

If you aspire to any well paid post, all the preliminary education necessary before securing one through International Correspondence Schools is the ability to read and write.

I.C.S. courses are not costly. Everything is complete. There are no books to buy. Advantageous terms are possible.

Any reader of THE INQUIRER interested, in his own behalf or that of his sons or friends or employees, can obtain actual

REFERENCE TO THESE STUDENTS

by merely writing and stating the subjects or vocation concerned. They will also receive specific details of the whole possibilities of success in that particular subject. Please mention THE INQUIRER, and address the International Correspondence Schools at their Headquarters, Dept. 290/B45, International Buildings, Kingsway, London, W.C.

TUITION BY POST

For all Examinations,

— BY —

CLOUGH'S

Correspondence College.

Established 1879.

THE OLDEST, LARGEST, AND MOST SUCCESSFUL CORRESPONDENCE COLLEGE.

Clough's System of Postal Tuition is MOST ECONOMICAL.

MOST CONVENIENT.

MOST SUCCESSFUL.

85,000 Successes in 31 years proves Clough's System the Best.

SPECIAL COURSES FOR:

All Professional Preliminary Examinations (Legal, Medical, Theological, &c.).

All Civil Service Examinations.

All Commercial Examinations.

Positions open to Women.

Courses in single subjects may be taken.

"The efficient System afforded by Clough's . . . gives the maximum result at a minimum cost."

"The Civilian," August 14, 1909.

Write for full particulars and advice to Clough's Correspondence College, Temple Chambers, London, E.C.

CIVIL SERVICE EXAMINATIONS

SPECIAL EXPERT TUITION

BY

JOHN GIBSON, M.A.

(First Class, Camb., Educational Silver Medallist at Four International Exhibitions; Author of "Modern Education," &c.) and a

Large Staff of Experienced Tutors.

CORRESPONDENCE, CLASS AND PRIVATE TUITION.

Resident Pupils received at Upper Norwood, and 27, Queensborough Terrace, Hyde Park, W.

RECENT SUCCESSES.

India Civil Service.—August, 1908: E. C. Snow (First Trial). August, 1910: C. E. L. Fletcher.

India Police.—June, 1910: FIVE passed, including THIRD and SIXTH. From 1906-1910 TWENTY-FOUR have succeeded, all but four at FIRST TRIAL.

Consular Service.—July, 1909: E. Hamblock, FIRST; G. A. Fisher, SECOND; G. D. Maclean, THIRD. July, 1910: FIRST, SECOND (i.e., TWO of the THREE posts), and EIGHT in 1st TWELVE on the list; i.e., THREE of the FOUR Posts awarded.

Student Interpreterships (China, Japan, and Siam).—September 1907: FIVE of the SEVEN Posts taken, including the FIRST THREE, all but one at First Trial; July, 1909: J. W. Davidson, SECOND and A. R. Owens, FOURTH (i.e., TWO of the FIVE Posts given), both at FIRST TRIAL; and March, 1908 (Levant): L. H. Hurst, FIRST (FIRST Trial); C. de B. MacLaren, FOURTH (FIRST Trial). August, 1910: H. D. Keown (China), THIRD.

Intermediate C.S. Examinations.—FOURTEEN Recent Successes, including the FIRST. Nearly all at FIRST Trial.

N.B.—SIX times running in 1907-10, the FIRST Place has been taken in the CONSULAR SERVICES.

JOHN GIBSON, M.A.,

24, CHANCERY LANE, W.C.

27, Queensborough Terrace, Hyde Park, W. (West End Branch), and

14-22, Victoria Road, Upper Norwood, S.E. (Resident Branch).

Miscellaneous.

TABLECLOTHS of real Irish Linen, snowy Damask. Shamrock spray design, with borders to match; size 63 by 64 inches, 2s. 11d. each. Postage 4d. extra. Patterns free.—HUTTON'S, 5, Larne, Ireland.

REMARKABLE VALUE in warm Winter Blouse material, "Spunzella," unshrinkable wool in cream and dark grounds with coloured stripes. Durable and washable. Write for free patterns to-day.—HUTTON'S, 5, Larne, Ireland.

RUG, Fur Motor or Carriage.—Rich dark brown bear colour, handsomely cloth lined, exceedingly warm and comfortable, perfect condition, 50s., worth £10, approval.—31, INQUIRER Office, Essex-street, W.C.

TABLE LINEN, Irish Double Damask.—Two table-cloths 2½ yards long, two ditto 3 yards, 12 serviettes, lot 25s. 6d., approval.—32, INQUIRER Office, Essex-street, W.C.

FISH KNIVES AND FORKS.—Case 6 pairs silver-mounted, Hall-marked. Take 15s., approval.—33, INQUIRER Office, Essex-street, W.C.

TABLE CUTLERY.—5-Guinea Service, 12 table, 12 dessert knives, pair carvers and steel; Crayford ivory handles. Take 15s. 6d. for lot, approval.—34, INQUIRER Office, Essex-street, W.C.

STOLE AND MUFF.—Handsome black fox-colour, silver-tipped, pointed latest fashionable Stole and Animal Muff, together 22s. Worth £5, approval.—35, INQUIRER Office, Essex-street, W.C.

SPOONS & FORKS.—A1 quality, silver plated on nickel silver, 12 each, table and dessert spoons and forks, 12 teaspoons, 60 pieces for 35s. List price £9 10s. approval.—36, INQUIRER Office, Essex-street, W.C.

SEALSKIN JACKET.—Latest style, sacque shape, with storm collar, practically new, take £5 15s., worth £25 approval.—37, INQUIRER Office, Essex-street, W.C.

SMOKED FOX-COLOURED STOLE with large fox head and tails on, and large Animal Muff, very elegant. Sacrifice 25s., bargain, approval.—38, INQUIRER Office, Essex-street, W.C.

TABLE CUTLERY.—Best Sheffield make by King's cutler. Double shear steel blades, patent jagged tang through ivory handles. 12 table, 12 dessert knives, meat, game carvers, also steel. Take 32s. 6d., worth £6, approval.—39, INQUIRER Office, Essex-street, W.C.

LARGE WRAP or Stole Pillow Muff; real Coney Seal; finest quality; white Duchesse Satin lined, new condition; take 47s. 6d., together cost treble, approval.—40, INQUIRER Office, Essex-street, W.C.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliff Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff—Apply Mrs. Pocock.

GRANGE-OVER-SANDS, LANCS.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

LANGLEY HOUSE, DAWLISH, A HOLIDAY AND HEALTH RESORT for Ladies. Advantages for girls visiting alone. Through trains from Midlands and the North.—Prospectus from Miss JONES.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD AND RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

FREE BOOK

Tells how to cure Catarrh and Nose-Breathing Difficulty.

It is the hearty desire of the discoverers of the new cure that all who suffer from the above complaints should write (or call) for a gratis copy of the book they have just published under the title of "Respiratory Re-Education: The 'Rhycol' Cure for Catarrh, Adenoids, Nose-Breathing Difficulties, and Chest and Lung Weakness."

The book advocates in a most plain-spoken manner a truly common-sense method of cure of a class of complaint which has hitherto defied all other forms of treatment.

The cure is remarkable, inasmuch as it calls for no sprays or injections—no powders to be snuffed—no operations—and no painful cauterising (burning) of the inflamed mucous membrane.

The new cure is further remarkable, as it cures automatically during sleep. Every reader afflicted with Catarrh knows how this hitherto incurable complaint prevents proper breathing. The nose is unable to do its duty of filtering, moistening, and warming the air, and the mouth is called upon to do the work as well as it can.

As a result of this extra duty of the mouth, the breathing becomes inefficient and shallow, and frequent head and chest colds are "caught" because of the improper reception of the cold air. Asthma, Bronchitis, and Consumption may also set in. The nasal air-passages—by disuse—become more and more obstructed, causing adenoids and polypi, which in the past have generally had to be operated upon by the surgeon.

100,000 FREE BOOKS.

The senses of smell and taste become seriously impaired.

Even the mouth breathing is handicapped by the accumulation of catarrhal matter in the bronchial tubes and lungs.

This catarrhal matter affords a fine culture, or breeding-ground, for germ diseases of all kinds. Catarrh invites them. The catarrh-free and those who breathe properly through their noses do not invite and cultivate germ-life.

Immediately the method of cure described by the book is applied there is striking evidence of its curative powers. It is, as one man put it, like coming into the fresh air out of a stiflingly close atmosphere.

In one night the nose, ears, tongue, and throat give every evidence of the good work of the cure.

In one week the nose and mouth both cease to discharge catarrhal matter. The nose, brain, eyes, ears, and lungs feel clear, the mouth and throat clean and sweet, and taste and smell become as keen as ever.

An edition of 100,000 copies of the book has been published for free distribution, and all who wish to quickly cure catarrh, adenoids, polypi, or other nose-breathing trouble, as also catarrhal deafness, ringing and roaring noises in the head, tonsil troubles, weak husky voice, weak chest and lungs, and asthmatic and consumptive tendencies should send (or call) for a copy. A penny stamp should be sent to defray postage. The address from which the free copies of the book may be obtained is—The Rhycol Publishers, 149 Rhycol-buildings, 130, Fleet-street, London, E.C.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.
Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.
LESLIE T. BURNETT. | Miss CECIL GRADWELL.
Miss ORME.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

SOCIETY FOR THE ABOLITION OF VIVISECTION.

23, Northumberland Avenue, London.

THE SOCIETY offers to send a Speaker free of charge to League Meetings, Literary Societies, &c. Contributions in aid of the work will be gratefully acknowledged by the Secretary.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

OLD FALSE TEETH.

We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.

WOOLFALL & CO., SOUTHPORT.

DECORATE YOUR HOME



The "Ideal" Embroidery Machine will enable you to do most handsome Embroideries with ease. Covers, Cushions, Slippers, etc., can be richly embroidered.

We have secured 20,000 "Ideal" Embroidery Machines, and are offering them to readers of THE INQUIRER for 3/6 only. Order at once to secure prompt delivery. Money returned if sold out.

The Embroidery Work Box, containing Ideal Apparatus, Frame, Patterns, Wool, Scissors, etc., for 6/6.

THE BELL PATENT SUPPLY CO., LTD.,
127, Holborn Bars, London, E.C.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate—Saturday, November 19, 1910.

* * * Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3570.
NEW SERIES, No. 674.]

LONDON, SATURDAY, NOVEMBER 26, 1910.

[ONE PENNY.]

JUST PUBLISHED.

8vo, price 6s. net. Inland postage, 4d.

Philosophical Essays

BY

BERTRAND RUSSELL,
M.A., F.R.S.

CONTENTS:

The Elements of Ethics—The Free Man's Worship—The Study of Mathematics—Pragmatism—William James's Conception of Truth—The Monistic Theory of Truth—The Nature of Truth.

LONGMANS, GREEN, & CO.,
39, PATERNOSTER ROW, LONDON, E.C.

Ready next Week.

UNITARIAN POCKET BOOK AND DIARY FOR 1911.

With List of Ministers and Congregations.
Tuck case, roan, gilt edges, 1s. 3d. net; by post, 1s. 4d.

DIRECTORY OF MINISTERS AND CONGREGATIONS, 1911.

Paper covers, 3d. net; by post 3½d.

Ready by January 1st.

ESSEX HALL YEAR BOOK, 1911.

1s. net; by post 1s. 2d.

BOOK ROOM, Essex Hall, Essex-street, Strand, W.C.

NOW READY.

THE

International Congress of Free Christianity in Berlin, 1910.

Reprinted from "The Inquirer" and "The Manchester Guardian."

With a Preface by

Principal J. ESTLIN CARPENTER,
D.D.

Price 2d. 6 Copies Post Free, 1s.

ORDER FROM YOUR NEWSAGENT
or from

THE INQUIRER PUBLISHING CO., LTD.
3, Essex Street, Strand.

AN IMPORTANT NEW BOOK.

THE CHRIST MYTH.

By ARTHUR DREWS, Ph.D., Professor of Philosophy at Karlsruhe. Translated by C. DELISLE BURNS, M.A. Demy 8vo, cloth, 7s. 6d. net. (Inland postage, 4d.)

This book is an able attempt to show that the origin of Christianity can be accounted for without the assumption of an historical Jesus. By a comparison of the myths current in the early Christian period with the Pauline Epistles and the Gospels, the author reaches the conclusion that Jesus was not an historical figure but the suffering God of a Jewish sect, to whom the metaphysical speculation of St. Paul gave universal significance. The book has attracted wide attention in Germany, and has passed through several editions. It seems likely to arouse interest in England and America, for the problem which it touches is becoming more keenly felt. As a scientific and well-documented study in comparative religion the work is likely to be of much interest, even to those who are not able to accept the author's more extreme views.

"M.A.B." (Mainly about Books.)

The December issue contains an article on "The Art of Willy Pogány," a Specimen of his Work reproduced in three Colours, and a Portrait of the famous illustrator. Special subscription price, 1s. per annum, post free.

On Sale at all Booksellers.

T. FISHER UNWIN,
1, Adelphi Terrace, London.

MANCHESTER COLLEGE, OXFORD

Postponement of Meeting.

The Committee have decided to put off the Meeting announced for Friday, December 2, at Essex Church, to some time in March, owing to the General Election.

SOCIETY FOR THE ABOLITION OF VIVISECTION.

23, Northumberland Avenue, London.

THE SOCIETY offers to send a Speaker free of charge to League Meetings, Literary Societies, &c. Contributions in aid of the work will be gratefully acknowledged by the Secretary.

THE BUSINESS THE WORKERS' BOOKSHOP,

For the Sale of

PUBLICATIONS Educational, Technical,
Philanthropic, Social,

A List of which may be obtained free,

IS NOW TRANSFERRED.

5, Princes Street, Cavendish Square
(the new premises of the Central Bureau for the Employment of Women.)

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

In the country, four miles from Crewe. Preparatory Department recently added. Boys admitted on the Foundation at half fees.

Next Entrance Examination, December 15.

For particulars apply to the HEAD MASTER, or to the Clerk to the Governors, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

LLANDUDNO.—TAN-Y-BRYN.
Preparatory School for Boys, established 1893; on hillside overlooking centre of the Bay. Sound education under best conditions of health. Inspection cordially invited.

L. H. EDMINSON, M.A. (Oxon).
C. J. MONTGOMERY, M.A. (Oxon).

SCHOOLS in ENGLAND or ABROAD for BOYS and GIRLS.

Messrs. J. and J. PATON, having an intimate knowledge of the best Schools and Tutors in this country and on the Continent, will be pleased to aid parents in their selection by sending (free of charge) prospectuses and full particulars of reliable and highly recommended establishments. When writing, please state the age of pupil, the district preferred, and give some idea of the fees to be paid.—J. and J. PATON, Educational Agents, 143, Cannon Street, London, E.C. Telephone, 5053 Central.

EDGBASTON COLLEGE, Bristol-road, Birmingham.—STUDENT-MISTRESS required in January, to assist with Music practice and be prepared for higher Music Examinations. Premium for Board.—Miss BAILY, Edgbaston College, Bristol-road.

STEWART'S SHORTHAND ACADEMY, 104, High Holborn.

HUBERT STEWART'S simplified system of learning (Pitman's) Shorthand. 120 words a minute guaranteed in six weeks. Terms very moderate. Postal lessons.—Write for prospectus to THE PRINCIPAL.

A LADY experienced in the care of children wishes to take one or two children over seven years old to board. Excellent schools near; or she could board a lady.—For terms and references apply to Mrs. CROSKY, 54, Portland-road, Edgbaston.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Chapel is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, November 27.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 BERNONDEY, Fort-road, 7, Mr. A. ALLEN.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; 6.30, Dr. LAWSON DODD.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. T. P. SPEDDING.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. F. R. NOTT, LL.B.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Mr. J. KINSMAN; 7, Rev. T. E. M. EDWARDS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11, Rev. R. P. FARLEY; 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green; 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt, M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. J. A. PEARSON; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. J. A. PEARSON.
 Wood Green Unity Church, 11, and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.
 ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11, Rev. J. McDOWELL; 6.30, Rev. RUDOLF DAVIS, B.A.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. J. W. AUSTIN, M.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SHORT.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
 BRADFORD, Chapel Lane Chapel, 10.30, Rev. H. McLACHLAN; 6.30, Rev. J. S. MATTHEWS, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHATHAM, Unitarian Christian Church, Hammond-hill 11 and 6.30, Rev. J. M. WHITEMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. J. W. GALE.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30.
 DOVER, Adrian-street, near Market-square, 11 and 6.30.
 DUBLIN, Stephen's Green West, 12, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.
 GORTON, Brookfield Church, 10.45 and 6.30.
 GUILDFORD, Ward-street Church, North-street, 11—3.15, Social Question Conference; 6.30, "Leo Tolstoy," Russia's Greatest Christian, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. L. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45, Rev. CHARLES HARGROVE; 6.30, Rev. MATTHEW R. SCOTT.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. T. JENKINS.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. CHAS. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL, B.A.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Principal H. C. MAITRA (of Calcutta).
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road. The Rev. A. R. ANDREAE, M.A., late of Gee Cross, Hyde, will Commence his Ministry at this Church on Sunday, November 27. Morning Service at 11, Preacher: Rev. H. ENFIELD DOWSON, B.A., President of the National Conference of Unitarian and Free Christian Churches; Evening Service, 6.30, Preacher: Rev. ALEX. R. ANDREAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service, 11; Evening Service and Lecture, 6.30, Rev. GEORGE STALWORTHY.
 WAREHAM, South Street, 6.30, Mr. FRANK COLEMAN.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, Eagles Hall, Government-street, 7.30, Rev. H. G. KELLINGTON, M.A.

MARRIAGE.

ISTED — KINGSTON. — On November 19, J. Douglas Isted to Mabel, fourth daughter of Thomas Kingston, of The Highlands, Shorth Heath, Farnham.

DEATH.

DREWRY. — On November 21, at 143, King Henry's-road, London, N.W., Ellen Buckingham Drewry, in her 75th year. No flowers.

Situations

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

K YNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

APPOINTMENT WANTED.—Estate Building Surveyor and fill up time Secretarial or similar work. References, salary.—Address, T. C., INQUIRER Office, 3, Essex-street, Strand, W.C.

A YOUNG SWISS LADY (Diplomée) wishes to hear of Secretarial Work (French and German); or would teach young children.—R. P., Essex Hall, Essex-street, Strand.

LADY desires a re-engagement as Housekeeper. Active and capable.—Address, K. L., INQUIRER Office, 3, Essex-street, Strand, W.C.

Books for Sale and Wanted.

BOOK BARGAINS. — New Supplementary Catalogue of Publishers' Reminders, now ready, sent post free. Containing a variety of Bargains. Books new as published at greatly reduced prices. Suitable for all classes of readers. Presentation Prizes, &c. Ask for Catalogue No. 133. — HENRY J. GLAISHER, Remainder Bookseller, 55-57, Wigmore-street, W.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	771
THE INFLUENCE OF THE IMMORTAL HOPE ON THE LIFE THAT NOW IS	772
LIFE, RELIGION AND AFFAIRS :—	
The Message of Tolstoy	775
Luke the Humourist	776
Tailor Smith	777
CORRESPONDENCE :—	
Arius and Athanasius	777

San Thomé Slavery	778
BOOKS AND REVIEWS :—	
The Study of the Child	779
The Book of Books	779
Britain, B.C.	780
Literary Notes	780
Publications Received	781
FOR THE CHILDREN :—	
Eyes	781

MEETINGS AND SOCIETIES :—	
The Birthday of Keshub Chunder Sen	781
Making History at Doncaster	782
Boys' Own Brigade	783
Testimonial to the Rev. Charles Peach	783
King's Weigh House Lectures	784
The Social Movement	784
NEWS OF THE CHURCHES	785
NOTES AND JOTTINGS	785

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.*

NOTES OF THE WEEK.

COUNT TOLSTOY died last Sunday at the little wayside station of Astapovo. The mourning has been widespread among all classes in Russia, where his religious heresies and his revolt against the social order have never interfered with national pride in his genius. The President of the Duma referred to him as "the great thinker and genius who was the pride of Russia and the glory of mankind," and the motion for adjournment was carried almost unanimously. But the most touching tributes to his memory have come from the peasantry, whose life he idealised, and whose lot he sought to share.

* * *

THE funeral took place on Tuesday at Yasnaya Polyana. There was no religious service, but it was marked by a simple and moving symbolism of its own. In front of the coffin a company of peasants carried a white linen band with the words, "Leo Nikolaievitch, the memory of your goodness will never fade among us orphaned peasants"; the whole procession was encircled by men holding each other's hands; thousands of spectators knelt on the ground, singing the chorale "Eternal Memory"; while a man in the crowd cried out, revealing the thoughts of many hearts: "Our great Leo is dead. Long live our great Leo's spirit. May his precepts of love and Christianity be fulfilled."

* * *

THE story of Tolstoy's life is that of intellectual and spiritual genius seeking for emancipation. He revolted from the or-

thodox conventions of religion and society with a force and sincerity which arrested the attention of the world. The author of "War and Peace" and "Anna Karénina" became the prophet of a simplified Christianity; and so tremendous was the impact of his spiritual ideals that even a book like "Resurrection" hardly brought back to the public mind the memory of his great literary reputation. Of no writer of the first rank has it ever been more true that the world recognised in his personality something greater than his books.

* * *

OF Tolstoy's contribution to the religion of the future it is too early to speak, except in terms of gratitude for the originality of his message and the keenness of his vision. The form of his teaching was influenced very largely by the special circumstances of his own life. It never escaped from the note of revolt into that quietness of achievement, which he went on his last journey to seek. The attempt to reduce Christianity to a few simple commands was also more characteristic of his personal needs than satisfactory as a solution of the unfathomable mysteries of the Gospel. But he remains as one of the great spiritual forces of the modern world, profoundly disquieting to all shallow and selfish forms of religion, appealing, as few have the gift to do, to the instincts of sincerity, self-sacrifice, and a passionate human sympathy, without which there can be no solution of the problem of life.

* * *

ONE of the most striking appreciations of Tolstoy's work appeared in the *Manchester Guardian* from the pen of Professor C. H. Herford. He describes Tolstoy's teaching on its positive side as profoundly salutary at almost every point, and speaks of the revolutionary simplicity of the man as the disturbing force in his life. "Something of the savage, and

something of the child, such as in most men, is swiftly lulled, or permitted only momentary accesses of fugitive and harmless eloquence, had in Tolstoy never ceased to trouble his content, precisely when he was most contented, with estranging doubts and tormenting problems." In a similar vein a writer in the *Nation* finds in Tolstoy the deep racial instinct which turns religion into the pursuit of the ascetic ideal and makes salvation a way of escape. "To the Western Church the good end is the crown and reconciliation of life. To the Eastern Church it is a final renunciation. Not for the first time a Church has excommunicated the one soul that believed in it."

* * *

THE *Spectator*, with far less insight and sympathy in presence of ideals which conflict with our predominant English characteristics, extols Tolstoy the artist in order to condemn Tolstoy the teacher. "So far as we can judge the outcome of Tolstoy's teaching," it says, "we hold it detestable both politically and morally, and we shall always regret the confusion of thought which causes some of our progressive intellectuals to place Tolstoy the teacher by the side of Tolstoy the writer." The very vehemence of the *Spectator's* dislike is a striking tribute to Tolstoy's religious genius and the disturbing power of his appeal.

* * *

A LONG correspondence on Mr. Campbell and Evangelism has appeared recently in the columns of the *Nation*. It has not been very illuminating, as it has resolved itself largely into a comparison between the popularity and the success, in the crude form in which it can be measured by numbers, of one preacher and another. The plain meaning of some of the letters has been this: "Your favourite teacher does not draw as big a crowd as mine, therefore his teaching is contraband." The correspondence was started by a

writer who signed himself "Nonconformist," and we call attention to it here, in order to make our protest against the habit of airing grievances or making personal attacks under the veil of anonymity. Religious controversy in the public press would be more high-minded than it is, and many theological swash-bucklers would be reduced to silence, if all letters were signed. In the present case we are left to surmise that "Nonconformist" is a person whose opinion carries weight; but his tone suggests that the disclosure of his name might dissipate at once any importance which the public has been inclined to attach to his criticism.

* * *

THE view which regards the New Testament as a book of Life rather than a book of Law, was illustrated in a remarkable way in some of the evidence given before the Royal Commission on Divorce this week. Professor Denny, of Glasgow, disclaimed the idea that the New Testament gave any express guidance to the legislator for dealing with the difficult matters under discussion. Christ's words, he declared, expressed an ideal and had no statutory force. Canon Rashdall was equally emphatic. He was of opinion that it was only for general principles, and not for details of morality, that Christians could look for guidance to the dicta of their Master. He found it difficult to regard a saying of Christ as absolutely binding upon his followers if it were found to be in collision with the dictates of the moral consciousness in the present.

* * *

THE meeting at Doncaster on Tuesday night, when two bodies of religious liberals, with different ecclesiastical traditions, agreed to amalgamate and to worship together, has far more than a local importance. It sets an example of wise statesmanship which cannot be commended too highly. Churches and their officers are seldom willing to surrender private tastes and preferences for the sake of the undeveloped possibilities of the future. Such action requires wide sympathies and the confidence of a living faith. Doncaster has shown the way, and in doing so it has not only been faithful to its own opportunity. It has made it easier for schemes of amalgamation to arise elsewhere, and to be carried through with a similar largeness of aim and concern for the things which matter.

WE are informed that the public meeting in connection with Manchester College, Oxford, which was announced to be held at Essex Church Schoolroom, Kensington, W., on Friday, December 2, will not take place. In deference to the busy excitements of the General Election, it has been postponed to a more convenient date in March, 1911.

THE INFLUENCE OF THE IMMORTAL HOPE ON THE LIFE THAT NOW IS.

IN one of Dr. Martineau's sermons, a judgment is expressed upon the attitude of the multitudes towards the perennial trusts of religion that may well give a thoughtful mind occasion to pause. "If to-morrow," writes the great teacher, "Atheism were somehow to prove true, it would make a difference, like the explosion of a geologic theory in our conception of the origin of worlds; but London and Paris would not feel it as they would the death of a Statesman or a President. The future would lose a hope, the past a sacredness; but no passion of the hour would be changed, no instant sense of bereavement lay the city low." I hesitate in committing myself to an opinion on this matter that differs from Dr. Martineau's, but I have never been able to convince myself that the prediction here recorded is really warranted. London and Paris are, of course, huge centres of habitation; and, caught up in the giddy whirl of aimless pleasure-seeking, vast masses of their populations doubtless vegetate through life instead of living it. And of these people, again, it is certainly true that reflexion is not a characteristic—reflexion on the meaning of existence, least of all. Nevertheless, I believe the change indicated would affect them far more closely than to Dr. Martineau seemed likely. In a civilised community, even shallow and insipid little souls rely instinctively for their security upon the thought and aspiration of others; the assurances of the devout form a sort of sub-conscious background of their inner being. They breathe and move in an atmosphere of theism; and, although they would be the last to suspect it, transportation into an atmosphere of demonstrated atheism would mean, even for them, a privation hard to gauge. The miller who has become habituated to the sound of his wheel sleeps through the night undisturbed so long as the rhythmic sound continues, but no sooner does the wheel come suddenly to a stand than he is awakened with an undefined sense of void or feeling of uneasiness. The simile is not altogether inappropriate. In the presence of a desolate stillness, even the moth-like devotees of frivolity would be turned, well-nigh unconsciously, into mourners; and from the gloom into which humanity would then be plunged even they would find no means of escape.

I have, however, now in mind the thousands of people to whom life is real and earnest, and I confine attention in what follows to one aspect only of the inquiry suggested by the passage quoted from Dr. Martineau. I am thinking, namely, of the belief in a survival of the finite soul after bodily death—of the part that belief has played, and continues to play, in the familiar everyday experience of mankind. And I urge that the implicit assurance of a future awaiting us is intertwined in a myriad ways with human consciousness as we know it here and now; that numerous interests of our present life depend wholly upon what we look forward to as succeeding it; that here and now our spirits are finely touched

to fine issues because the things that *are to be* cast back a revealing light upon the things that *are*. The factors that "build up our human soul" are many and various, but, unless I gravely err, careful scrutiny brings to view, as commingling with all our earthly plans and pursuits, trains of ideas, feelings, emotions, which simply cannot be confined to the three-score years, more or less, we have here to spend; so that our thoughts, our relationships, our ideals, would all be other than they actually are, did we know of a surety that no sequel was to follow this transient scene, and that, at the end of it, each of us must of necessity slip into non-entity. "One world at a time," if interpreted strictly, is an impracticable motto for a rational intelligence. To stand before the future as before a prison wall is an attitude which we cannot, if we would, assume; we are constrained whether we will or no, constantly to work and strive for ends that would be meaningless on the supposition that our concern with life ceases the moment we quit its present surroundings. Anticipation and hope, that is to say, are not mere luxuries of religious exaltation; they are essential constituents of manly existence always and everywhere—the conditions of its progress, the means by which it travels towards what is eternal and assimilates itself to what is divine.

"Hope leads the child to plant the flower,
The man to sow the seed;
Nor leaves fulfilment to her hour,
But prompts again to deed.

"And ere upon the old man's dust
The grass is seen to wave,
We look through falling tears—to trust
Hope's sunshine on the grave."

What, then, are the hopes upon which human souls are nurtured and reared? As part and parcel of our soul's equipment they should be capable, as I have said, of revealing themselves to the discriminating eye of reason, and of being recognised by the reflective mind. But introspection is proverbially difficult. Often it requires no small amount of mental concentration to unravel the complex strands of thought and feeling that are bound up with our ordinary modes of consciousness, and still more to inspect each of the factors singly, in abstraction from the whole to which it belongs, without forgetting the function it there subserves. Let me try to disentangle what I take to be the more important of the elements that call, in this reference, for consideration.

We hope, in the first place, for rest—not, indeed, that spurious rest of indolence and idleness for which diseased minds have craved, but the rest that is akin to the spiritual serenity and peace which the purest souls enjoy. And here, for the most part, we have it not. It comes to us, at present, only at intervals, only in transient foretastes of what a human consciousness, in its unimpeded and frictionless working, may be destined to be. Our toil, unlike the toil of nature, is "severed from tranquillity," and bears not the stamp of that repose which Matthew Arnold discerned in the labour of material forces. Day in, day out, we are harassed by a hundred worries and anxieties, that seem to tear our mind in fragments and to wear our souls away.

Weariness of body, stings of conscience, troubles of heart—these, and such as these, are the burdens that weigh us down, and render so much of our work painful and of our activity irksome. Who can contemplate the stress and strain of this ceaseless struggle for existence—its distracting demands, its bitter grind, its ruthless severity—without feeling that our personalities here are cramped and fettered, and move not with the ease and freedom necessary for the development of their native powers? How we long for the opportunity of making the most of ourselves, of getting out of life all that we are conscious life has in it to yield! But here the opportunity never comes, and we wend our way from youth through manhood to old age with the haunting reproach that we *might* have been—oh, so much more than we *are*. It is not work that cripples us, but the restraints that encumber our work, the drags that prevent it approaching the best we should otherwise be enabled to do. Restless we pursue our tasks; restless we perform our duties; and one and all, the results have impressed upon them the imprint of our restlessness, proclaiming to every observant eye the travail through which they came to birth. Yes; but through the perpetual rush and conflict of our stormy years, there gleams ever and anon the ideal of a peace such as Christ promised to his disciples—the picture of a life that shall not be lived at high pressure, of a stage of being in which goodness shall not seem to be tyrannical, and in which inclination shall not be at war with the imperative of duty. Sometimes, perhaps, the untrammelled artist realises it in a precious hour of contentment, when, after having laboured faithfully at his work, after having loved it at every stage of its progress, and after having finally wrought out his original conception to complete embodiment, he reaps the reward of *satisfaction* with his achievement—the happy possessor of a peace the world can neither give nor take away.]

‘Not peace that grows by Lethe, scentless flower,
There in white languors to decline and cease;
But peace whose names are also rapture, power,
Clear sight, and love: for these are parts of peace.’

Such I take to be the nature of the rest for which a human spirit yearns. It comes, that vision, as a bright ray of sunshine comes across the dark valleys of earth, and bids the desponding soul revive and the drooping heart take courage. As a gracious *Ahnung* of what after toil and storm we feel we have a right to expect, it leads us onward towards a goal that makes our struggle worth the while, and our hardship worth enduring. The Infinite God, so the ancient thinker taught, unites in Himself eternal action with eternal repose. He works in a condition of sublime quietude. And we, His offspring—we, called into being to share His nature,—we wait—wait until this mortal shall attain to the rest of the Soul that is the source of ours.

We hope, in the second place, for the renewal of what appear to be lost powers. An individual life is, or should be, one continuous process of growth. Gradually,

almost imperceptibly, there is built up an inward possession of thought, feeling, and sentiment, richer far than its possessor can ever estimate, and at times surprising no one more than him at whose disposal it stands. He becomes, all unknown to himself, a world in miniature, a microcosm in whom the great universe repeats its ever wondrous story—a centre of conscious experience, in one sense, indeed, fashioned by nature, although, in another sense, itself helping to fashion the nature that fashions him. And yet, in this process, real or apparent loss is likewise an inevitable ingredient. The cost of moral movement is extracted no less inevitably from the individual than it is extracted from the community. With the advent of Platonism, the naïve faith in the beautiful mythology which had made the Greek at home in the world began to decline; with the triumph of Christianity, the old religion of Rome, “its intimacy, its dignity and security,” became a thing of the past. So, in a measure, is it with a human life. We enter the realm of being dowered with a multitude of gifts—natural instincts, pure affections, spontaneous emotions—touches of unearthly beauty seeming to testify to the home from whence we came. Heaven lies about us in our infancy. But, alas, these first intimations of immortality become more or less obliterated in the hard rough usage of the world. The innocence, the freshness, the joyous sense of mystery, appear to vanish, and although other and noble qualities may and do take their place, we cannot but be mindful that we have parted with much. Shall we, then, never again be familiar with the buoyancy of youth, the eager zest, the bounding vigour, the unhesitating purpose, with which we began our pilgrim journey? A negative answer would mean that upon our fastly fleeting years a deepening shadow would be falling, that gathering clouds of sadness would hang over such coming time as is ours. But an inbred conviction of the soul engenders and fosters hope. The resources of a conscious mind—thus I read the content of the assurance—are not readily exhausted; in a deeper sense than by mere accumulation the features of worth in our early history may, quite naturally, be garnered up. We do not remain little children, but, perchance, we shall all, in the course of perfecting our characters, *become as* little children. “The harmonious existence of childhood,” it has been suggestively said, “is a gift from the hand of nature; the second harmony will spring from the labour and culture of the spirit.” And when St. Paul looked forward to a redemption of the body, he was scarcely anticipating some crude physical resurrection, but probably just a rejuvenescence of tired powers. The life that now is, coloured by this hope, is relieved from the despairing notion of personal existence as culminating in a dying-out process, in a gradual extinguishing of what has taken so much to form. We wait—wait until this mortal shall have put on the strength that will come with birth into a higher realm of being.

We hope, in the next place, for the realisation of our individuality. In the realm of spiritual existence, individuality is the primary and fundamental fact,

Psychologists, it is true, have rightly insisted upon the considerable influence of imitation in framing the mind, in moulding the character, of each of us during the earlier period of our career. But even imitation quickly ceases to be the mere mechanical work of copying. The child who learns by imitation soon comes in the very act of imitating to experience a mode of self-conscious life that is characteristically its own. Moreover, imitation, at the most, serves but as the basis for the subsequent development of a personality that is not a product of imitation. “Be a person and respect others as persons”—so runs one great formulation of the moral law. And each personality in living its own life, in thinking its own thoughts, in cherishing its own affections, in fulfilling its own purposes, becomes a unique entity in the commonwealth of minds; there is no second personality that is or can be a reduplication of it.

“Points have we all within our souls
Where all stand single,”

and growth of self may be said to mean increase and consolidation of such specific features. True; but when we turn our gaze inwards, and try to discover wherein the unique meaning of our own life lies, what function it is serving which is not or might not be served by any other, how disquieting often the result turns out to be! What thus we seek we shall probably seek in vain; or, at the best, the confession will be wrung from us of the very partial success we ever achieve in working out the latent possibilities of our nature. Here we are at twenty, with the faults of childhood still upon us—fretful, ungoverned, wayward; at thirty, with the faults of youth—vain, inconsiderate, pleasure-seeking; at forty, still wearing the traces of early folly—proud, ambitious, selfish; at fifty or sixty, not yet wise from the gathered lessons of life—unsympathetic, cold, self-willed—all traits, these, which merge us in the common crowd, and induce us to suppose there is nothing new under the sun. Will, then, our true destiny never be fulfilled? Shall we never be *the* soul we, in our highest moments, have fervently desired to realise? Ineradicably woven into the very fibre of our spiritual being, there is an intuition inspiring us to hope. There it abides—silently prophesying that the personality we have been engaged in constructing cannot, in a rational universe, be prematurely and abruptly ended, that to be at the best but splendid failures is a calamity it behoves us not to contemplate as the outcome of human lives. We can, then, with patience, wait—wait until this mortal shall put on its fuller individuality.

We hope, again, for the renewal of sundered love. “O God!” exclaims Dr. Martineau, “it is terrible to think what may be lost in one human life; what hope, what joy, what goodness, may drop with one creature into the grave! How all things, now so full of the energies of a cheerful being, so copious in motive and in peace, so kindled by the smile of Providence and ringing with the happy voices of nature and our kind, may droop and gloom before us by one little change.” Human affection, he impressively argues, has in it depths

utterly disproportioned to our earthly estate; its contents are an "over-match for us in this world." The heart that beats in unison with another, owns, indeed, a tremendous stake in existence; he whose joys, or sorrows, are shared, not lonely, things, stands to lose, through one fell stroke, a whole infinitude of spiritual reality. The disparity between the brevity of an earthly life on the one hand and its inexhaustible capacity for love and tender devotion on the other, is an old and well-worn theme—old, but ever new by reason of perpetual rediscovery. Who can measure the stream of blessing that flows with spontaneous profusion from a single loving and faithful soul? Into the recesses of the universe we see, it is true, only a little way, and there may be altitudes of conscious experience surpassing far the range of our limited powers of appreciation. But *we* certainly can conceive no fairer sight upon which God or angels might gaze than the sweet bliss of kindred hearts bound together by mutual affection; and, if such be verily nature's choicest products, then He who "dwells in all" has yet nestling in His care a freight of transcendent worth; and, as each gracious form of human solicitude springs unpretendingly to light, He must, to use Browning's words, ceaselessly "renew His ancient rapture." Is, then, the love we feel greater than the love we ought to trust? "Can we love but on condition that the thing we love must die?" In the dread hour of blank solitude and desolation, in which the light of our life has fled, and the help on which we were wont to lean has fallen from our side precisely as we need it most, do we *really* believe it to be the last sad mission of love—noblest of Christian virtues—to become the cause of our direst misery? Far from it; even in the bewildering agony of blinding grief, that thought, thank God, does *not* intrude. Rather through the stillness do we hear the tones of the familiar voice pleading with us to lose not courage. "Bear yet, dear sufferer, for love's fair sake," it seems to say, "this supreme and severest trial of all. I go to prepare a place for you." Thus, amidst the labyrinth of earthly bereavement, does Hope—twin-sister of Love—cling to us in our affliction, and save us from the abyss of despair. Brooding over us, like the very breath of heaven, she persists with the assurance that love, being deathless in nature, must find a fitting field of exercise. "What is excellent," so Emerson interpreted her message, "as God lives is permanent."

"Hearts are dust, heart's loves remain,
Heart's love will meet thee yet again."

May we not, then, wait—wait until this mortal shall have put on the joy of love's re-union?

We hope, once more for the cloud that here obscures our view of reality, some day to be removed. There is no denying the fact that ignorance carries with it a feeling of pain. It is alien to mind, or seems to be so, foreign to our nature as intelligence. And the more thoroughly reason is obedient to itself, the more painfully is it impressed with the encompassing darkness. The dying Goethe, in exclaiming "Light, more Light," was uttering

not the highest longing of the human heart, but certainly the most ardent desire of the human intellect. He was anticipating apparently that death was taking him to a world where the sun of truth would shine with clearer splendour, and where some solution would be found to the problems that had baffled him here. Are we, then, to conclude that the minds thus aspiring to know never shall be satisfied? Are we to suppose that this, the disinterested passion of reflective thought, is called forth only to be derided by its futility? Pitiable assuredly will be the future race of men should that be the decision at which they are destined to arrive. But hitherto, at all events, linked to the very motives impelling us to the quest of knowledge, is a hope which scepticism has never been able to stifle. No, it answers, no—the perplexing doubt, the seeming contradiction, the distressing uncertainty will pass away. Only let patience have her perfect work. Knowledge cannot, the conditions of its pursuit being what they are, reach here completion. This is our education time; this is our season of discipline, of preparatory training, for an insight that without it would be impossible. We can, therefore, afford to wait—wait until this mortal shall have put on the capacity of knowing even as also it is known.

We hope, lastly, for a full consciousness of the presence of God. All through the ages religious souls have yearned and prayed that this consummation might somehow and somewhen be granted them. Moments, no doubt, there are, even here, in which we realise ourselves as in distinctive personal relationship with the Infinite Father, in which He is vastly more to us than abstract Omniscience or Justice, more to us even than ideal Beauty or Goodness; moments of intense sorrow, and moments, too, I think, of intense joy, carrying us to Him as a personality akin to our own, and with whom we can commune in the direct way we are accustomed to commune with one another. But these moments are intermittent, they are transitory; and every earnest soul thirsts for more—for steadier, surer, nearer companionship with the Life from whom all life proceeds. But here it cannot be. Engrossed with the claims of sense, with the multiplicity of sensuous things, how imperfectly are we aware of Him who is not far from any one of us! Here we must gain the trust, without the fuller vision, that when the fuller vision comes, the trust may be fitly crowned. We must wait—wait until this mortal shall have put on immortality.

Restful activity, renewed vitality and child-like happiness, the attainment and manifestation of our true individuality, restoration to those we have loved, expanding insight into the realm of truth, deeper communion with the Soul of all—these are the contents of the hopes, or of some of them, blended indelibly with the thoughts and purposes of our present life, shedding around its devious pathways a grace that is all holy and a dignity that is all divine. Am I asked now what guarantee there is for the final hope of all—the hope, namely, that these hopes have not been grafted into our nature to deceive, but have a validity attaching to

them on which it is safe to rely? Scientifically vindicated, I admit unreservedly, none of them can be. From that admission, however, no inference can be drawn touching the answer to our question. Obviously, if these hopes of ours are delusive, scientific proof of what they hold out to us would be precluded, but then it would be equally precluded if they are not delusive. Be they trustworthy, or be they illusory, they are founded on judgments involving the conception of worth or value, and to the sphere of worths or values, the methods of scientific proof are inapplicable. The beauty of an autumn sunset, the nobility of virtue, the greatness of love—are these to be pronounced fictions because, forsooth, they cannot be scientifically proved? From the point of view of physical science, existence is represented as an immense system of causally connected elements; from the point of view of spiritual being, we are constrained to think of existence as the home of the formation and conservation of values. The ultimate problem of philosophy may be said to be to discover, if it can, the way in which these two points of view may be harmonised, the way in which values can be conserved whilst real existence changes. One consideration only do I venture now to press. The hopes on which I have been dwelling are certainly not mere accidents, not capricious fancies, flung up wantonly by human imagination; they are, as hopes at any rate, as much a part of the whole of things, they belong as truly to the realm of reality, as do stars or planets or mountains. They have sprung from conscious experience itself, they have grown with its growth, and developed with its development. Man in his struggle for life and goodness has everywhere been led to frame and to cherish them no less surely than he has been led to recognise and distinguish the colours of the flowers or the shapes of the hills. In short, the universe itself has given rise to them; they are its products, its handiwork. Invariably, it has forced upon the human consciousness, confronted with the spectacle of the agencies at work in the world, the conviction that here—

Nothing resting in its own completeness

Can have worth or beauty; but alone
Because it tends and leads to further
sweetness,

Fuller, higher, deeper than its own.

Spring's real glory dwells not in the meaning,

Gracious tho' it be, of her blue hours;

But is hidden in her tender leaning

To the summer's richer wealth of flowers.

Life is only bright when it proceedeth

Towards a truer, deeper life above,

Human love is sweetest when it leadeth,

To a more divine and perfect love.

These assurances, I repeat, the universe itself occasions and encourages; they issue from it, and in a sense its whole evolution has been instrumental in their creation. It comes, therefore, in the long run, to this—whether the universe, so replete apparently with incalculable powers and modes of energy, so rich in subtle contrivances for effecting the most

complicated of results, is yet so poor in resource, so deficient in means, as to be unable to satisfy aspirations it has itself kindled, and made such persistent components in the progressive life of conscious intelligence. Let him who can, believe it. To Kant there seemed repugnancy in the thought that "human reason lures us on by false hopes only to deceive us in the end," and perhaps of all credulous beliefs, there are none more credulous than that which pictures reality as constituted upon the poverty-stricken scale often implied by the sceptical doubts of men. There comes, I think, a period in life when, with his whole conscious nature, a reflecting man is more and more inclined to trust the universe, less and less inclined to suspect it of practising upon him a gigantic scheme of fraud and deceit. Towards the support of that attitude, also, recent philosophical research has been, in various ways, emphatically tending. And for my part, if I find the effort to understand how the hopes of human souls *can* be realised too great for me, I fall back upon the persuasion that reality, at any rate, is equal to the task of bringing about their fulfilment, and in that persuasion I find a ground firm enough on which to rest a rational faith in regard to what the future may have in store.

G. DAWES HICKS.

LIFE, RELIGION & AFFAIRS.

THE MESSAGE OF TOLSTOY.

THE peace which passeth understanding, and which the world can neither give nor take away, has fallen upon Tolstoy. At last the heroic soul and striving brain are at rest, and it is fitting that death should have found him, where indeed he sought it, in a humble dwelling at a wayside railway station, far away from the home where he had vainly striven to free himself from the luxuries which belong to the wealthy and famous. Even there he was troubled by the thought that other sufferers in the world were neglected in order that he might have ease, and the last words which he uttered as the doctors hovered about his bed before he sank into unconsciousness were supremely characteristic of a man whose love for humanity was the dominating passion of his life. He was, indeed, an example of that Christlike spirit of self-abnegation which is so rarely witnessed, that when it shines out through the darkness of materialism and foolishness and error in which, for the most part, we stumble along, it wins the homage of the world.

It is, perhaps, the greatest argument in favour of the immanence of God, of a life-conception which discovers divine potentialities in the most degraded son of man, that what Stevenson called "moral loveliness" is instantly recognised even by those who are sunk in the sloughs of selfishness and vice. It is as if the exiled souls of men, scarred in a thousand mean battles, suddenly remember their native country, and realise with unutterable anguish that the way of return thereto is

over the snow-white peaks of high endeavour, which chill even as they allure them with their austerity and beauty. It is as if—like the Emperor who cried "Thou hast conquered, Galilean!"—humanity, in one blinding moment of spiritual intuition, saw the life we cherish stripped of all the splendour in which art and pleasure have clothed it, and turned from fading pomps and pageantries to meet the calm unveiled eyes of truth. The man who can thus quicken the souls of others, the man whom kings cannot abash nor synods confuse; who has seen life steadily and seen it whole, not shrinking from the evil, but confronting it with the steadfast gaze of one whom it is powerless to turn from his high ideal, is sure of an immortal victory though he dies upon the scaffold. Christ nailed to the cross between two thieves was mightier than Cæsar; Tolstoy, wearily yielding up his life after nearly forty years of ceaseless struggle with a corrupt Church and State, was a greater force in Russia than the Tsar who rules its destinies, but dare not imprison the greatest rebel in his kingdom.

To say that he was revolutionary is to utter a commonplace. The simple and sincere man or woman, even without genius, is always revolutionary, and no anarchist with his murderous bomb is half as dangerous as the untiring truth-seeker who persistently and relentlessly uses his reason to undermine the foundations of society. Tolstoy turned from the chatter of the art schools, the boasts of the Imperialists, the feasts of the wealthy, the splendours of the Court, the magnificence of great cities, and the elaborate ritual of the churches, to describe, like a second Dante, the modern infernos which so few have the courage to speak about—the long agony of the battlefield, the degradation of the outcast, the subservience and sufferings of the peasant, the iniquities of the prison system, the injustices that are done in the name of law and religion, the brutality which is practised in the slaughter-house. These are not pleasant subjects to dwell upon, but they are things which must frequently be uppermost in the minds of those who are troubled by the eternal contradiction between the life of civilised nations and the Christianity to which they profess allegiance. And Tolstoy not only unceasingly pointed out this contradiction in his own age, but he pointed out also that men see the truth as clearly as he did when they allow themselves to think, only the effect upon them is usually so distressing that they fly with feverish ardour "to wine, tobacco, opium, cards, newspapers, travelling, amusements, exhibitions," in order that they may stupefy their newly-awakened conscience, *and forget*. His one object was to quench this feverish ardour, and keep the conscience awake; to make his brothers stop and bethink themselves, and drive in upon their souls the fact that it is not by waiting until everybody is seized with the same desire to amend their ways that any advance is made, but by beginning at the very moment when we ourselves are stirred with this impulse, in spite of the jeers and warnings of others, to live according to the law of love. He compared humanity to a swarm of bees which remained hanging to a bough until one of the living cluster, more independent

than the rest, spread its wings for flight. After that "the second, the third, the tenth, the hundredth will do the same . . . so it is enough for one man to conceive life as Christianity teaches us to do, and live accordingly, and a second, a third, a hundredth will do the same, till the magic circle of social life from which there seemed to be no escape shall be destroyed."

It is said that the teaching of Tolstoy is too difficult, and that to carry it out literally would be to repudiate all the claims which civilised life makes upon us, bringing ourselves to the verge of starvation and within the clutches of the law. It is, of course, just as true to say that to live in absolute loyalty to the commands of Jesus, if we accept them literally as they were spoken, would bring about the same results. But neither the great Russian reformer, nor the Master whom he so unswervingly followed, ever expected that human nature would be perfected as soon as their message was given to the world. They knew that only by very slow steps would men ascend to the heights which rose before them, and that every inch of the road would be trodden with pain and sorrow. But the moment dissatisfaction with oneself sets in, and the illusions of life are shattered, a movement is made in the upward direction, and from one truth we advance to another, until we realise with a piercing sense of responsibility that all humanity is one and that each man is in sober truth his brother's keeper. After that every action tends to be regulated more and more by the new conception of life, fresh light streams in by countless channels which were hitherto closed to the awakened conscience, and so that unconditional freedom is gained "which can neither be restricted nor influenced by anything." Times must come when the old passionate selfishness will threaten once more to stifle the desire for goodness. Very often the spirit will sink discouraged, and then "one must treat oneself as one treats an invalid—and keep quiet." The great teacher himself could not wholly free himself until he had passed his eightieth year, and was on the threshold of death, from the entanglements of a social system of which he had long since ceased to approve, and it was utterly beyond his power to convert more than one member of his numerous household to his own point of view. But though we faint and fail, the struggle is not unobserved by others, and every noble aspiration *alters the moral atmosphere of the world*, quickening and directing public opinion in strange and mysterious ways even when they are not made articulate, and shaping thought-forms which may afterwards result in beneficent deeds and a keener sense of social justice. There are many people in our own country at the present time whose public work, not only on religious and educational, but on political lines, is inspired by those very ideals which are always called unpractical and visionary by men who do not wish to admit their compulsion. Thus, even in ways which Tolstoy himself would scarcely have sanctioned—for, rightly or wrongly, he did not believe in State legislation and coercion, even of the most benevolent order, based in the last resort on armed forces—his Master's gospel and

his own is being preached, and the impossible has become inevitable.

The world has lost a great literary genius in Tolstoy whose earlier work, in the opinion of those who claim that the creator of "Anna Karenina," gave more valuable gifts to the world than the writer of "What I Believe," will survive everything that he wrote after the wonderful "conversion" which came to him in middle life. Many of his admirers deplore, indeed, the change in his ideas which turned a supreme artist into a religious propagandist. Others, however, regard such comparisons between the earlier and later Tolstoy as futile, especially if they are made with the purpose of disparaging the latter. All the varied experiences of his crowded and picturesque life helped to develop the fearless soul of the prophet, and there is in reality no gulf fixed between Tolstoy the novelist and Tolstoy the seer. Both were needed to make up that grand synthesis of emotion and reason, of shattering and constructive forces, of logic and imagination, of profound insight into the motives of men and women, together with a passionate desire to serve humanity, which produced the greatest personality of modern times.

LUKE THE HUMOURIST.

MODERN students of the New Testament are familiar with Luke the Physician. The medical language of the third Gospel and of Acts has been minutely discussed by many writers. The legend that Luke was a painter goes back to the sixth century, and is certainly supported by artistic sketches in his writings. The claims of Luke to be an historian, despite trenchant criticism, have been justified by scientific investigation. Luke the humourist remains unknown. Yet on *a priori* grounds, we might reasonably expect that he should not be destitute of humour, who was the most accomplished of evangelists, and the first, though by no means the feeblest, of Christian historians. In truth, humour shines in the face of Luke, whether we regard him as physician, painter, or historian. This is not to credit the evangelist with a quick wit, and lively fancy. Humour is no surface quality of the mind. It springs from a deep source, and pervades the whole being. It is essentially dependent upon sympathy, without which a man rarely excels in any of the characters attributed to Luke. Sympathy, in Luke as in most men, was not a mere duplicate emotion, a reflection of some feeling experienced by another. It contained elements of tenderness, expressed in moving pictures of outcasts and sinners. It contained, also, as a seed the flower, the saving grace of humour, which only needed soil and sun to bear, in due season, bright laughter, as it were a bloom.

Luke's humour is not boisterous, nor out of place, else had it been more frequently remarked. The nature of his task and materials necessarily restrained it. His purpose in Acts has been aptly set forth by Harnack. It was to show the power of the Spirit of Jesus manifested in history. In his Gospel, Luke's purpose has been defined by himself. He wrote in order that

a friend might know the certainty concerning the things wherein he had been instructed; in other words, concerning the course of Christ's career, and the character of his teaching. These were serious, in some ways sad themes. There was much in the life story of Christ and his Apostles to evoke the tenderness in Luke's sympathy, but comparatively little to bring out the humour which lay near his heart.

Again, the evangelist and historian had his sources, some of which, at least, were known to his first circle of readers. Apart from the limits to his liberty set by a high sense of his mission, these witnesses would constantly check any tendency to indulge his humour. Yet joy and gladness abound in his works, and humour is by no means wanting. He employs various words for joy, but one more than any other New Testament writer. This he connects closely with the partaking of food. He evidently had a feeling, says Harnack, for the joy that springs from the common festal meal, and regarded it also in a religious light. Without any disrespect to the piety of the evangelist, another consideration may be urged. The joy of the common meal springs largely from the light-heartedness and good humour of the participants. Luke's own contributions doubtless lighted up the faces of his friends, so that the meal was thought of as a joyous occasion.

It is not without scientific basis to suggest that his medical cures, to which at least one reference is made, were aided by his bright, genial disposition. Paul, too, who took him along to Rome, may have chosen him as companion as much for his good humour as for his skill in medicine. At any rate, joy was certainly characteristic of Luke, and as the psychologists assure us, and experience proves, joy is a diffusive emotion. It is concerned not only with the object which awakens it, for it colours our view of man and the universe. With Luke, joy was rather a permanent than a passing state of mind. The Gospel begins with "joy," "Behold I bring you tidings of great joy," and with joy it closes, the disciples return to Jerusalem with great "joy." Throughout the Gospel are expressions of joy. It is the same in Acts. There is good reason for thinking that joy ran through Luke's life like a beam of sunlight, and is reflected in his word and work. Such joy was not, and never is, alien and hostile to sorrow. "We are led to suspect," says Mr. Shand, "that some subtle interaction of joy and sorrow may be the source of all tenderness." There is, indeed, a wondrous blending of these apparent opposites in all tender emotion. Sometimes one, sometimes the other predominates, but both are always present.

Luke, the Greatheart of New Testament writers, was, in a peculiar degree, a man of tender emotion. His humour is less prominent, but not less real, than his joy. It is found in both his books, touched now and again with a dash of sarcasm. In the parable of the unwilling guests, the excuses are attributed by most scholars to the evangelist. In these the humour of Luke is made manifest. The first pleads necessity, and asks pardon; the second asks pardon, but pleads no necessity; the third alleges sheer impossibility, and

dispenses with the plea for pardon. The first two declare, though with courtesy, that they will not come; the last, rudely, that he cannot. One had bought a field, and must go and see it. There is a note of urgency, though, as Luke suggests, the field would be there next day. The second had bought oxen and is going to prove them. They were seen before they were bought, and could be tried later. The third had made no purchases; but he remembers he had married a wife, therefore to accept the invitation is quite out of the question. Probably the reply contains a covert allusion to the law in Deuteronomy, which says that "when a man taketh a new wife, he shall not go out in the host, neither shall he be charged with any business; he shall be free at home one year, and shall cheer his wife which he hath taken." In the parable, however, it is not military service, but a festal banquet to which the guest is bidden. As Luke hints, no danger to his person lies in wait at the feast. The evangelist has a particular regard for women, and never treats them with levity or contempt. But he knows that the husband's absence for an hour or two will not greatly distress the young wife, and does not admit this man to be such a model partner as he sets up for. All the excuses bear upon them the stamp of invention, and do not deceive the giver of the feast. They are like those current in social circles to-day, such as the conventional form of evading callers or untimely invitations. Read aright, the humour of Luke gleams through the parable of Jesus, despite its serious and solemn significance.

In the story of the riot at Ephesus, we meet with a similar vein. The scene is vividly described. The anxiety of Demetrius, the clamour of the craftsmen, the behaviour of the mob, and the address of the town clerk. The cry, "Great Artemis," which is preferable to that of the current text, "was a common formula of devotion and prayer, as is attested by several inscriptions. It was the case of invoking the aid of a powerless deity, such as is described in the same spirit by Isaiah and by the Psalmist. "In this scene," says Ramsay, "we cannot mistake the tone of sarcasm and contempt, as Luke tells of this howling mob; they themselves thought they were performing their devotions, as they repeated the sacred name; but to Luke they were merely howling, not praying." The tumult is depicted in Luke's merriest manner. "Some, therefore, cried one thing, and some another; for the assembly was in confusion; and the more part knew not wherefore they were come together." The sarcasm, as Ramsay urges, is plainly perceptible. But present also, though quite subordinate, is the element of sympathetic pity. However he despised pagan practices, Luke was a Gentile, with a genuine love of the Greek people, and did not look upon this superstitious crowd without a sigh.

The more the words of Luke are pondered the clearer becomes the evidence for his possession of a singularly bright spirit. His varied career afforded him many opportunities of displaying his natural love of the joyous and the humorous, and in his two great works he exhibits himself

not only as a gifted, and within certain limits as an accurate author, but also, almost alone in the New Testament, as a humourist.

TAILOR SMITH.

"YES, in some ways things are better than they were, but there's a lot that wants improving yet—yes, a mighty lot. Oh, I'm sick, *sick* of all the talk that's always going on, and what's there to show for it? I'm glad to hear you're taking this thing up, ma'am, but do you expect to do any good by it?" "If I didn't I shouldn't be doing it," I replied, and then after a slight pause added, "You know you're not very encouraging. Instead of criticising, won't you join hands with us and help us?" A smile crossed the man's face as I said this, and he remarked apologetically, "I don't want to undervalue your work. Indeed, I think it very good of you and other ladies and gentlemen to care about us in this way, and take the trouble to find out how we live; only I often wonder whether people who take up this kind of thing realise what a difficult thing it is to set the world to rights. And so many think as it's all talk that's going to do it—and it *won't*! I've lived long enough to see that now."

The above conversation took place in a small but clean little parlour on a cold winter's day. I was warming my toes over the fire, and at the same time watching and listening to my friend—a crippled tailor—as he worked away in his own home at a pair of trousers. There was refinement in his face, as also in his speech, and I mentally pronounced him to be "superior." "You see," he added, "one so often get's one's hopes raised in vain. People 'investigate,' as they call it, and then they talk and talk, and nothing seems to come of it. Don't I approve of investigation? Oh, yes! You've got to see things as they are before setting about to put them to rights, but there's different ways of going about it, and it's not so easy either to see straight, as some people think. Will I help you? I shall be proud to if I can, but I'm afraid it's very little I can do."

I thanked him, and asked him whether he would tell me something about his work. "Well," he said, "as far as I'm concerned I've not much to complain of. I've a good master, and am better paid than many a one. It's little enough, though, that I earn, when I tell you that I only average 12s. or 14s. per week, and want to keep a decent home for my wife and two children on that." "How many hours do you work a day," I asked, "to earn that amount?" "Twelve hours," he replied. "I get 3s. 3d. or 3s. 4d., according to the number of pockets, for making a pair of trousers, which is a lot better than some; but being as I'm crippled, I have to hand-sew instead of machine them, and it takes me a good twelve hours instead of eight to make a pair, and as the work is so irregular, it isn't often I can average more than 12s. a week. When I do have a pair to make, I go at them on end until I have finished them. It's heavy work, too," he added. "I get very tired over the pressing, which takes me two to

three hours with a 19-lb. iron. Many workers get overheated and exhausted over it, and it's this that often makes them long for a drop of drink, and take it, too—this and the unhealthy workshops in which many of them live." "But," I interposed, "now that workshops are subject to inspection, surely the conditions are much better." "Ah," he replied, "the trouble is there are not half enough inspectors. I can give you several instances where tailors are working in cellars by gaslight all day long. You can think what effect that has on their chests and eyes. And as for working reasonable hours, why I know places where all the work is done on the premises, and where men will sometimes let themselves in with a key at 5 a.m., and work until very late." Whilst he spoke I thought of what another tailor had told me, of how much the trade had gone down, how he had worked for one firm for 18 years, and where formerly he had received 5s. for making a pair of trousers, he now only got 3s. or 3s. 6d. He added that not only was the competition so great, which made it difficult for employers to pay them reasonable rates ("though there *are* those who say they can't afford to pay us more who live in grand houses and drive about in their motor cars!") but the Jew was a very serious factor to be reckoned with. He quoted one man who systematically went round to various shops offering to take 6d. less on every pair. "And what's worse," he added, with increasing indignation, "these Jewish graspers—there's no other name for them—get hold of women and make them turn out trousers at 1s. 6d. a pair, same as they pay men 3s. for. It's a darned shame, it is!" These things passed swiftly through my mind whilst my cripple friend was speaking, and I mentioned them to him. "Ah, those poor women," he exclaimed, "and still more those poor girls! I know there are many who are cruelly sweated, but it's difficult to find them, and when you do they're often afraid to speak for fear of losing what little they get. Ah, there are sad, sad stories to be told about the streets." Then after a moment's silence he gazed seriously into my face and said: "I'm sorry for you, very sorry, for this must hurt you a lot, especially being a woman. Why it keeps me awake o' nights thinking of things. I try my best to help, but it's precious little as I can do. There's a man I know who could tell us things that I can't get at myself, but if I get hold of him and tell him he must be prepared to swear that all he says is true, he'll smell a rat, and be off at a bound. While there's so precious little work to be had, they're afraid of saying anything that may make them lose what they have." Whilst he was speaking I noticed a number of books on the sofa beside him. "You are fond of reading?" I interrogated. "It's the great joy of my life," he exclaimed warmly, "and when my work's done I always go to my books. There are times when I want to forget everything, and then I just have a good go at a book of travels. Then when I feel right down bad about all this sickening misery in the world, I go to men like Herbert Spencer (though I don't hold much with him) or to Henry George to see what they've got to say. Henry George! *there's* a man for you! There's no one

seems to me to speak so much sense and say such good, true things as he does. I suppose you know his books, ma'am?" he continued, eagerly anxious to discuss them. "If you don't, I should get hold of them straight away."

The clock struck four, reminding me that I had spent nearly 1½ hours with this new friend, and that if other visits were to be paid that day I must move on. But as I rose to go I said: "May I ask you one thing? Are you a Socialist, and are you hoping that the advent of Socialism will bring about a better state of affairs?" "Don't you think," he replied, "that all of us who care for social reform must in a measure be Socialists? Only there are Socialists *and* Socialists, and I don't hold with all. Many of them are too extreme, and go about things in a way I don't like. There's no good in bellowing against one class, either—the fault's not all with them. It's the system as is wrong, and you've got to look all round that, and alter it from top to bottom, and that isn't a day's work! And it needs Christianity to do it, too."

"Yes," he added, after a slight pause, "Jesus Christ was the greatest Socialist that ever lived." "Do you think one can identify him with any party?" I ventured. "I don't look upon true Socialism as a party thing," was the reply, "not the real spirit of it. Wasn't it just what Jesus taught us, that we're to live as brothers, and love our neighbours as ourselves; and isn't the best of Socialism an attempt to carry out this?" Then feeling for his crutch, to see me to the door, he added, "As I said before there are too many gasbags in the world—Socialists or no-Socialists. Some just like to hear their own voices, and others think that by talking alone the world's going to be changed. But it won't! It will be by quietly going about doing good, same as Jesus Christ. And we'll learn more from him *how* to go about things than from anyone else. You must go? Well, I've been very glad of a chat, and I'm much obliged for your promise of 'Alton Locke,' which I should like to talk over with you some time. And if I *can* help you, you may depend upon me."

E. M.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

ARIUS AND ATHANASIUS.

SIR,—Though very grateful to Professor Upton for the lucid expression of his views, I cannot say that he has produced conviction in my mind.

We agree "that Athanasius did not assign to mankind in general that community in the divine essence which he ascribes to Christ." But I go much further, and maintain that Athanasius established an absolute separation between the triune God and mankind created out of nothingness. Both Arius and Athanasius were dualists and were equally wrong in dividing the Infinite from the

finite, Athanasius setting up the barrier between the three divine Persons and mankind, while Arius set it up between the unique Father and all created beings, the Son and Holy Spirit included.

Both were in some measure conscious of this barrier their systems raised, and tried to overleap it. That is why in the passage Professor Upton quotes, and in the similar one I gave a fortnight ago, Athanasius teaches that the Logos appeared once in human form in order that through his influence we may be deified, may be made partakers of the divine nature. But how can the Logos, who, as Athanasius always insists, is of a different substance, so much so that in his incarnation he did not possess a human soul, how can he possibly communicate anything really divine to created beings? That is the difficulty which Athanasius never solves. In spite of the bold terms he uses, "that we may be deified," the hiatus subsists.

Now Arius also attempts to deify Christ and mankind, but he follows the opposite route. Instead of bringing God down to man, he raises man to God by a free and absolute purification of the soul. However, this moral resemblance of God is not equivalent to a substantial union. Here also the hiatus subsists.

Both being wrong on this point, which of the two wandered least from the truth? Which allowed the easiest return to a full communion with God? Professor Upton answers, Athanasius. His postulate of a unique consubstantiality for Christ gradually turned into the belief "that the self-revealing God, who is immanent in Christ, is wholly absent from no rational soul." I cannot see that. The doctrine of the essential and absolute divinity of Christ cannot produce a belief in the general immanence of God in mankind. A doctrine which from its very nature separates cannot unite. The post-Nicæan Church perceived so clearly that a gulf between the Son and mankind had been fixed by the Council that the craving for other mediators and intercessors greatly increased, that the Virgin was raised to a higher dignity and saints were multiplied. And I would remind your readers that the Arians were always, as was very natural, opposed to these superstitious worships.

These cults were the logical outcome of the Athanasian doctrine, and not, as Professor Upton seems to admit, the pantheistic mysticism of the middle ages. Athanasius wrote that it is necessary that Christ should differ from mankind not only in degree but in substance. Meister Eckhart wrote that the human soul is the conscious being of God descended into the realm of absolute contingency. I can perceive no connection between the two conceptions. It seems to me impossible for a believer in the Athanasian Creed to accept Mr. Upton's assertion that mankind (and, I add, all the Universe) is made "out of the substance of God," a doctrine which brings us into communion with the mystics of the Middle Ages. No, these mystics are not debtors to Athanasius. They are heretics (and Mr. Upton calls them so), revolting against the substantial separation between God and man as taught by orthodoxy; and orthodoxy retaliated by denouncing them as heretics.

In spite of its inconsistencies, would

Arianism have been more favourable to a complete union between God and man? I believe so on two grounds. First, because it was more rational, as it proved itself by its powerful exposure of the inextricable contradictions of the Trinitarian dogma. The free use of reason would have soon revealed and corrected its deficiencies. Secondly, because it taught the possibility of the moral ascension of man towards God. The Son, as representative of mankind, chooses holiness by his self-determining free will, and the Father adopts the Son, glorifies and deifies him by an act of his sovereign will. Thus is brought about a coalescence of the divine and of the created will; and this blending of the efficient energies of the two wills was more likely to give birth to the idea of a community of substance, substance and energy being only two aspects of the same thing, than the unexplained and unexplainable action of the Logos in the Athanasian doctrine.

I do not wish to discuss the latter part of Mr. Upton's letter in which he introduces the libertarian theory. I would simply call his attention to the fact that, as Neander remarks, it is Arius who lays the greatest stress on free will. The libertarian theology is therefore bound to count Arius, rather than Athanasius, among its earliest promoters.—Yours, &c.,

JAMES HOCART.

Brussels, November 22, 1910.

SIR,—It is with profound interest and satisfaction that we notice the question of Athanasianism and Arianism being ventilated in your columns. For is it not the vital question behind the life and futurity of our churches? Mr. Upton's masterly letter in reply to Mr. Hocart deserves our best thanks. One sentence in that letter throws a flood of light on our past history. He says: "Careful observers will note important characteristic differences between those earnest souls who became Unitarians by the Athanasian and the Arian routes respectively." If there are two radically different philosophies behind the "New Theology" movement, there have been two almost distinct types of Unitarianism arising out of the two routes to Unitarianism which Mr. Upton so well depicts. It has always struck me that one of the reasons why Dr. Martineau's ecclesiastical position in Unitarianism has been so much misunderstood is because his noble attempt to make Unitarianism a spiritual movement compelled him to surrender the Arian route into Unitarianism as a basis spiritually and ecclesiastically inadequate, if our churches were to live and grow. It is significant that our three spiritual prophets—Channing, Thom and Martineau—all came to see that our future as a Church entirely depended on this truth, that "Athanasius was more nearly right than Arius." Take the following letter written by Dr. Martineau in 1892 as showing the identity of the theological and spiritual (though not the philosophical) outlook between Dr. Martineau and Mr. Campbell:—

"Your experience confirms my growing surmise, that the mission which had been consigned to us by our history is

likely to pass to the Congregationalists in England and the Presbyterians in Scotland. Their escape from the old orthodox scheme is by a better path than ours. With us insistence upon the simple humanity of Christ has come to mean the *limitation of all Divineness* to the Father, leaving man a mere item of creaturely existence under laws of natural necessity. With them the transfer of emphasis from the Atonement to the Incarnation means the retention of a Divine essence in Christ, as the head and type of humanity in its realised idea; so that man and life are lifted into kinship with God, instead of *what had been* God being reduced to the scale of mere Nature. The union of the two natures in Christ resolves itself into their union in man, and links heaven and earth in relations of a common spirituality. It is easy to see how the divineness of existence, instead of being driven off into the heights beyond life, is thus brought down into the deeps within it, and diffuses there a multitude of sanctities that would else have been secularised. Hence, the feeling of reverence, the habits of piety, the aspirations of faith, the hopes of immortality, the devoutness of duty, which have so much lost their hold on our people, remain real powers among the liberalised orthodox, and enable them to carry their appeal home to the hearts of men in a way the secret of which has escaped from us."

Would it not be well for Unitarians to have that letter printed as a motto card for 1911?—Yours, &c.,

G. VANCE CROOK.

Cork, November 22, 1910.

SAN THOMÉ SLAVERY.

SIR,—As members of the Anti-Slavery and Aborigines' Protection Society, we were lately appointed by the Committee to visit Lisbon with a view to making representations to the Portuguese Government in regard to the slave system existing in the Portuguese colonies of Angola and the islands of San Thomé and Príncipe.

On November 14, the day of our arrival in Lisbon, the formation of an Anti-Slavery Society in Portugal was publicly announced, and members of the future committee, under the presidency of Dr. Magalhaes Lima the newly appointed Minister in London, courteously met us at the station on arrival, and held a conference with us on the 16th in regard to future action. The committee, consisting of army and navy officers, together with prominent representatives of the law, the press, commerce and industry, enjoys the full approval and support of the Republican Government, and expressed its earnest desire to work in co-operation with the British Society which we represent.

On the 16th also we were very courteously received by Senhor Bernardine Machado, the new Minister for Foreign Affairs. We represented to him the strong feeling existing in England upon the subject of the Angola and San Thomé slavery, and respectfully urged upon the new Government the necessity not merely of enacting good regulations, but of carrying them into effect. For, indeed, the chief fault of all former regulations has been that they were ineffectual. We also supported sug-

gestions already made by previous Portuguese Governors for the supply of genuinely free labour in the colonies, and requested to be provided, if possible, with an official document confirming the published reports as to the new Government's intentions for reforming the system.

In the course of a full and cordial reply the Foreign Minister assured us of the Government's determination to deal adequately with the question; and urged us to continue to work upon British public opinion, which would certainly make its influence felt upon public opinion in Portugal. By co-operating with the newly formed Anti-Slavery Society in Portugal we should raise the subject to the position of a national question, and by these means he hoped a new understanding upon the general problem of dealing with native labour might be arrived at between the two Governments. He further stated that official declarations as to the resolutions adopted by the Government in the matter would shortly be announced publicly in the usual manner.

In the afternoon of the same day the Minister of Marine and Colonies, Senhor Aseredo Gomes, invited the deputation to call upon him at the Admiralty, and repeated the Foreign Minister's assurances. He stated that the Government was already considering a scheme by which a steady stream of free labour to the islands would be assured, and expressed his readiness to welcome any suggestions that the Society might be able to lay before him on the subject.

We believe, therefore, that we are now entitled to rely upon the Portuguese Government's genuine intention immediately to undertake the abolition of the terrible abuses hitherto involved in the supply of labour to the plantations, both on the mainland of Angola and the islands, and we feel confident that in proportion as this resolution is carried into effect, the people of this country will join in welcoming the new régime and wishing it all prosperity for the future.—Yours, &c.,

F. W. BROOKS.
JOSEPH BURTT.
JOHN H. HARRIS.
JOSEPH KING.
GEORGINA KING LEWIS.
HENRY W. NEVINSON.

Denison House, Vauxhall Bridge-road,
London, S.W., Nov. 21, 1910.

BOOKS AND REVIEWS.

THE STUDY OF THE CHILD.*

Books on child life and the early training of character now form a considerable literature. It is significant that fifty years ago child life was studied mainly with the view of explaining the adult man; it is now studied much more with the view of helping the child.

We are rather suspicious of the study of origins when it is undertaken merely with the aim of explaining what follows. It is not possible fully to understand a man by

* The Dawn of Character. By Edith E. Read Mumford, M.A. Longmans & Co.

understanding a child, nor can it be said that we know all that is in a man by knowing all that is in a child. It would be truer to say that humanity explains the animal, civilised man explains the savage, the adult explains the child, than vice-versa. The beginning was made for the end; it finds its justification and meaning in the end. What we are and what we tend to be is more important than whence we came. Darwin's great book brought about an over-emphasis on the study of origins as the means of explaining everything. Now we have recovered from the excitement and false hopes aroused by that work of scientific genius. We still enjoy and value the work of investigating the beginnings of life, but a wiser philosophy has taught us that while origins are important, it is far more important to know things in their fullest developments. Man's true nature is more revealed in what he is at his best, and by considering the ideals which attract him, than by dwelling on the obscure beginnings from which he has evolved.

The book before us is not Darwinism in the technical sense of explaining the present by the past, the man by the child. It is child study for the sake of the child, and is full of wise and helpful advice for parents and teachers. Mrs. Mumford most truly says: "We cannot rightly judge the child from our own standpoint: he is not 'man-writ-small,' but an unknown quantity, 'man-in-the-making.'" That is a most important distinction. The child is not a little man so that if you put him under a psychological microscope he will look exactly like a man. He is the beginning of a man, tending towards something greater than himself. He needs a discipline, an education, a sympathetic treatment and understanding which belongs to that particular period of life. In the same way, we believe, each period of life still shows man in the making, tending towards something greater than itself, pointing to an infinite perfection in the light of which alone the meaning of man, the reality of his nature, can be rightly understood. Each stage of life is a process, a development, a movement upwards. It is only when we look at man in some such way as this that we can believe in the divinity of man and in his immortality.

Any careful, sympathetic reader of Mrs. Mumford's book will be impressed with the fact that it is, not indeed a book merely for mothers, but that it is a book written by a mother. Mrs. Mumford has other qualifications. She has evidently read and thought much upon the subject of the early training of children, she has a keen scientific interest in education, she has the power to co-ordinate her experiences and to present the theory of her subject in an attractive and clear way; but the basis of her book, we feel, is founded upon the knowledge gained as a mother, through the love and patience and sympathy and insight which belong to a true mother. As we read we are impressed by what is not said even more than by what is said. We feel the opportunities, the greatness of the work, the demands for infinite patience and tenderness, the self-devotion, which are involved in the mother's point of view. In a sense it is a narrow sphere, but it is a sphere which

offers the largest opportunities for effective influence and which makes the greatest call upon the love and self-sacrifice and thought of human beings. Gentleness and firmness are combined in all her teaching. "We must give each child," she says, "ample opportunity for the exercise of his will and check his initiative as little as possible." We must "respect each child's individuality and not exert, either by praise or blame, too dominant an influence. To form good habits does not mean merely to produce a number of pattern children; we want something more than mere good behaviour." "The habit we wish the child to acquire, or the command we intend him to obey, must therefore be, whenever possible, presented so brightly as to seize hold of his imagination."

Speaking of teaching religion to children, she quotes Froebel's saying that "a child's first idea of prayer comes to him when an infant by seeing his mother kneeling beside his crib in silent prayer: her bowed head and kneeling body tell of submission to and reverence for a Power greater than herself. Her tone of voice when she speaks of sacred things is far more effectual with the listener than the words she says." "The child is capable," says Mrs. Mumford, "of receiving impressions long before he is capable of receiving religious instructions." The book is full of the sayings of little children, often very suggestive of the way children interpret the teaching they receive. "When you ask God to help you do anything," said a little boy, "you have to try your very hardest yourself; then He does the last little bit you can't manage. If He did it all, it would be spoiling!"

We wish we had more space for quotation, but we must content ourselves by recommending this book very heartily to all readers of the INQUIRER who are interested in the subject of child life and in the training of children. It contains many illuminating stories, many wise reflections, many helpful principles, and it is permeated by a spirit of love and reverence for little children which ought to be the basis of all scientific study as well as of all practical management of these wonderful, elusive, difficult, and yet infinitely attractive little beings—"men-in-the-making." H. G.

THE BOOK OF BOOKS.*

THERE is much need in these days of a clearly defined doctrine of Scripture. The need is felt most of all in those Free Churches where the New Learning has found the readiest welcome, and where its results in the re-shaping of religious doctrine and in the re-ordering of public worship find least hindrance to their establishment. It appears somewhat of an inconsistency that those who no longer hold the traditional view of the Bible as inspired of God in a sense that no other book is should as a rule continue to read the lessons in public worship from it alone. Is there any justification for this exclusiveness in our practice, or is its *raison d'être* merely a weak concession

* The Book of Books. By Lonsdale Ragg, B.D. Edward Arnold. 5s. net.

to custom, a bondage to the letter from which we have not in fact emancipated ourselves, however much we may have done so in theory? Should we not go in boldly for an extended lectionary, just as all the churches have gone in for an extended hymnary, else we might still have been singing only the Psalms and the Magnificat and the Nunc Dimittis? An extended lectionary seems indeed an inevitable development; only care must surely be taken that the development takes place with some regard to historical continuity. The selection of lessons from extra-biblical sources would naturally be determined first of all by the religious traditions of each community. Thus we can imagine that in Wesleyan services passages from the sermons of John Wesley would be read with acceptance and profit, and that in Unitarian worship readings would be welcomed from the works of Priestley and Channing. In this way each community would be reminded of its own beginnings and of its particular witness to divine things, just as by the use of the New Testament the Christian Church as a whole commemorates the circumstances of its origin, and perpetually renews its sense of the precious contribution which Christianity has made to the religious thought and life of the world. Readings from sources which lie quite outside a congregation's spiritual traditions are apt to be more offensive than edifying, and it is better therefore that they should be reserved for private study.

It is an interesting speculation as to what might be the advantages and disadvantages to us if we English-speaking people were to form a Bible out of our own native literature as the Jews did out of theirs. We might make a kind of Old Testament by collecting the best books that were written in Roman Catholic times, and a New Testament by gathering together those written since the Reformation. Were we to do this we should doubtless become better acquainted generally with our "rough island story," and with the treasures of our splendid literary inheritance; we should for example become more familiar with the life of Abbot Samson than with that of his Hebrew namesake, with the Vision of Piers the Ploughman than with that of Amos, the herdman of Tekoa. Nevertheless, when we remember that the Bible is itself practically our oldest English book, ours by adoption away back at the dim beginnings of our national life, and when we recall the fact that the noblest books that have appeared amongst us from generation to generation owe most to its inspiration and teaching, we feel that it justly occupies the place it does in our veneration as "the Book of Books."

In the volume just published under this title, there is an excellent chapter on the English Bible, telling the memorable story of its translators from Bede to Tyndale, and there are other chapters which speak of the mighty power which it has exercised throughout our history. The volume also summarises in an interesting and competent manner the main results of modern criticism, and deals with such questions as the relation of the Bible to archæology and to the sacred books of other faiths. It can be commended as the work of one "who with instincts preponderatingly traditional,

practical, and devotional, has allowed the leaven of the New Learning to work in his mind, believing that there is much that is true in it, and that all truth comes down from the Father of Lights."

BRITAIN, B.C.*

IN this book the author treats of early Britain from the historical and geographical point of view. He opens with a chapter on the Cassiterides of the ancients, which have generally been identified with the Scilly Islands; and Mr. Sharpe shows, by a careful selection of passages from the Roman geographers, that the identification will scarcely hold. The Cassiterides were probably the small islands off the coast of Spain to the north of Vigo Bay, the confusion having arisen from the mistaken idea as to the relative positions of the coasts of Britain and Spain. We must also prepare ourselves to give up Thule, or at least the original land of that name, which was visited by Pytheas of Marseille about the year 300 B.C., and which was almost certainly Iceland. Pytheas, indeed, bore no very good reputation among later geographers, and none of his works survive; but the evidence quoted by Mr. Sharpe in favour of Iceland seems strong. Long afterwards the name of Thule was given to one of the Hebrides, reached by the fleet that sailed round Scotland after Agricola's invasion, A.D. 43. In dealing with the changes in the Kent and Sussex coast-line Mr. Sharpe is on firmer ground, if the expression may be used of a land that has changed so remarkably within historical times. The tendency, of course, has been for the sea to recede, and the probable lie of the land is admirably shown in the map that accompanies this part of the work. The changes that have taken place must be continually borne in mind in reading the accounts of Caesar's two invasions, to which the author devotes several chapters. In his preface Mr. Sharpe expressly disclaims any title to scholarship, and the book is intended for the general reader; but those who would follow its arguments will do well to rub up their Latin if it be at all rusty. This will of itself be an advantage to them, and they will be further repaid by the enjoyment they will obtain from a very careful and painstaking study of early British history.

LITERARY NOTES.

THE Cambridge University Press is to be congratulated on the announcement that Volume XII., of the Cambridge Modern History, completing the work with the exception of the promised extra volume of maps, will be issued on December 8 under the general title "The Latest Age." It will deal with modern developments in politics and society. The preceding volumes have appeared with commendable regularity. Vol. I., on the Renaissance, was published in 1902, so that the whole enterprise has been carried through in the short space of eight years.

* Britain, B.C. By Henry Sharpe. Williams & Norgate, 5s. net.

MESSRS. MACMILLAN make the welcome announcement that they will issue shortly a new volume of sermons by Canon J. M. Wilson. It will deal with the "Origins and Aims of the Four Gospels."

THE second volume of the great encyclopædia of religious knowledge, "Die Religion in Geschichte und Gegenwart," edited by Dr. Schiele, and published by J. C. B. Mohr (Paul Siebeck), of Tübingen, is now ready. The work, which will be completed in five volumes, may be purchased in separate parts costing 1 mark, or in complete bound volumes costing 26 marks. The English agents are Messrs. Williams & Norgate.

THE Liverpool Booksellers' Company will publish next month "The Dawn of the Health Age," by Dr. Benjamin Moore. The book deals with the organisation of a great campaign against disease, and the effect of such a warfare upon the virility and fitness of the race. The author claims that the replacement of our present inadequate public health service by a properly organised national system would result in the saving of about 300,000 lives every year, and would save many million pounds annually to the community. It is written in order to awaken general interest in the subject, and not for scientific specialists.

MESSRS. OLIPHANT, ANDERSON & FERRIER, the publishers of the World Missionary Conference, report that the orders in hand for the World Missionary Conference reports entirely exhaust the second edition,



MESSRS. WILLIAMS & NORGATE have pleasure in announcing as ready the New and Important volume by the Editor of the Hibbert Journal,

THE ALCHEMY OF THOUGHT.

By L. P. JACKS, M.A., Dean of Manchester College, Oxford. It is issued in demy 8vo. size, comprising nearly four hundred pages and published at 10s. 6d. net. The previous volume from the same pen, entitled "Mad Shepherds and other Human Studies," has been acclaimed by the Press, by leading writers and university professors as the book of the season: in its review the *Times* says: "It seems to contract after you have read it into an intense and powerful lyric, . . . full of the spirit of poetry. The *Daily News*: 'By no means an ordinary book . . . full of verve and vigour. The slighter sketches are almost French in their reticence and point.'"

Messrs. Williams and Norgate also announce as ready two new volumes in their Crown and Theological Library. The first is an important translation of Dr. Adolf Harnack's new work entitled "The Constitution and Law of the Church in the First Two Centuries," and is published at five shillings net. The second volume in this Library is a translation of Dr. Rudolf Kettel's new work entitled, "The Scientific Study of the Old Testament: Its Principal Results and Their Bearing upon Religious Instruction," accompanied with plates and figures in the text, and is also published at five shillings net.

WILLIAMS & NORGATE,
14, Henrietta Street, Covent Garden,
London, W.C.

and a third edition has been put in the press, completing 13,500 sets, which is probably a record sale for a publication of this kind.

* * *

PROFESSOR E. B. POULTON, F.R.S., will publish about the end of November, through Messrs. Longmans, Green & Co., a book entitled "John Viriamu Jones, and other Oxford Memories." Amongst other things it will contain a rather full account of the Union in the seventies, when the present Prime Minister, Lord Milner, Lord Curzon, and other men now eminent were speakers at the debates.

* * *

BELLINI'S "Angel Musicians" has suggested the Christmas card published this year by the Royal Society for the Protection of Birds (23, Queen Anne's-gate, S.W.). Lord Houghton's verses on the picture :—

"We and the little cheerful goldfinch
Perched above that blessed seat,"

provide seasonable words, and a calendar is also included if desired. Among the Society's postcards is one of "St. Francis and the Birds," from Giotto's fresco.

PUBLICATIONS RECEIVED.

MESSRS. CONSTABLE & Co. :—Sin and its Forgiveness : W. De Witt Hyde. 1s. net. Paul and Paulinism : James Moffatt. 1s. net.

OXFORD UNIVERSITY PRESS :—Novum Testamentum : Græce : Alexander Souter. 3s. net. The Oxford "Moment" Series, 1s. net. : Rab and his Friends; Tennyson's In Memoriam.

MESSRS. SIMPKIN, MARSHALL & Co. :—The Believer's Testament. 6d. net.

MESSRS. SWAN SONNENSCHN & Co. : Constructive Socialism : Harold A. Russell. 3s. 6d. Revolution and War : M. F. Cusack. 1s. net.

MR. FISHER UNWIN :—The City of Man : A. Scott Matheson. 3s. 6d. net. The Unfolding of Personality : H. Thielson Mark, M.A. 2s. net.

MESSRS. WILLIAMS & NORGATE :—The Constitution and Law of the Church : Adolf Harnack. 5s. net. Faith and Morals : Wilhelm Herrmann, D.D. 4s. 6d. net. 2nd edition. The Soliloquies of St. Augustine : Translated by Rose E. Cleveland. 6s. net.

FOR THE CHILDREN.

EYES.

To start my talk by asking what eyes were made for seems to suggest that I am not quite in my right mind, doesn't it? That is, nevertheless, what I am going to do. Well, you say, a little impatiently, they were made to see with. Of course, but did it ever occur to you that you can look without seeing? You have asked your father, say, what the time was when he was busy; he has looked at his watch and said nothing. You asked him again, and he said, "Well, I really didn't notice," and he has had to pull the watch out again. He looked but didn't see, and he didn't see because his mind did not go with his eyes. That reminds me of that dreadfully old and tiresome story of "Eyes and No-eyes." Eyes went for a walk and saw birds building their nests, rabbits scurrying to their holes, insects, shrubs, and heaps of things; No-eyes went the same way and

saw nothing. People are always walking through life like that, and the mistakes men make who think they see everything and really see very little at all are very painful. Some think there is no heaven because they can't see it, others that there is no good in life because the windows of their eyes want cleaning. There is a fable of five blind men who found an elephant. One of them caught hold of its trunk and said, "Oh, this must be a serpent, it's just like it"; another held its leg and said, "This must be the trunk of a tree"; the third leant up against its side and said he was leaning against a wall; the fourth took hold of its tail and said it was a rope; and the last felt its tusk and supposed it to be a spear. They all made serious mistakes because they couldn't see, and how different was the reality from all their imaginings! So does the world seem a strange world to those who do not open their eyes wide and look carefully and thoughtfully. And the way to make our eyesight stronger in that way is to use it. The naturalists tell us that there are fishes in the caves of South America that are blind because they have always lived in the dark nooks of the sea rather than in the open where the sun shines, and it is supposed that the mole once had good eyesight, but lost it by burrowing in the ground. So if we look around us for the good things in God's earth we shall find we are continually seeing more and more.

When I went to school there were boys we used to call by a not very nice adjective, "boss-eyed." You know what it means, people who can't see straight. Now of course we should not laugh at people for what they can't help, and my object in mentioning this is not to urge you to use the nickname, but to say that there are people in life who are like that. They say if anyone tries to do a kind action that they must be getting paid for it, or it must be bringing some good to themselves; or if a boy or girl tries to be good and true they call them "goody-goody," or something like that. The Pharisees were really much the same; they didn't see straight or they would have thought more of Jesus, and some of them were so blind that they called the good in him evil. I expect you have all looked through a telescope at some time or other; maybe you are fortunate enough to have one of your own. You know, then, that whereas by looking through one end of the telescope you bring everything nearer; by looking through the other everything seems farther away even than it did to your unaided eyes. There is a parable for us; we should always use the right end of the telescope when we look into ourselves to find our own faults, and the other end when we are prone to magnify the sins of other people.

We must remember that no one can see everything. There is a story of Darwin's servant writing home to her mother and telling her that she thought her master must be going mad—he looked at one flower in the garden for a half-hour at a time. Mad! Why, it was that wonderful patience and power of observation that enabled Darwin to write his great books and to give to the world his great theory how life grew from the smallest beginnings to man, but the servant thought there was no more in the flower than *she* could see,

and therefore there was no purpose served in giving it more attention than she was accustomed to bestow upon it. I expect you do model-drawing at school; if you do, you know you have to draw a cube, a cone, or whatever the object, as it appears to you from the position in which you are sitting, and if you sat at the side of the class it would have quite a different appearance compared with the view you would get if you sat in the middle, yet it is but one object all the class is drawing. So it is with what we call truth; we all see it from our point of view, and we must remember that none of us see all of it, any more than you can see all of a cube at once. People who think they see everything are often called by one of the ugliest of words—bigot—and they have done some terrible things in the world. They put a man named Galileo in prison, old as he was, because he saw that the earth went round the sun, and most people believed that the sun went round the earth. You know he was right, because we are all taught what Galileo taught in school to-day.

Let us cultivate the best visions wherever we are; there is no condition of life that cannot be made a little better for us if we look at the best side of things. When Sir Walter Raleigh was in prison for many years he spent the time in writing a history of the world, and John Bunyan in Bedford Gaol wrote "The Pilgrim's Progress." In all the trials and darkness of his experience Bunyan kept beautiful visions in his mind, and so he never despaired. He tells us himself how, when the pilgrims had escaped from Giant Despair's clutches they saw from a mountain top through a perspective glass (that is a telescope) the towers of the New Jerusalem. Wherever we are it is best for ourselves and everyone if we can see beautiful visions in our mind of things to come, and keep hopeful by remembering there is another country in the distance.

W. K.

MEETINGS AND SOCIETIES.

THE BIRTHDAY OF KESHUB CHUNDER SEN.

CELEBRATION IN LONDON.

MANY Indians resident in London and other sympathisers assembled at Caxton Hall, on Saturday, Nov. 19, at 3 o'clock, to take part in a meeting in commemoration of the birthday of Keshub Chunder Sen, the great Indian patriot and religious teacher. The chair was taken by Sir Edwin Durning-Lawrence, and among those who supported him on the platform were the Maharaja of Baroda, Mr. K. G. Gupta, of the Indian Council; the Rev. P. L. Sen, the Rev. J. Page Hopps, the Rev. W. H. Drummond, Mr. H. N. Maitra and Professor Vaswani.

The Chairman said that he was glad to be able to take the chair that day to do honour to the memory of Babu Keshub Chunder Sen, whom he regarded as a great man and a real prophet of India. His namesake—who was, however, no relation of his—the great Lord Lawrence, had declared that no man was doing a greater work to promote the highest welfare of the people of India. The

Chairman then referred to Rajah Ram Mohun Roy, who came to this country in 1831, and who died in 1833, as being the first among the natives of India to recognise the value and importance of the teachings of Christ, although he never removed from his neck the sacred cord of Brahma. When Chunder Sen came to this country in 1870, he (the Chairman) felt when he met him that he was in the presence of a true prophet; that here was a man, a real son of man among men.

Professor Vaswani then addressed the meeting. He dwelt with the deep veneration and love of a disciple on the life-work of Keshub Chunder Sen, of whose message of harmony he felt convinced the Western world stood sorely in need. James Martineau had said of him that he was "a soul the most congenial to Jesus, a kind of second John," and the secret of the fascination which he exercised upon all who came in contact with him was that his life was one of self-surrender. At the age of 25 the idea came to him that he must give up all in order to serve God, and through all his works, beginning with that wonderful lecture "Jesus Christ in Europe and Asia," and ending with "Asia's Message to Europe," could be traced the influence of that profound God-consciousness which gave him the passion of an Eastern prophet and the power of an Eastern sage. The great need of the world to-day was for such an inward vision as Keshub Chunder Sen had, and for the realisation of the truth that all religion is one. Men had quarrelled too long over the different creeds and theologies, for there were no real rivalries in the realm of religion, and it would be the work of the future to work more upon the lines of harmony and synthesis, and to bring about a brotherly union between the East and the West. The dominating civilisations of the world were not yet moved by that ideal, but, speaking to his Indian friends, he pleaded with them to have faith in it, and to regard it as the mission of India to make it prevail.

The Rev. J. Page Hopps referred to the time, some forty years ago, when Keshub Chunder Sen spoke at a large meeting in Glasgow, preached at his church, and was his guest for a week. During this time he learned to love him, for he carried about with him an atmosphere of calmness, simplicity, and self-possession, and impressed everyone with his noble presence and beautiful speech. He had never, he said, been particularly anxious to convert the members of other races to Christianity. He preferred that all nations should work out their religious, social, literary, scientific, and artistic salvation on their own lines. Religion, like humanity, was one, and God was the same God by whatever name you called Him. We were all children of the great Father of Mankind, and we had not only gifts to bestow on India, but we needed to learn a great deal from her in spiritual things. More especially we needed, what reason did not supply, the emotion and fervour and religious mysticism of the East.

Mr. Gupta, of the India Council, gave some interesting reminiscences of Keshub Chunder Sen, whom he knew in the early days of his own boyhood, and whom he afterwards met many times both in India and

in England. His was a magnetic personality, and to know him was to love him. To Indians the memory of this great man would always be a sacred one, and he hoped that it would be like a beacon-light to guide them in the right path amid all the difficulties and dangers that beset them.

The Rev. W. H. Drummond recalled the fact that Christianity was not a national religion, but a gift from the East to the West which men did not fully understand even yet. They had been brought together to commemorate a great religious teacher, and it was fitting that they should remember, not then only, but always, how much the world owed to men of great religious genius who kept the fire alive in the human soul through the power of personality. That was what they were all thinking of, the mysterious and wonderful depths of spiritual personality, and how it was constantly revealing to them unsuspected depths in the mind of God and in the heart of man. They were thinking, too, with profound gratitude of the goodness of God in sending, century after century, his prophets and seers, who gave up their lives for the uplifting of the lives of men. There was one special characteristic of the type of religion associated with Keshub Chunder Sen of which English people stood sorely in need, the habit of spiritual meditation. We possessed great gifts for organising and for planning religious machinery, but could we practise the presence of God, and abstract ourselves from the turmoil and excitement of modern life, and sink deep down into the soul of reality where God was to be found? Meditation had nothing to do with argument, or the niceties of theological discussion, but it helped men to realise the underlying unity of the spirit. In conclusion he said that he wished very much that young Englishmen, fired with the spirit of brotherhood which had brought them together that afternoon, would go out to India in the same way that Indian students came to England, not in an official capacity, but in order to learn more of what India had to teach us, and so help to promote that union of the East and West which Keshub Chunder Sen believed would come.

Mrs. Cobb, who was the last speaker, also gave her testimony to the marvellous influence which Keshub Chunder Sen always exercised upon all who came in contact with him. She said that at a time when life seemed narrow and empty to her, his teaching, and the reading of a book on "The Wisdom of the Brahmos," had opened out new channels of thought and inspiration which were subsequently deepened when Keshub Chunder Sen, and, later on, Ananda Mohun Bose—another great man, who died prematurely as a result of his untiring labours for the Indian people whom he loved so unselfishly—stayed with her family in England. They had taught her that the spirit of religion was the same everywhere, and, when once you had realised that, you could never again go back to narrow and limited views of life.

In token of respect to the memory of Keshub Chunder Sen all present rose and remained standing while Sir Edwin Lawrence uttered a few closing words of gratitude and appreciation.

MAKING HISTORY AT DONCASTER.

WITH the hearty and unanimous approval of the Yorkshire Unitarian Union Committee, an amalgamation has been effected between the Hall Gate Unitarian Church, Doncaster, the pastorate of which was vacated at the end of September by the retirement of the Rev. Halliwell Thomas, and the congregation which, with the Rev. Percy W. Jones, as its minister, was ejected by process of law from the Hall Gate Congregational Church in the same town.

A dispute arose shortly after the appointment of the Rev. Percy Jones as assistant minister. Mr. Jones's New Theology did not meet with the approval of a few of the members and of the majority of the trustees, but he was sustained by the church meeting and by the deacons, a small number of the members withdrawing. The majority of the trustees, however, resolved to enforce the terms of the trust deed, which is strictly Calvinistic, and legal proceedings followed, which resulted in Mr. Jones and his followers being ousted from the church, and since then weekly services have been held by them in the Guild Hall. Their church roll, revised to date, numbers 182; their Sunday-school consists of about 200 scholars and 36 teachers; they have a P.M.E. for women, with a membership of 200, a Brotherhood of 300, and a Band of Hope 70 strong.

Shortly after the expulsion of the congregation from their own church, tentative negotiations were opened up between the Rev. C. J. Street, M.A., LL.B., of Sheffield, and the Rev. Percy Jones, which have resulted in the happy union now effected. The small but earnest little band of members of the Unitarian Church and the larger body of Congregationalists who had learnt the value of freedom in religion by a bitter experience were, through the instrumentality of a small sub-committee appointed by the Yorkshire Unitarian Union, brought together and made to realise that their mind and spirit were one. There was no room for two Open Trust churches in Doncaster without danger of weakening the force of Liberal Christianity, and, in view of the remarkable crisis, and also of the fact that the town is on the eve of great development, it seemed a heaven-sent opportunity for consolidating the cause of free religion.

By a unanimous vote each congregation separately pledged itself to union with the other under the ministry of the Rev. Percy Jones, and with the name of the Hall Gate Free Christian Church.

A joint meeting of the members of the two churches was held on Tuesday night to formally complete and confirm the amalgamation, and to endorse the previous resolutions. The Rev. C. J. Street (Sheffield) presided, and, in addition to church officials and others, there were present the Revs. P. W. Jones, W. R. Shanks (Leeds, secretary of the Yorkshire Unitarian Union), A. H. Dolphin (Sheffield), and Messrs. J. Seaton and T. W. Plant, two of the former trustees of Hall Gate Congregational Church.

The Chairman, in explaining the position, said that was a historic occasion. When the friends of reaction set the forces of law to work in order to dispossess a

Congregational Church from a building which it tenanted, they probably did not realise what the result of their work was likely to be. They were making history that night, so far as Doncaster was concerned, and they were setting an example to other parts of the country as to what was desirable in the consolidation of Liberal Christian forces. That night Progressive Congregationalism and Progressive Unitarianism were joining the right hand of fellowship. It was a sign of the times that such a thing was possible. The close trust had been found too narrow for Liberal Christianity. The Unitarian had shown that he was more attached to freedom than he was to any "ism." Both sections that were uniting ceased from that evening to be sections, and were making mutual sacrifices in order that there might be perfect union. Each, so far as the church was concerned, had surrendered a name—the Congregational name and the Unitarian name. They were unitedly taking a name which would stand for both. Mr. Street referred to the foundation of the Unitarian Church in Doncaster in 1692, the old founders being, no doubt, mostly Trinitarians; and in 1744 the trust deed of the present church was prepared, declaring that the church was "for the public worship of God by Protestant dissenters from the Church of England." The Congregational body was formed in 1798, but was originally known as a body of Independent Protestant dissenters of the stricter sort. In 1802 they built the church in Hall Gate, and the deed of that church was the one under which the recent dispute had arisen. It declared that such doctrines only should be preached therein as were agreeable to the catechism of the Westminster Confession to the exclusion of Arminianism, Arianism, Socinianism, and all other doctrines contrary to the doctrine of Calvinism. Calvinism, he said, had long been dead in this country, and he declared that both parties at Hall Gate were equally debarred from being in possession under that deed, for those who had now secured the property meant for Calvinists were no more Calvinists than they were. To each section Mr. Street addressed earnest words of counsel, and concluded an address, which was punctuated with cheers again and again, by bidding the united church stand fast in the liberty wherewith Christ had made them free, and devote it to the cause of truth and progress and human service.

Mr. J. R. Bradshaw (secretary of the Unitarian Church) submitted the following resolution: "That this meeting of members of the two churches hereby resolves to amalgamate, the name of the united body to be the Hall Gate Free Christian Church, the amalgamation to take effect as from to-night, November 22, 1910."

The resolution was seconded by Mr. W. H. Lloyd (secretary of the Congregational Church), who said that meeting showed how fast religious thought was progressing in the country.

The Rev. P. W. Jones said he had gone through some rough times, but being turned out of Hall Gate was one of the roughest he had ever experienced. He came as assistant to Mr. Bettis on the clear understanding that he had a free pulpit, and Mr. Jones, of Bournemouth, the ex-presi-

dent of the Congregational Union, gave him to understand that the church meeting was the sole authority. They had fought the battle entirely on Congregational principles. A few retired from their church membership, and then resurrected a musty trust deed. Soon after they were turned out of Hall Gate Mr. Street wrote to him, the question of amalgamation with the Unitarian Church was discussed, they found there were no legal obstacles in the way, and their negotiations had culminated in that meeting. They stood for theological freedom and social reconstruction. He wanted £1,000 by the end of the week to secure the additional land they required for the new church; a few guarantee forms had come, and he hoped to realise his wish by Sunday.

The Rev. W. R. Shanks spoke in support of the resolution, and explained the interest the Yorkshire Unitarian Union were taking in the movement.

On the proposition of Mr. J. Seaton (senior deacon of the Congregational Church), seconded by Mr. W. Cole (warden and senior member of the Unitarian Church), a resolution was adopted formally appointing the Rev. P. W. Jones as the minister for a definite period of three years.

The Rev. A. H. Dolphin gave a short address of encouragement and congratulation in support of this resolution.

A resolution of thanks to the Rev. C. J. Street and the other members of the sub-committee of the Yorkshire Unitarian Union, who had piloted the amalgamation through, moved by the Rev. Percy Jones, seconded by Mr. W. Henderson, and heartily passed, brought a remarkable and historic meeting to a close.

The members of the new church are full of enthusiasm, and are sparing no effort to bring about the realisation of their ambition—a church to seat 700 people, with schools and all the equipment for an active social and institutional work. The site adjacent to the Unitarian Church property has been acquired at a cost of £1,150, and an effort will now be made to raise sufficient money to enable the new Free Christian Church to erect as speedily as possible a place of worship large enough for the great congregations that regularly assemble under the kindling ministry of Mr. Jones, adapted also for institutional work of many kinds. A mass meeting is to be held next Tuesday, when the Rev. R. J. Campbell, the Rev. Charles Hargrove, and others will speak, and it is hoped that a substantial start will have been made with the building and site fund by that time.

BOYS' OWN BRIGADE.

On Thursday, November 17, the annual meeting of the London Battalion Council was held at Essex Hall, the President, Mr. Ronald P. Jones, M.A., in the chair. Having put to the meeting a number of names proposed by the executive as members of the Council, all of which were accepted *nem. con.*, the chairman called upon the secretary to read the report on the work of the Battalion during the past year. This report spoke of the activities of the London companies and of a considerable amount of earnest work, which had met with gratifying and encouraging success. The outstanding feature during the year had been the Summer Camp, held at Birchington-on-Sea, Kent, from July 23 to August 2, on ground

belonging to Mr. O. E. Stone, J.P., who had kindly offered the use of the fields free of charge for the ten days. The spot had been an ideal one for a boys' camp, being quite close to the sea, and situated in the midst of a beautiful countryside, with bracing air and open expanse of sea and sky, which brought refreshment and invigoration to all who were present (numbering about 100). The number had included eight boys and two officers from the Liverpool contingent, who had very willingly accepted the invitation of the Battalion executive, and had thoroughly enjoyed the hospitality received.

The new winter session had been launched under promising circumstances, two of the companies showing an encouraging increase in numbers, and all were looking forward to a year of glad and profitable work. It was a matter for regret that no increase in the number of companies in London could be reported, but it was hoped that as the outcome of desires expressed in various centres new accessions to the ranks might be reported before the close of the season. Certainly the interest in the work of the B.O.B. in London had grown considerably, as was evinced by further details referred to in the report.

The Chairman, in moving that the report should be received, referred to the reason for the adoption by the B.O.B. of the system of marching drill described in the Red Books, making clear the essentially non-military character of the B.O.B. work. Major Pritchard, seconding, referred to the excellent behaviour of the boys in camp. A report upon the cost of the 1910 camp showed that, as in 1909, the Battalion had been indebted to their generous friend the president for a very large donation, which had indeed saved the executive from all difficulty in camp finance.

The office bearers of the Battalion Council were elected for the year 1910-11, Mr. Ronald P. Jones, M.A., being elected president; and after some discussion on general business, the meeting was adjourned to hear the address of Mr. Jack M. Myers, secretary of the Lads' Employment Committee, who was listened to with keen attention by his audience as he explained the relation of the Labour Exchanges to boy labour in London and other large centres. The scheme, in fulfilment of which advisory committees had been started, or were being organised in different parts of London, to work along with the Exchanges, was described in detail, and the particulars of this and of proposals for the further improvement of the committees, and for the widening of their sphere of work, will be found in an article by Mr. Myers in the next issue of THE INQUIRER.

At the close of the address a vote of thanks was moved by the Rev. J. Arthur Pearson (vice-president), who spoke of the value of such addresses and of the work done by men like Mr. Myers, urging that students for the ministry would do well to equip themselves with such knowledge as Mr. Myers was able to impart on this subject. The motion was seconded by Mr. J. R. Burnage, of the Laymen's Club, and in the discussion which followed, the chairman, Rev. John Ellis, and others took part.

TESTIMONIAL TO THE REV. CHARLES PEACH.

It seems now quite a long time since the Rev. Charles Peach resigned his post as senior minister of the Manchester First Circuit Church to become secretary of the Northern Counties Education League. We are almost getting accustomed to references in the daily press to "Mr." Charles Peach, and in course of time we shall doubtless be able to think of him in his new capacity as a leading layman. But meanwhile there has been a natural

desire in the Manchester district to give Mr. Peach some tangible expression of the high regard in which he is held and to recognise his distinguished services. With these objects in view a movement was initiated at Upper Brook-street, where Mr. Peach was minister for over fourteen years, to get together a testimonial to which friends outside might also subscribe. As a result of this appeal a large and representative gathering of subscribers met at Upper Brook-street on Saturday last, and a testimonial was presented to the accompaniment of many speeches. There was a good outpouring of testimony to the deep personal attachment felt for Mr. Peach, and a hearty recognition from many quarters of the good work accomplished by him. The Upper Brook-street friends recalled his valued ministry amongst them of over fourteen years, and were proud to think, in addition, of the public work done by their minister during that time. The representatives of the four Circuit Churches looked up to Mr. Peach as the author and main organiser of the Circuit Scheme. He had left them a tough job, but they would do their best to realise his ideals. They had at first felt disheartened when he resigned, but in their new leader, Mr. Sealy, they had one who, they felt, could worthily take his place. Mr. Wigley, as President of the District Association of Churches, conveyed the good wishes of the Governing Body, to which Mr. Peach had rendered services so signal. Mr. John Chadwick spoke as President of the District Sunday School Association, and referred to the Great Hucklow Holiday Home and the Barleycrofts Convalescent Home as closely associated with the name of Mr. Peach. The Rev. H. E. Haycock, junior minister of the Circuit Church, as a former alumnus of the Unitarian Home Missionary College, mentioned the magnificent work done by Mr. Peach for the college, and especially in connection with the raising of the Jubilee Fund. Altogether, with other speeches not named, the foregoing supplied a remarkable consensus of testimony which, it may be hoped, was not too painfully embarrassing to the recipient. The presentation, which was to the Rev. and Mrs. Charles Peach, preceded the speeches, and took the form of a purse of gold presented by Mr. Jackson, the chairman of the meeting, to Mr. Peach, and a silver cake-basket, presented to Mrs. Peach by Mrs. Marsden.

Mr. Peach replied for Mrs. Peach and himself. It was the constant custom in the world that a man when he felt most could say least. So it was in his case. Fortunately he had a sense of humour, which implied a sense of proportion, and hence he was not going to take too seriously what had been said. He would introduce the proper perspective. At the same time he would express his warm appreciation to those who had spoken, and he appreciated in particular the representative character of the meeting. He thanked them for associating Mrs. Peach in all their kind expressions. They showed an insight into the realities of the joint pastorate at Upper Brook-street. No man had ever had a better helper. He sometimes wondered as he observed the alacrity with which congregations collected for presentations to retiring ministers whether it was all good will, or whether there wasn't some method in it. In this case, however, the suggestion could not apply; for he was not going. He was reminded of the toasts at the weddings at which he had officiated. Always the bridegroom assured the weeping mother that she had not lost a daughter, but found a son. The sentiment was always cheered. Might he assure them they had not altogether lost him. They had, if they would allow it, gained an addition to the staff of the Circuit Church. Reviewing his pastorate at Upper Brook-street, he would not on that occasion enter upon reminiscences; fourteen years and three months was a great piece of a man's life. Many occasions and incidents of his ministry

were indelible in his memory. He was united to old friends at Upper Brook-street by some of the most sacred ties. He only wished to say one thing. He did not wish to claim any success, but he wished every one to believe that he had never on one occasion entertained any harsh or unkind feeling. Nor had he, to his knowledge, missed any opportunity of speaking the word of sympathy and comradeship. Concluding, he thanked them most warmly, sincerely and heartily, not for the measure of their gift, which was magnificent, but for the generous feeling that it represented. It was happily not an occasion of parting. He was privileged to remain in Manchester, and would continue to share their comradeship.

Frequent references were made by speakers to the new sphere of work that Mr. Peach has taken up. His fitness for it is obvious, and he carries with him the hearty good wishes of his many friends into the future.

KING'S WEIGH HOUSE LECTURES.

DR. ORCHARD ON PHILOSOPHY AND RELIGION.

DR. ORCHARD had the largest audience of the session to hear him speak upon the relation of Philosophy to Religion. He said that he did not profess to be a philosopher, but he had had to study philosophy in connection with his other investigations. Philosophy, he said, endeavoured to unify experience, or to find a reason that would explain everything, or to discover the nature of reality. It tried to get behind the many to the one, from the finite to the eternal, the phenomenal to the real. It emerged as the cosmological, proceeded to the metaphysical, worked into the psychological, and ended by becoming teleological. It was perfectly impossible in a single lecture to present anything definite to his audience; he could only give them hints. Nevertheless he gave in rapid review the salient differences of the various philosophies which have been propounded. Coming to later times, he spoke of the critical philosophy of Kant, the idealism of Berkeley, the dialectic of Hegel, the agnosticism of Spencer, and the materialism of Haeckel. Yet Spencer had been misunderstood, and his First Principles had made some Christians. Haeckel had said we should live for the True, the Beautiful and the Good, but he failed to see how a place could be found for them in his philosophy. Hegel's system was no doubt the most profound, but if we asked ourselves why the Absolute should split itself up to reunite itself there was no answer. The objection to the system was that it was purely intellectual, and tempted one to sit in his arm-chair while the drama of life worked itself out. Pragmatism had lately lifted its head, but Pragmatism was no philosophy. Nevertheless it said truly that the truth must be sought along the line of the whole of our needs.

He professed himself therefore to be a philosophical sceptic; they could pick any system to pieces. The reality was greater than any of them. Religion appealed to men differently. At the back of it was the claim of the direct apprehension of its object through faith. And he meant by faith the immediate movement of the soul whereby it was prepared to accept its own valuation against all consequences. Religion always produced unassailable conviction—that was its ontological claim. Philosophy only took us part of the way. Christianity made demands upon the whole personality. In religion the phenomenal was sacramental to the real, personalities were merged in ethical union, it taught that the good will is the highest pathway to reality, that we can be more than we are now. The ultimate reality was not matter nor force, nor the moral imperative, but love. These were the reasons that had prompted him to become a teacher of religion.

THE SOCIAL MOVEMENT.

A PATRIOTIC SOCIAL PROGRAMME.

Now that, politically speaking, the dogs of war are let slip, there is a danger that in the heat and clamour of contested elections the large schemes of social reform to which both political parties are committed may be thrust out of sight and forgotten. Perhaps, at the risk of repeating views which from time to time have been here expressed, a brief social programme, largely non-controversial, may be indicated as the irreducible minimum to which all who aspire to Parliamentary honours should be asked to pledge themselves. Whether the House of Peers suffers the sea-change which some sections of the electorate wish to impose on it, the following reforms have practically passed beyond the region of controversy and ought to be dealt with as early as possible in the next Parliament.

* * *

As the doctor has now obtained a secure place in the school staff, the work of the doctor should be developed and made effective by the establishment of clinics in every school area. Many school children suffer from ailments which are remediable, and which if not dealt with in time will affect their future life—speech defects, bad teeth, glandular disease, anaemia, adenoids. Neglect of these is a wanton waste of the youth and promise of the nation. Bradford has such a clinic in successful operation at a surprisingly small cost. In accordance with the report of the Inter-Departmental Committee, half-time labour should be abolished and the school-leaving age raised to 17 at least. As regards the feeble-minded, the unanimous recommendations of the Royal Commission, subsequently adopted by both sections of the Poor Law Commission, should be immediately carried out.

* * *

THE question of unemployment will doubtless come frequently before the electors in the coming campaign, though it is to be hoped without the orgy of inaccuracy which beset both political parties at the last election. Comparative figures with regard to the rates of unemployment in different countries are absolutely worthless, for no industrial country has as yet complete statistics, and no two countries prepare on the same basis such statistics as there are. All we know for certain is that a large number of persons are always unemployed in every industrial country. Something may be done to check the flow of unemployment by a systematic attempt to decentralise labour; by giving out public contracts at times when work is normally slack, and unemployment insurance (promised by both political parties) will mitigate the horrors of long periods when no earnings are coming into the home. School clinics, and the proper care and supervision of school children, will to a large extent stop the manufacture of the unemployable, and labour colonies must be provided for the wastrels and ne'er-do-weels, who either cannot or will not work.

* * *

Lastly, inasmuch as sickness (especially phthisis) is responsible for half the existing pauperism, a systematic policy of prevention of sickness should be initiated. Latham and Garland's "Conquest of Consumption" outlines a practical scheme which, if carried into effect, would in a very few years repay many times over its initial cost.

The above are only a few outstanding needs of the time, and fall far short of all that a wide-awake electorate would insist upon.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bury: Bank-street Sunday School.—At a conference of the teachers of the Bank-street Unitarian Sunday School, held in the school-room on Saturday evening, under the presidency of the Rev. E. D. P. Evans, opportunity was taken to make a presentation to Mr. William Stephenson, who for over forty years has filled the office of superintendent. The gifts consisted of a gold medal and a copy of the life of Sir Henry Irving, in two volumes. Mr. F. Crawshaw, a former superintendent, presented the books. Mr. Stephenson, he said, was a good example of whole-hearted devotion to Bank-street Sunday School. In six weeks' time he would have completed 41 consecutive years' service as superintendent of that Sunday School. He had known Mr. Stephenson intimately the whole of the time, and for ten years was one of his colleagues. The position of superintendent was not always a bed of roses. Mr. Stephenson had had his difficulties, but he had always come through them smilingly. He was favoured with good health, and it was the hope of everybody connected with Bank-street that he would long continue to enjoy it. The presentation of the medal was made by Miss M. Wilde, superintendent of the girls' section, who has worked along with Mr. Stephenson for many years as lady superintendent. Mr. Stephenson expressed his thanks for the kind words which had been spoken, and for the presents. He hoped they would all stick to the Sunday School. It was voluntary work and work that meant a great deal of self-denial and self-sacrifice, but if they would do their duty they would be happy in it.

Dover: Adrian-street Church reports a most successful sale on November 15, under the able management of Mrs. Edward Marsh and Mrs. John Baker, assisted by the ladies of the sewing circle.

Heywood: Jubilee Celebrations.—The Heywood congregation have celebrated the jubilee of their chapel, which was opened on Nov. 14, 1860. To mark their appreciation of the services rendered by the North and East Lancashire Unitarian Mission (which is also celebrating its jubilee) to the founders of the Unitarian cause at Heywood, the Chapel Committee agreed that all the proceeds after the payment of expenses be devoted to the Mission Jubilee Fund. On Saturday, November 19, a soirée was held at which some 380 persons were present. The meetings were crowded, and many old scholars and friends came together from all parts of the county. The soirée was presided over by Ald. Wm. Healey, J.P., C.C. The Rev. John Fox, the first minister of the church, was present, and delighted his old boys and girls with a stirring and reminiscent address. Mr. Thomas Harwood, J.P., chairman of the North and East Lancashire Unitarian Mission, and Mr. David Healey, J.P., treasurer of the Mission, and one of the first scholars, also spoke. During the evening short speeches were also made by Mrs. Bennett, widow of the second minister; Mr. Wm. Wild, J.P., Mrs. Bowen Evans, and the resident minister. During the evening an excellent selection of glees, &c., was rendered by the choir and some of its members. On Sunday morning the lessons were read by the Rev. John Fox, and the Rev. T. B. Evans, M.A., conducted the rest of the service, and preached the sermon on the same text as the Rev. W. H. Channing selected for the opening

service fifty years ago. In the afternoon the choir and the scholars, aided by a few professional musicians, rendered with fine effect Weber's Jubilee Cantata. At the evening service the preacher was the Rev. J. C. Odgers, B.A., of Liverpool, who knew the congregation in its early days. The receipts for Saturday and Sunday exceeded £45. The meetings were a real reunion of the church and school workers past and present.

Hinckley.—The recent bazaar held at the "Great Meeting," Hinckley, realised £165 net profit. The committee decided to hand over £155 towards the liquidation of debt on chapel property, which amounts to £1,800. The ladies who laboured so assiduously, and the friends who rendered help, deserve all praise.

London: Essex Church.—The Rev. F. K. Freeston has been preaching a special course of sermons during November entitled "The Te Deum of Christendom," dealing with the saints, apostles, prophets, and martyrs, and their meaning for present-day Christianity. In the same connection he gave a most interesting lantern lecture at the opening meeting of the Congregational Society on "Modern Saints," in which he pleaded for a larger use of outdoor Scripture in London, as the best and most vivid way of recalling to the great mass of the public the life and work of the "saints" of religion, literature, science, and philanthropy. An important extension of the institutional work of the church was started at the beginning of the winter season by the raising of a special fund to acquire the use of the manse next to the church for a year, in order to establish a men's club, and to provide accommodation for Sunday school classes for which the existing school-room is inadequate. The men's club, organised mainly by the Rev. R. K. Davis, has proved most successful; it has already a membership of over sixty, mainly connected in some way with the church through its various clubs and other societies, and the members greatly appreciate the possession of cheerful and comfortable rooms to which they can come nightly for recreation or reading. For some time no institution of this kind has been available in the neighbourhood of Notting Hill Gate, and the growth of the club in a few weeks shows that the need which it supplies was very keenly felt.

Sheffield: Upper Chapel.—In connection with the approaching centenary of the Sunday-school, the class-rooms have been reconstructed, painted, and decorated. A bazaar to meet the estimated cost of £300 was held at Channing Hall on Wednesday and Thursday, November 16 and 17. On the first day the bazaar was opened by Mrs. Enfield Dowson, president of the Sunday School Association, the Rev. H. E. Dowson also attending and taking part. Mr. M. J. Hunter presided. Mr. A. J. Hobson, J.P., was chairman on the second day, when (in the unavoidable absence of Mr. John Harrison) the re-opening ceremony was performed by Mr. George E. Verity, of Leeds. The sum of £300 was raised, and it is confidently expected that the moderate expenses incurred will be met in a very short time. The actual centenary of the school will be celebrated at the New Year by a reunion of past and present teachers and scholars.

The Rev. Gertrude von Petzold has now arrived in England, and will be willing to supply pulpits for the next few weeks. All letters should be addressed to her at Essex Hall.

APPEALS.

THE Rev. R. P. Farley writes from the Domestic Mission, 46, Bell-street, Edgware-road:—"I should be glad if you would kindly

allow me through your columns to make my annual appeal for contributions to the Poor's Purse and Christmas Funds of the above Mission. In addition to gifts of money, hospital and surgical aid letters and articles of clothing are very welcome, and can always be put to good use."

NOTES AND JOTTINGS.

A LETTER FROM TOLSTOY.

THE following letter by Tolstoy to a Russian priest, one of the last he ever wrote, appeared in the *Daily News* on Tuesday:—

"I received your letter, dear brother, Ivan Hlitch, and read it with feelings of gladness. It was all pervaded with the true Christian feeling of love, and was therefore especially dear to me.

"About myself I will say to you the following:

"In an Arabian poem there is a story. While travelling in the desert Moses fell in with a flock, and heard the shepherd praying to God. The shepherd prayed thus:

"O Lord, that I may come near Thee, to make myself Thy slave. With what joy would I fasten Thy shoes, wash Thy feet and kiss them, comb out Thy locks, wash Thy clothing, put in order Thy dwelling, and bring Thee milk from my herd. My heart desires Thee."

"Hearing these words, Moses was angry with the shepherd, and said: 'Thou—blasphemer; God is without body, He has no need of clothing, or dwelling-place, or servants. Thou speakest badly.' And the heart of the shepherd became sad. He could not imagine an existence without bodily form and without bodily needs, and he could no longer pray and serve the Lord, and fell into despair.

"Then God said to Moses: 'Why have you driven My true slave from Me? Each man has his own body and his own speech. What for thee is not good is good for another. What for thee is poison is sweet honey for another. Words signify nothing. I see the heart of him who turns to me.'

"This legend greatly pleases me, and I would beg you to look on me as on this shepherd. I look on myself in that way. All our human understanding of Him will always be imperfect. I do not flatter myself with the hope that my heart is like the shepherd's, and therefore I am afraid to lose that which I have and which gives me full quiet and happiness.

"You speak to me about union with the Church. I think I am not mistaken when I submit that I have never separated myself from her—not from one of those churches which separate—but from that one which has always united, and unites, all men sincerely seeking God, beginning from that shepherd to Buddha, Lao Tze, Confucius, the Brahmins, and many, many people. From that universal church I never separated myself, and, more than anyone in the world, am afraid to be separated from her.

"I thank you for your kind letter, and give you a brotherly shake of the hand.—LEO TOLSTOY."

TOLSTOY'S THOUGHTS ON DEATH.

On one occasion when Tolstoy was ill he said, "Sickness and suffering destroy what is mortal in man solely to prepare him for something better." Lowering his voice he continued, "Don't let Sophie Andrejevna" (the Countess) "hear us. Between you and me, I wouldn't like to get well again. If I do, I promise you to write down the thoughts on life and death—if there is such a thing as death—that have crystallised in my brain during the past weeks while I lay here prostrate, undisturbed, happy. Their upshot is that death is but an incident, an episode in our

present existence, while life itself never terminates. Hence death has nothing terrible; it portends only an intermezzo in eternal life. As the slave looks for the liberator, so I look for death—look for it any moment, would welcome it under all circumstances. And when it does come, a shout of joy shall arise from my breast like that escaping the mouth of a new-born babe entering upon the phase of life which you and I are now enduring."

HÆCKEL'S SECESSION FROM THE LUTHERAN CHURCH.

Dr. Ernst Haeckel has formally seceded from the Prussian Lutheran Church. He has done this because he is convinced that the separation of Church and State, and Church and School, is imperatively demanded by the needs of our civilisation, and in consequence of the increasing power of political reaction. A writer in the *Manchester Guardian* states that there were over 10,000 secessions from the Lutheran Church in 1908, secession in Germany being a formal act in the nature of a sworn affidavit countersigned by the authorities. To be a "Dissenter," that is, not a member of one of the three State churches, the Lutheran, the Roman Catholic, and the Hebrew, involves certain rather serious disabilities. A Dissenter cannot be buried in consecrated ground, and he is precluded from attaining high position in the Civil Service. Even Jews, though officially not Dissenters, cannot be officers in the army or navy. The Socialists are everywhere seceding for political reasons, and it will surprise many to know that the great naturalist and philosopher has not severed his connection with the Lutheran Church before now.

THE TOWN PLANNING MOVEMENT.

A Symposium on Town-Planning has recently been conducted in the *New Age* by Professor Patrick Geddes. "The movement," he says, "is still, no doubt, in its infancy, but this is now a very rapidly growing one, as the Exhibition with its conference of 1,200 members has plainly shown. Encouraged by this, let us go on to discuss the possibilities of another exhibition, which should be carefully and comprehensively designed. This should first arouse the visitor's interest by varied and panoramic glimpses into great historic cities, the strange magnificence of Nineveh and Jerusalem, the beauty of Athens, the grandeur of Rome. It should show the Mediaeval City within its walls, and with its town house and cathedral, the Renaissance City with its palaces and their magnificence, and then the Industrial City in its alternate gloom and glare. Upon this the various developments and purposes of modern Town-Planning would follow. On one side would be the imperial and monumental line of development—of Paris and Berlin, of Washington and Chicago; on the other the domestic charm of garden villages. From both these types again there would be further city developments, Utopias of all kinds—in fact, the architects at play."

LORD CREWE'S ANCESTORS.

Lord Crewe comes of Unitarian ancestors, says the *Manchester Guardian*, and Unitarians have often been described by their enemies as having more aptitude for politics than religion. He is in the male line of the Yorkshire family of Milnes, who at one time were Leeds clothiers, and until two or three generations ago were Unitarians. The money amassed in trade was invested in land, which won for the Milneses a position among the county families. The grandfather of Lord Crewe married a daughter of the fourth Viscount Galway, a descendant of that picturesque Royalist Captain Sir Philip Monckton. Their son was the present Lord Crewe's father, Richard Monckton Milnes, the well-known politician and literary man, afterwards created Baron Houghton,

? WHY ?

is it a mistake

to eat white bread, white flour products, and sloppy porridge?—Because white flour is an artificial and impoverished article, and its use **a direct cause** of constipation and other ills; while porridge seldom gets **chewed**, and therefore frequently causes dyspepsia.

Your attention is called to the "P. R." Biscuits because these are made with a beautifully fine **stone-ground wholemeal**, and encourage the mastication essential to digestion. They are **ideal everyday foods** and their regular use **prevents and cures constipation**.—35 varieties.

Sample
Tin of
"P. R."
Biscuits
(35 varieties)
post paid
1/3

Full particulars from

THE WALLACE "P. R." FOODS CO.,
465, Battersea Park Road,
London, S.W.

Mention THE INQUIRER.

YOU NEED THE WHOLE OF THE WHEAT

to keep your body well nourished and your system clean and clear. White flour clogs the human grate and makes the fire of life burn badly. It constipates, and constipation is the forerunner of appendicitis, cancer, and all the terrible devouring diseases of modern life.



To get the whole of the wheat and **NOTHING ELSE**, finely ground so that the most delicate systems can assimilate it, you must insist upon **"ARTOX"** Pure Wholemeal.

It not only makes the finest wholemeal bread, but also the most delicious and nutritious puddings, pies, cakes, tarts, biscuits, scones, pancakes, &c., &c. Try it for a week and you will give up white flour. It is the most digestible and nourishing flour known.

Sold only in 3 lb., 7 lb., and 14 lb. sealed linen bags by Grocers and Health Food Stores, or 28 lb. will be sent direct, carriage paid, for 5/-.

"ARTOX" is not sold loose. We give away a handsome booklet full of recipes that will give you a banquet of health and delight. Post free on application.

APPLEYARDS, Ltd.,
(Dept. 4), Ickles Mills,
ROTHERHAM.

Prevention Better than Cure.

It is surprising to learn that nurses as a class suffer greatly from dyspepsia in spite of their regular habits, and that a conference was recently held at Caxton Hall under the auspices of the National Food Reform Association for the purpose of bringing matrons and ward sisters together to discuss questions relating to diet in hospitals. "We have before now drawn attention," said a writer in the *Nursing Mirror* a few months ago, "to the extent to which the meat craze dominates the dietary of institutions. 'Meat or fish three times a day' is the formula, and if people are not satisfied after this it only shows their wickedness. Yet it is precisely in the fish and meat departments that the worst abuses occur, and even when these are of good quality they do not suffice to make a good diet scheme if the commissariat breaks down in other directions. In attempting to enlarge the category from which the nurses' diet is drawn, care must be exercised to provide generously for the needs of those conservative people who would feel starved without an orthodox middle-day dinner of meat and pudding. But other meals might be set free from the baleful influence of that modicum of animal food which is held to atone for all the other deficiencies of the table. So long as an indifferent egg or a few inches of shrivelled bacon or hard ham adorns the plate at breakfast it is usually considered that nurses are luxuriously fed, irrespective of the fact that the tea is lukewarm and barely coloured with milk, that the slack-baked bread is made from poor flour, and that the butter is rank. Now a breakfast which commenced with well-made porridge, quaker oats, or Force, proceeded to brown bread, with good butter or marmalade, and ended with apples or bananas, a quarter of a pint of hot milk being served with tea or coffee, would be far richer in nourishment, far more satisfying, and far more easy of digestion, while the cost would be about the same. It would, of course, take longer to consume. And here we are at one of the most vital points on which food reform is needed in institutions. There is much in the plea that it matters less what is eaten than how it is eaten. To be present at one of the meals provided for large numbers in institutions is to be painfully struck by the absence of any proper attempt at mastication by the diners. It would be a surprise to many to note how few minutes, seldom more than seven or eight, they employ in the actual process of eating, irrespective of waiting for courses at an ordinary community dinner. This is a grave blot on the administration, for the vitality of the personnel cannot be maintained where the ordinary laws of hygiene are systematically broken."

It is claimed for "Wallaceite" Pale Roasted Coffee that it retains all the valuable properties of the coffee berry without any of the qualities which often injure digestion or harm nervous tissues. Food reformers are strongly recommended to try it. It may be had from Health Food Stores or direct from the manufacturers, 465, Battersea Park-road, S.W.

First Aid in Food Reform

We offer you FREE

a 72-page Booklet (just published) which is not only full of information about the various forms of food available in place of meat, but gives definite practical advice, hints and suggestions, recipes and specimen menus, all designed to help you start a reasonable food reform in your own home with a minimum of bother. This little book also explains the easy carriage-paid terms by which you can get small supplies of shelled nuts, sun-dried fruits, dainty legumes and cereals, many handy pocket-foods, &c., &c., straight to your door wherever you live. This booklet is yours for the asking: simply send a postcard and ask for "INQUIRER Offer."

G. SAVAGE & SONS,

Nut Experts,

53, Aldersgate Street,
London, E.C.



THE RATIONAL CURE OF DISEASE.

So long as the diseases which afflict mankind are regarded as the result of external causes, such as microbes, Providence, or the weather, so long will people continue to take prescriptions and buy patent medicines. For what is disease?

Disease is the effort of nature to throw off accumulated impurities. Now the "medicine method" only removes the symptoms: it does not touch the cause. Scientific diet alone can remedy what unscientific and careless feeding has caused.

Mr. Eugene Christian has discovered the scientific basis for the cure of most modern disorders, especially constipation, dyspepsia, obesity, and rheumatism. By a rational system of diet, hygiene, and simple exercises adapted to the individual case, he cures disease by building up a healthy body, and the thousands of successful cases which he has treated testify to the fact that the most stubborn complaints yield before his simple, easy, and natural treatment.

Here is what one patient says (November 10, 1910):—"The last menu sent me is, I think, delightful, and suits me well. It makes one long for others to know of and benefit by your scientific dietary."

If you are searching for health, you should not fail to send to EUGENE CHRISTIAN, 411, Oxford-street, London, W., for booklet, *How Foods Cure*, which fully explains his method of postal treatment. This booklet is sent free to readers of THE INQUIRER.

IS CORRESPONDENCE INSTRUCTION REALLY VALUABLE?

No one doubts the practical value of a lecture or a series of lectures—a course of instruction—delivered by a master of a given line of business, science, mechanics, or any branch of modern achievement.

If you had the opportunity of attending such a lecture, or course of lectures or lessons, you would most probably jot down—eagerly, too—the main points of the master-declarations.

THE ANSWER.

Would it not be far more valuable to have those facts—that advice—those instructions, in complete printed form, for careful, leisurely study—a thorough grasping in the quiet of your own room?

And if this paper had problems for you to work out—had definite questions for you to answer, or ask if you like—would it not be more valuable still?

Nay, more: When this paper is only one of a complete line—a link-by-link chain—starting from the simplest proposition and finishing with complete knowledge of the subject; and when you are given painstaking, individual instruction in every item and department of the course of study you take up; and when you can take as much or as little time as you like to master the succeeding steps with no interference with your daily duties—is not the instruction even MORE valuable than any you could get in a class-room, where all must move together? At any rate, what doubt can there be of the efficiency of the Correspondence method?

Mark this: the equipment of the institution for carrying on the instruction in a thorough systematic way must be adequate—then the efficiency is one hundred per cent.

The courses of study offered by the International Correspondence Schools are prepared by masters of each and every one of the 180 businesses and professions embraced; in all of which men have achieved successes as remarkable for their value as for rapidity of their achievement.

Each student works under the guidance of tutors possessing expert knowledge of both the theory and practice of the subjects. No other correspondence institution in existence has such capital and resources, or spends such vast sums to keep every item of instruction up-to-date. In the circumstances it is apparent that I.C.S. instruction is genuinely valuable.

THE PROOF.

The proof is this: Many thousands of ambitious men and women have been raised by the I.C.S. from unimportant, poorly-paid work into positions of prosperity and power in the nineteen years of the International Correspondence Schools' wonderful success. Their signed—voluntary—testimony in proof is always open to the public's investigation.

If you aspire to any well paid post, all the preliminary education necessary before securing one through International Correspondence Schools is the ability to read and write.

I.C.S. courses are not costly. Everything is complete. There are no books to buy. Advantageous terms are possible.

Any reader of THE INQUIRER interested, in his own behalf or that of his sons or friends or employees, can obtain actual

REFERENCE TO THESE STUDENTS

by merely writing and stating the subjects or vocation concerned. They will also receive specific details of the whole possibilities of success in that particular subject. Please mention THE INQUIRER, and address the International Correspondence Schools at their Headquarters, Dept. 290/B45, International Buildings, Kingsway, London, W.C.

CIVIL SERVICE EXAMINATIONS SPECIAL EXPERT TUITION

BY

JOHN GIBSON, M.A.

(First Class, Camb., Educational Silver Medallist at Four International Exhibitions; Author of "Modern Education," &c.) and a

Large Staff of Experienced Tutors.

CORRESPONDENCE, CLASS AND PRIVATE TUITION.

Resident Pupils received at Upper Norwood, and 27, Queensborough Terrace, Hyde Park, W.

RECENT SUCCESSES.

India Civil Service.—August, 1908: E. C. Snow (First Trial), August, 1910: C. E. L. Fletcher.

India Police.—June, 1910: FIVE passed, including THIRD and SIXTH. From 1906-1910 TWENTY-FOUR have succeeded, all but four at FIRST TRIAL.

Consular Service.—July, 1909: E. Hamblock, FIRST; G. A. Fisher, SECOND; G. D. Maclean, THIRD. July, 1910: FIRST, SECOND (i.e. TWO of the THREE posts), and EIGHT in 1st TWELVE on the list; i.e. THREE of the FOUR Posts awarded.

Student Interpreterships (China, Japan, and Siam).—September, 1907: FIVE of the SEVEN Posts taken, including the FIRST THREE, all but one at First Trial; July, 1909: J. W. Davidson, SECOND and A. R. Owens, FOURTH (i.e. TWO of the FIVE Posts given), both at FIRST TRIAL; and March, 1908 (Levant): L. H. Hurst, FIRST (First Trial); C. de B. Maclaren, FOURTH (First Trial). August, 1910: H. D. Keown (China), THIRD.

Intermediate C.S. Examinations.—FOURTEEN Recent Successes, including the FIRST. Nearly all at FIRST Trial.

N.B.—SIX times running in 1907-10, the FIRST Place has been taken in the CONSULAR SERVICES.

JOHN GIBSON, M.A.,

24, CHANCERY LANE, W.C.

27, Queensborough Terrace, Hyde Park, W. (West End Branch), and

14-22, Victoria Road, Upper Norwood, S.E. (Resident Branch).

TUITION BY POST

For all Examinations,

— BY —

CLOUGH'S

Correspondence College.

Established 1879.

THE OLDEST, LARGEST, AND MOST SUCCESSFUL CORRESPONDENCE COLLEGE.

Clough's System of Postal Tuition is

MOST ECONOMICAL.

MOST CONVENIENT.

MOST SUCCESSFUL.

85,000 Successes in 31 years
proves Clough's System the Best.

SPECIAL COURSES FOR:

All Professional Preliminary Examinations (Legal, Medical, Theological, &c.).

All Civil Service Examinations.

All Commercial Examinations.
Positions open to Women.

Courses in single subjects may be taken.

"The efficient System afforded by Clough's . . . gives the maximum result at a minimum cost."

"The Civilian," August 14, 1909.

Write for full particulars and advice to
Clough's Correspondence College,
Temple Chambers, London, E.C.

Miscellaneous.

TABLECLOTHS of real Irish Linen, snowy Damask. Shamrock spray design, with borders to match; size 63 by 64 inches, 2s. 11d. each. Postage 4d. extra. Patterns free.—HUTTON'S, 5, Larne, Ireland.

REMARKABLE VALUE in warm Winter Blouse material, "Spunzella," unshrinkable wool in cream and dark grounds with coloured stripes. Durable and washable. Write for free patterns to-day.—HUTTON'S, 5, Larne, Ireland.

RUG, Fur Motor or Carriage.—Rich dark brown bear colour, handsomely cloth lined, exceedingly warm and comfortable, perfect condition, 50s., worth £10, approval.—41, INQUIRER Office, Essex-street, W.C.

TABLE LINEN, Irish Double Damask.—Two table-cloths 2½ yards long, two ditto 3 yards, 12 serviettes, lot 25s. 6d., approval.—42, INQUIRER Office, Essex-street, W.C.

FISH KNIVES AND FORKS.—Case 6 pairs silver-mounted, Hall-marked. Take 15s., approval.—43, INQUIRER Office, Essex-street, W.C.

TABLE CUTLERY.—5-Guinea Service, 12 table, 12 dessert knives, pair carvers and steel; Crayford ivory handles. Take 15s. 6d. for lot, approval.—44, INQUIRER Office, Essex-street, W.C.

STOLE AND MUFF.—Handsome black fox-colour, silver-tipped, pointed latest fashionable Stole and Animal Muff, together 22s. 6d. Worth £5, approval.—45, INQUIRER Office, Essex-street, W.C.

SPOONS & FORKS.—A1 quality, silver plated on nickel silver, 12 each, table and dessert spoons and forks, 12 teaspoons, 60 pieces for 35s. List price £9 10s. approval.—46, INQUIRER Office, Essex-street, W.C.

SEALSKIN JACKET.—Latest style, sacque shape, with storm collar, practically new, take £5 15s., worth £25 approval.—47, INQUIRER Office, Essex-street, W.C.

SMOKED FOX-COLOURED STOLE with large fox head and tails on, and large Animal Muff, very elegant. Sacrifice 25s., bargain, approval.—48, INQUIRER Office, Essex-street, W.C.

LARGE WRAP or Stole Pillow Muff; real Coney Seal; finest quality; white Duchess Satin lined, new condition; take 47s. 6d., together cost treble, approval.—49, INQUIRER Office, Essex-street, W.C.

STOLE or WRAP.—Real natural Grey Squirrel, very fine quality. Selected skins. Wide long Wrap. Large Pillow Muff, perfect matched skins, cost 15 guineas. Take £5 10s. Approval.—50, INQUIRER Office, 3, Essex-street, W.C.

COAT.—Gentleman's expensive fur-lined motor or travelling Coat. Fine quality dark Melton, cloth lined. Real Nutria Beaver, and astrakan roll collar and cuffs. New condition. £6 6s. Cost £25. Approval.—51, INQUIRER Office, 3, Essex-street, W.C.

LADY wishes to dispose of Blue Satin Evening Gown, trimmed with good lace. Empire style. Worn three times only. Equal to new. 20s. Approval.—52, INQUIRER Office, 3, Essex-street, W.C.

BLAIN & HANKINSON,
Pharmaceutical Chemists,
69, Market Street, MANCHESTER.
Continuing WOOLLEY'S Dispensing and Retail Establishment.

OLD FALSE TEETH.

We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.

WOOLFALL & CO., SOUTHPORT.

FREE BOOK

Tells how to cure Catarrh and
Nose-Breathing Difficulty.

It is the hearty desire of the discoverers of the new cure that all who suffer from the above complaints should write (or call) for a gratis copy of the book they have just published under the title of "Respiratory Re-Education: The 'Rhycol' Cure for Catarrh, Adenoids, Nose-Breathing Difficulties, and Chest and Lung Weakness."

The book advocates in a most plain-spoken manner a truly common-sense method of cure of a class of complaint which has hitherto defied all other forms of treatment.

The cure is remarkable, inasmuch as it calls for no sprays or injections—no powders to be snuffed—no operations—and no painful cauterising (burning) of the inflamed mucous membrane.

The new cure is further remarkable, as it cures automatically during sleep. Every reader afflicted with Catarrh knows how this hitherto incurable complaint prevents proper breathing. The nose is unable to do its duty of filtering, moistening, and warming the air, and the mouth is called upon to do the work as well as it can.

As a result of this extra duty of the mouth, the breathing becomes inefficient and shallow, and frequent head and chest colds are "caught" because of the improper reception of the cold air. Asthma, Bronchitis, and Consumption may also set in. The nasal passages—by disuse—become more and more obstructed, causing adenoids and polypi, which in the past have generally had to be operated upon by the surgeon.

100,000 FREE BOOKS.

The senses of smell and taste become seriously impaired.

Even the mouth breathing is handicapped by the accumulation of catarrhal matter in the bronchial tubes and lungs.

This catarrhal matter affords a fine culture, or breeding-ground, for germ diseases of all kinds. Catarrh invites them. The catarrh-free and those who breathe properly through their noses do not invite and cultivate germ-life.

Immediately the method of cure described by the book is applied there is striking evidence of its curative powers. It is, as one man put it, like coming into the fresh air out of a stiflingly close atmosphere.

In one night the nose, ears, tongue, and throat give every evidence of the good work of the cure.

In one week the nose and mouth both cease to discharge catarrhal matter. The nose, brain, eyes, ears, and lungs feel clear, the mouth and throat clean and sweet, and taste and smell become as keen as ever.

An edition of 100,000 copies of the book has been published for free distribution, and all who wish to quickly cure catarrh, adenoids, polypi, or other nose-breathing trouble, as also catarrhal deafness, ringing and roaring noises in the head, tonsil troubles, weak husky voice, weak chest and lungs, and asthmatic and consumptive tendencies should send (or call) for a copy. A penny stamp should be sent to defray postage. The address from which the free copies of the book may be obtained is—The Rhycol Publishers, 149 Rhycol-buildings, 130, Fleet-street, London, E.C.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliff Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply Mrs. POCOCK.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

LANGLEY HOUSE, DAWLISH, A HOLIDAY AND HEALTH RESORT for Ladies. Advantages for girls visiting alone. Through trains from Midlands and the North.—Prospectus from Miss JONES.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD AND RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

19th CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. | Miss CECIL GRADWELL.
Miss ORME.

A SAFE AND SOUND INVESTMENT
FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

Something New in Collars.

LATEST INVENTION.

THE Everclean "LINON" Collar



is the Ideal Collar—always smart, always white—cannot be distinguished from linen. Others limp and fray, others need be washed. Everclean "Linon," when soiled, can be wiped white as new with a damp cloth. No Rubber. Cannot be distinguished from ordinary Linen Collars. Others wear out, but four Everclean Collars will last a year.

GREAT SAVING OF LAUNDRY BILLS.
GREAT COMFORT IN WEAR.

SPECIAL TRIAL OFFER.

2 Sample Everclean "Linon" Collars for 2/6.
6 Everclean "Linon" Collars for 6/-.
Sample set of Collar, Front, and pair of Cuffs with Gold Cased Links for 5/-.

ORDER AT ONCE.

The Bell Patent Supply Co., Ltd.
147, HOLBORN BARS, LONDON, E.C.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HETWOOD, Deansgate—Saturday, November 20, 1910.

* Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3571.
NEW SERIES, No. 675.]

LONDON, SATURDAY, DECEMBER 3, 1910.

[ONE PENNY.]

The most renowned and the
most successful Institution of
its kind.—*Young Man.*
Founded 1894. Incorporated 1906.

WOLSEY HALL OXFORD.

Diploma Correspondence College, Ltd.



Founder and Principal.
J. W. KNIPE, L.C.P., F.R.S.L.

Director of Studies.

Rev. Prof. R. MOORE, B.A. (Oxon), B.D. (Edin.)

Theological Dept. Manager.

S. H. HOOKE, B.A., B.D. (Lond.), (1st in Hons.)

Theological Tutors.

Rev. Prof. R. MOORE, B.A. (Oxon), B.D. (Edin.).

Rev. T. PULLAR, M.A., B.D. (Edin.).

Rev. J. MOORHEAD, B.A., B.D. (Edin.).

Professor E. NORMAN JONES, M.A. (Oxon).

Rev. W. W. FOULSTON, B.D., B.A. (Lond.).

Rev. H. E. SCOTT, M.A., B.D. (Dur.).

Rev. F. J. HAMILTON, M.A., D.D. (Dub.), B.D. (Lond.).

Rev. W. F. PHILLIPS, B.A., B.D. (Wales).

TUITION BY POST

for Beg'ners and Advanced

Students in all branches of
THEOLOGICAL STUDY.

Hebrew	Liturgiology
Greek	Church History
Aramaic (Syriac)	Prayer Book
LXX and Vulgate	Catechism
Textual Criticism	Creeds
O. T. Introduction	39 Articles
N. T. Introduction	Philosophy
O. T. Theology	Ethics
N. T. Theology	Logic
Dogmatics	Psychology
Apologetics	Sociology
Patristics	Philosophy of Relig.
Christian Ethics	Classics
Comparative Relig.	Any other subject

for
General Culture, Research, Theses, and for

ALL EXAMINATIONS AND DEGREES

up to and including

B.D.

and

D.D.

Theological Prospectus and B.D. Guide,

post free from the

Warden, Wolsey Hall, Oxford.

JUST PUBLISHED.

8vo, price 6s. net. Inland postage, 4d.

Philosophical Essays

BY

BERTRAND RUSSELL,

M.A., F.R.S.

CONTENTS:

The Elements of Ethics—The Free
Man's Worship—The Study of Mathe-
matics—Pragmatism—William James's
Conception of Truth—The Monistic
Theory of Truth—The Nature of Truth.

LONGMANS, GREEN, & CO.,

39, PATERNOSTER ROW, LONDON, E.C.

NOW READY.

UNITARIAN POCKET BOOK AND DIARY FOR 1911

With List of Ministers and Congregations.

Tuck case, roan, gilt edges, 1s. 3d. net; by post, 1s. 4d.

DIRECTORY OF MINISTERS AND CONGREGATIONS, 1911

Paper covers, 3d. net; by post 3½d.

Ready by January 1st.

ESSEX HALL YEAR BOOK, 1911

1s. net; by post 1s. 2d.

BOOK ROOM, Essex Hall, Essex-street, Strand, W.C.

The SUNDAY SCHOOL ASSOCIATION

NOW READY.

"YOUNG DAYS"

ANNUAL VOLUME.

Edited by Rev. J. J. WRIGHT.

192 pages of Stories. 100 Pictures. Coloured
Frontispiece. A most attractive Christmas
Present for Young People. Boards, 1s. 6d.
net. Cloth, 2s. net. Postage 4d.

Books for Gifts and Presents.

Send for the New List of Reward and Gift
Books, or, better still, visit the Association's
Book Room at Essex Hall, and inspect
the attractive Books on Sale suitable for
Presentation.

LONDON: THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

In the country, four miles from Crewe.
Preparatory Department recently added. Boys
admitted on the Foundation at half fees.

Next Entrance Examination, December 15.

For particulars apply to the HEAD MASTER,
or to the Clerk to the Governors, 38, Barton
Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss
LILIAN TALBOT, B.A., Honours Lond. Pre-
paration for London Inter. Arts and Matricu-
lation, Senior Cambridge Local, and Associated
Board of Musicians. Healthy situation,
Hockey, Cricket, and Swimming. Special
terms for daughters of Unitarian ministers.—
Apply to the HEAD MISTRESS.

EDGBASTON COLLEGE, Bristol-
road, Birmingham.—**STUDENT-MIS-
TRESS** required in January, to assist with
Music practice and be prepared for higher
Music Examinations. Premium for Board.—
Miss BAILY, Edgbaston College, Bristol-road.

ST. GEORGE'S WOOD, HASLEMERE, SURREY.

COUNTRY SCHOOL FOR GIRLS.
Sandy soil. 600 feet above sea level.
Thorough education on modern lines.
Usual Curriculum, also Citizenship Course,
Extension Lectures, &c. Preparation when
required for University and other Careers.
Healthy outdoor life; good riding and games.
Systematic training given in Carpentry,
Gardening, Nature Study and Poultry-keeping,
as well as in Domestic work.

Principal, Miss KEMP.

WAVERLEY SCHOOL, SHERWOOD
RISE, NOTTINGHAM. Head Master: Mr.
H. T. FACON, B.A. Boarders. Home in-
fluence. Private field opposite school. Tele-
phone. New Term, Monday, January 17.

READ JOHN PAGE HOPPS' MONTHLY,

LETCHWORTH SCHOOL, HERTS.
—Co-educational. Thorough all-round
education, from six years upwards, preparing
without break for universities and professions,
&c. Special attention to physical and moral
development. Handicrafts well taught. All
religious opinions honourably respected.
Bracing air, model buildings, efficient staff.
Entire charge of pupils from abroad.
Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

"THE UNITARIAN MONTHLY."
Magazine for Unitarian Propaganda.
Adopted by churches with or without local
page. Issued for last Sunday in each previous
month. One copy post free, 1½d.—1s. 6d. a
year; 9d. per dozen; 3s. 6d. per 100; extra
charge local page.—Address to EDITOR, "Dove-
stone," Denton-road, Gorton, Manchester.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Chapel is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, December 4.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. A. ALLEN.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. G. TARRANT, B.A.; 7, Rev. W. J. JUPP.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Mr. STANLEY P. PENWARDEN.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Miss AMY WITTHALL, B.A.; 6.30, Rev. JOHN ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. RUDOLF DAVIS, B.A.
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. L. P. JACKS, M.A.; 6.30, Rev. STOPFORD R. BROOKE.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Mr. STANLEY P. PENWARDEN; 7, Rev. Dr. W. TUDOR JONES.
 Islington, Unity Church, Upper-street, 11, Rev. Dr. TUDOR JONES; 7, Rev. W. H. DRUMMOND, B.A.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green; 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt, M.A.
 Stoke Newington Green, 11.15 and 7, Rev. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Mr. J. KINSMAN.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. J. JUPP; 7, Rev. W. G. TARRANT.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. J. A. PEARSON.
 Wood Green Unity Church, 11, and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11, Rev. J. McDOWELL; 6.30, Rev. R. NICOL CROSS, M.A.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. EDGAR I. FRIPP, B.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SHORT.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, J. J. J.

BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLACHLAN.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Principal H. C. MAITRA (of Calcutta).
 CHATHAM, Unitarian Christian Church, Hammond-hill 11 and 6.30, Rev. J. M. WHITMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. E. R. FYSON.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. E. W. LUMMIS, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.
 GORTON, Brookfield Church, 10.45 and 6.30.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. L. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45, Rev. CHARLES HARGROVE; 6.30, Rev. MATTHEW R. SCOTT.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. T. JENKINS.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. J. WORSLEY AUSTIN.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHAS. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Prof. T. L. VASWANI, M.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. H. GOW, B.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A.; 6.30, Rev. JAMES C. STREET.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDRAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service, 11; Evening Service and Lecture, 6.30, Rev. GEORGE BURNETT STALLWORTHY.
 WAREHAM, South Street, 6.30, Mr. FRANK COLEMAN.
 WEST KIRBY, Meeting Room, Grange-road 11 and 6.30, Rev. H. W. HAWKES.

HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, Eagles Hall, Government-street, 7.30, Rev. H. G. KELLINGTON, M.A.

Situations

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

APPPOINTMENT WANTED.—Estate Building Surveyor and fill up time Secretarial or similar work. References, salary.—Address, T. C., INQUIRER Office, 3, Essex-street, Strand, W.C.

A YOUNG SWISS LADY (Diplomée) wishes to hear of Secretarial Work (French and German); or would teach young children.—R. P., Essex Hall, Essex-street, Strand.

LADY WANTED (January) as Working Housekeeper (Cheshire) for Widower. 4 children, youngest 9 years.—9, INQUIRER Office, 3, Essex-street, Strand, W.C.

LADY wishes to hear of another lady to share her small house in Manchester district. Modern, electric light. Share would be very moderate.—Address, 10, INQUIRER Office, 3, Essex-street, Strand, W.C.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s. d.
PER QUARTER	1 8
PER HALF-YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	791	President Taft	797	FOR THE CHILDREN :—	
PRACTICAL MYSTICISM	793	Historical Vignettes	797	The Missing Stone	799
LIFE, RELIGION AND AFFAIRS :—		Maeterlinck's Symbolism : The Blue Bird,	797	MEETINGS AND SOCIETIES :—	
Our Paris Letter	794	and Other Essays	797	The Liberal Christian Movement in Don-	
The Pitiful Plight of the Rich	795	The Lion's Whelp	798	caster	799
CORRESPONDENCE :—		The Great Texts of the Bible : Isaiah	798	Principal Maitra on the Religion of the	
An Extended Lectionary	796	Some of God's Ministers	798	Future	800
The Origin of the National Conference	796	"Resources"	798	NEWS OF THE CHURCHES	800
BOOKS AND REVIEWS :—		Peter, John, and Jude	798	NOTES AND JOTTINGS	803
A Persian Singer	796	The Book above Every Book	798		
		Publications Received	799		

* * All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.

NOTES OF THE WEEK.

IN the eager contest of the election most of the other strong interests of life must be allowed, for the moment, to sink into oblivion. It is probably right that it should be so. However superior persons may pretend that politics is only a clever game, the instinct which treats an election as a contest between vital principles is the right one. We ought to care how our country is governed, and whether the conditions of life are the most favourable we can contrive for the happiness and progress of the mass of the population. Religion imposes no political formula upon its adherents, but it demands that political action shall be controlled by noble motives and directed to the common good. It warns men against the use of the unclean weapons of personal slander and distortion of the truth; and it teaches them, because it believes in God and His omnipotence, that life must come before property, the happiness of all before the privilege of the few, and sacrifice for the sake of the whole before the desire for personal safety.

* * *

THE German Reichstag has been discussing the divine right of kings. The special occasion was the recent speech of the Emperor at Königsberg, which not unnaturally aroused suspicion in liberal minds by its extreme pretensions to autocracy. The Imperial Chancellor, in defending the speech, made the following remarkable statement:—"The Prussian Constitution is not acquainted with the idea of the sovereignty of the people. The Prussian kings are, in relation to the people, kings in their own right, and in view of the democratic inclination to treat

the King as a dignitary designated by the people, it is not to be wondered at that the King of Prussia should strongly emphasise his consciousness of being subject to no sovereignty of the people. The personal irresponsibility of the King, the independence and primordial nature of the monarchical right are fundamental ideas of our political life which have remained alive even in the period of constitutional development."

* * *

If these things are still sincerely believed it is well that they should be expressed sometimes in such a strong and repellent form. It helps people who have still some sentimental attachment to the political ideas of the Middle Ages to see clearly the consequences of a doctrine of personal irresponsibility and hereditary right. Not only do claims of this kind stand in the way of the political progress of the people. They are also inconsistent with intellectual freedom and the wider spiritual movements of our time. Religious liberalism in Germany has no more subtle and persistent foe than this doctrine of heaven-born autocracy. The two things belong to different worlds, and between them there is no possibility of compromise.

* * *

It is announced that Dr. Armitage Robinson has decided, on grounds of health, to exchange the Deanery of Westminster for that of Wells. Dr. Robinson has not been a conspicuous figure in the eyes of the public, and his occasional sermons in the Abbey have not roused any keen interest; but he has been a careful administrator, and as a scholar of broad sympathies and cautious temper he has done work of the best kind in stimulating the study of the New Testament and arranging courses of theological lectures for the clergy on modern lines. The appointment of his successor will be a matter of some difficulty, as no man seems to be clearly marked out by brilliant gifts and broad sympathies for the office. The Abbey is not so strong as it used to be in

preaching power. It is a unique opportunity of enriching the religious life of London with a man of prophetic gift, who will combine reverence for splendid historical associations with keen sensitiveness to the special needs and opportunities of modern life.

* * *

THROUGH the *Provincia* of Como the announcement is made that several parish priests of that diocese, suspected of Modernism, held a meeting on November 18 in a village near Lugano for the purpose of discussing the anti-modernist oath to be exacted, in accordance with the recent decrees, of all parish priests and their assistant clergy. It will be remembered that the decrees themselves mentioned only confessors, preachers, and such of the clergy as are engaged in teaching, as those who would be required to take the oath. But the Bishop of Como has issued a circular to his clergy in which the requirements of the decree are given the extended scope indicated above. It is said that some priests protested against the circular from the pulpit. The meeting of protest referred to by the *Provincia* was held without any secrecy, and other meetings are spoken of as not improbable. We welcome these signs of courage and independence in Italy, which, unfortunately, have been lacking among the Modernist clergy in France. It is only by the force of moral conviction that the movement can prosper.

* * *

ENGLISH readers will learn with interest that the Meeting House in Northumberland, Pennsylvania, the small town where Dr. Priestley passed the last ten years of his life, has been re-opened and dedicated as a Joseph Priestley Memorial. The present church, which has not been used for worship since 1877, was built in 1834; but the little company of "rational Christians," who formed themselves into a Unitarian Society, was gathered by Dr. Priestley, and he ministered to them until his death in 1804. The building has now been restored with taste and simplicity

and regular services will be held. Several members of the Priestley family still live in the neighbourhood, and have taken a practical interest in the scheme.

* * *

IN the course of a sermon at the re-opening service on October 24, Dr. Samuel A. Eliot gave the following estimate of Priestley's character:—

"Behind the discoveries that Priestley made we can discover the method and spirit of the man. His scientific conclusions are now commonplace. They are woven into the warp and woof of our everyday thinking and living, but the spirit in which he wrought is an eternal influence. It was because he was an industrious, honest, and reverent man that he was a great discoverer. His mind was open and eager for new acquisitions. His noble impatience could not be restrained by ridicule or opposition. He worked until his visions were verified, and until his conceptions arranged themselves in order and harmony. Even then he sought new truth; and, whether it buttressed or shattered his theories, it was equally welcome. He loved truth better than any system of his own."

* * *

THE annual report (for 1909) of Dr. Newman, the Chief Medical Officer of the Board of Education, was issued on Tuesday. It is a social document of first-rate importance, and illustrates the way in which far-reaching reforms may be carried through by administrative action without any blare of trumpets. Children in the public elementary schools are now inspected medically both when they enter and when they leave school. It is possible, accordingly, not only to compile statistics of disease, but also to test the efficacy of the methods used to combat phthisis, defective vision, decay of the teeth, and various forms of uncleanness. It is satisfactory to learn that there are now 986 doctors engaged in the school service. Of these 73 are women, and in addition about 152 local authorities have appointed nurses.

* * *

THE report gives full details of the methods employed to combat incipient disease, and the ways in which the co-operation of parents and teachers can be enlisted. Dr. Newman is deeply concerned about the improvement of national physique, but he advocates physical rather than military training.

"A scheme of national physical training . . . must be conceived," he says, "from an immensely wider point of view than that of compulsory military service, and it must begin with the children and not with the adults. Nor is 'military drill,' as such, desirable in any event for children under 14 years of age. Even from a military standpoint the inculcation of discipline and

the development of physique are to be preferred, in children, to any attempts at formal military drill. Moreover, the acquirement of prompt and willing obedience, of good manners, of 'address,' all so valuable to the child, whatever his future occupation may be, can probably be more readily obtained by means of Swedish exercises than by military drill. The twofold contribution from the schools of a State to its army should be strict discipline coupled with healthy physique."

* * *

THE report concludes on a buoyant note of optimism, characteristic of the strong man who is devoting himself to the cause of human welfare:—

"The careful student and worker in this field of public service may find in the report something more than the record of the advance of a great reform, something more than the alleviation of suffering. He may find, I think, beneath its monotonous record of disease and disability the manifestation of a great and worthy partnership—what has been well called 'the joint obligation of an indissoluble partnership'—between voluntary workers and paid workers, between local authorities and central government, between the individual and the community, which, whatever be its other fruits, cannot fail of good result in bringing about a larger measure of that co-ordination and unification which is perhaps the greatest single need in the sphere of English local government. Nor is that all. He may find also a new understanding of the amplitude, purpose, and opportunity of education, a new application of it, fresh fields to be conquered by it. And, lastly, I think he cannot fail to see that healthy childhood is not only a good in itself but the foundation of a healthy race."

* * *

WE print elsewhere a letter from Dr. W. C. Coupland on the subject of an extended lectionary. It is not a question which is likely to be solved by argument, for while abstract logic may be on one side, experience is almost decisively on the other. The place of the reading of Scripture in a religious service is that of an utterance which has the sanction of long usage, and the sacred associations of personal and racial memories. It is, in other words, common religious language in a sense in which passages culled from various sources and chosen by the private taste of the minister can never be. An enlarged Bible can only come out of the quickened consciousness of a whole community. No editor endowed with the best gifts of spiritual insight and literary taste is competent for the task; and the discussions and decisions of a committee are an impossible substitute for the living consent of experience. We do not deny that an anthology of beautiful passages may have

its use in stimulating the imagination and widening the sympathies; but it cannot take the universal place of the Bible or compete with it in our affections.

* * *

THE failure of the experiments which have been made in this direction cannot be accounted for simply by the popular dislike of innovations or an obstinate adherence to irrational doctrines of inspiration. The real reason lies much deeper. In the instincts and affections, which find their language in the Bible, there is a sense of unity and fellowship, the recognition of a common spiritual culture and devotional attitude, which are of priceless value to the peoples of the Western world. Anything which is to take its place or to compete with its supremacy must have in it the same note of general acceptance and interpret, with a similar beauty and plainness of speech, the needs and aspirations of common men. When the time comes for us to add fresh chapters to the Bible, and that day may be nearer to its dawning than we sometimes think, it will not be as the result of an intellectual demand for breadth, but of a religious consciousness of power.

* * *

WE are tempted to add one further word on the same subject. Any demand for what is called an "extended lectionary" has arisen, so far as we know, in small coteries of educated people. The Bible on the other hand, on the ground of its history and its own inherent qualities, appeals equally to all sorts and conditions of men. In this way it is the visible symbol of our unity. In moments of joy and sorrow, which reduce life to its simplest terms, in the depths of Christian experience, it speaks to every rank of life and every level of culture. Any attempt to substitute for it a type of devotional literature less wide in its appeal, or more dependent upon peculiarities of taste or knowledge, runs the risk of exalting the sectional above the universal. Educated people, above all others, should hold fast to everything which keeps them in warm and intimate fellowship with the religion of the simple and the poor.

** WE shall publish next week an important article by Principal J. E. Carpenter dealing with the controversy raised by Drew's book on "The Christ Myth."

OWING to an unexpected pressure of engagements Mr. J. M. Myers has not been able to send us the article on "Boy Labour," which we announced last week. We hope to publish it at a later date.

THE article on Immortality, by Professor G. Dawes Hicks, which appeared in our columns last week, will be re-issued immediately in pamphlet form by the Inquirer Publishing Co.

PRACTICAL MYSTICISM.

At first sight there seems little likelihood of connection between these two terms. Their conjunction seems more the product of sheer wilfulness than anything else; for most people would probably declare at once that, of all things remote from practicability, mysticism is the most remote. The mystic, these people would say, is at best only a romantic dreamer, and at worst a morbid monomaniac. In either case, the outstanding characteristic of the mystic is his aloofness from real life. This popular view seems to me fundamentally mistaken. So far from being unpractical, real mysticism is pre-eminently practical, so much so that no kind of so-called practical life or practical activity is worth having without some sorts of mysticism. Of all the easy distinctions to which our fallible human intelligence is prone, that between "the practical man" and other kinds of men, dreamers, theorists, visionaries, mystics, and the like, is among the most unsatisfactory and fallacious. Heaven preserve us from the merely practical man! If the "thoroughly practical" and the "simply practical," about which we hear so much, were anywhere possible, they would be most dead, most dull, and most desolatingly dreary. Life is impossible without theory, and not worth having without dream and vision and inward, mystical experience. Probably the general tendency to regard mysticism as thoroughly unpractical arises, on the one hand, from sheer ignorance of the essential character of the mystical experience, and, on the other, from a too exclusive attention to certain extreme forms which that experience has taken in various cases. Even critics of repute have been led astray in one or other of these ways.

Thus, for example, we find Professor Andrew Seth declaring, without qualification, that "the type of character to which mysticism is allied is passive, sensuous, feminine, rather than independent, masculine, and ethically vigorous." Such an observation is historically untrue, whilst there is in reality nothing in the typically mystical experience to warrant such a generalisation. True, of course, it is that mysticism has taken very extreme forms, from an exaggerated gnosticism on the one side to an equally exaggerated quietism on the other; but here the extremes are not the essence of the thing, though they represent, in an intensified degree, certain essential aspects in it. It is a mistake to suppose that all mystics must be of the type of Schwester Katrei, the real or reputed disciple of Eckhart, whose ambition was to become wholly dead to finite things, and who apparently, in the end, realised her ambition by falling into a cataleptic trance of considerable duration. Mystics are not necessarily sentimental people, wayward, capricious, and of rebellious habits; they do not perforce betake themselves to the mountain tops and the woods or avoid their fellow men. Even if, like Nietzsche's Zarathustra, they do commune with their souls in silence for many years—which, by the way, is no bad thing to do—they, in the end, generally return to the daily round and common

task. The philosophical founder of all European mysticism, Plotinus, was an excellent man of business, frequently sought after, whilst Eckhart, the greatest of all speculative mystics, was an intensely practical person, reputed most excellent in the keeping of accounts.

The fact is that the best mystics, the truest of their kind, "eat and drink, and see God also." Jesus, an unsullied mystic if ever there was one, "came eating and drinking." Naturally, men said he had a devil, because he did these common, practical things, and yet preached the Kingdom of Heaven and knew God. The secret, *par excellence*, of the mystic everywhere, his peculiar distinguishing feature, is just this seeing of God *also*, this knowledge of the Divine World and the Eternal Order which accompanies him at every moment in life. Of course, the mystic holds that at the very heart and source of knowledge and of life there is a mystery. Without the mystery there could be no mystic. This central mystery is not something unknowable, in the common or the Spencerian sense, but something which, because it lies at the very basis of all, quite transcends the knowledge of the understanding, with its distinctions of subject and object, here and there, self and other. The mystic looks ever from the many to the One, away from multiplicity and manifoldness towards unity, away from the phenomenal world conditioned by the categories of the understanding to the ideal and transcendent world, which gives conditions to phenomena, but is itself unconditioned.

Philosophically, of course, the mystic is everywhere a monist and an idealist. The one thing that is real for him is the absolute idea itself, the complete, ideal meaning of things, the complete purpose within things, behind and beyond, and at the same time conditioning, all phenomenal and finite existence. Where the mystic differs from other men is in the emphasis he lays on a certain method by which, as he thinks, he can be lifted above the phenomenal world of the understanding into personal communion with the divine and transcendent world. This method is that of immediacy, of direct, immediate, inward cognition. Logical argument will not bring the soul into knowledge of God; the categories of the understanding will not achieve Him; even the completest and most systematic speculation of the intellect will not admit to the inner shrine of reality. There is, however, that within the soul itself which, given free play, released from the bondage of finitude, leads directly and immediately to the vision of God. The coming to God depends on the presence in the soul of the divine spark, on that "bright effluence of bright essence increate" which alone can penetrate the impenetrable darkness of the eternal light of the Godhead. No external thing can help the soul in its search for God. The loftiest heights of the knowledge of the understanding fall infinitely below the altitude of the Divine. A man needs not only knowledge, but also wisdom, and wisdom is born, the begotten Word of God in the heart, not made by processes of reasoning. The mystic, in the last resort, rejects all authority, and relies solely on intense, individual experience; the basis of his life is "the sensa-

tion of some form of immediate communion with God." The ways of knowledge and understanding, even the ways of the moral life, lead but to the shores of the unfathomable ocean of God, whereon if a man would embark, he must abandon the ship of his soul completely to the guidance of the inward light.

The real secret and power, and the characteristic feature, of mysticism consists in just this dependence on immediacy, on inward experience. Other men are dependent upon traditions, upon the accepted opinions of others, upon abstract formulas and accredited beliefs. Not so the mystic! "The essence of the mystical doctrine is the recognition that all abstract formulas must fail in the presence of the highest truth, whose own innermost nature it is to be absolutely simple, and yet beyond words. Hence only religious experience can really touch this truth. Argument, tradition, authority—all these fail. When that which is perfect comes, that which is in part is to be taken away. And the perfect, according to the mystic, is reached as soon as you abstract from all that is derived or explicit, and return to the depth, to the source, to the fountain of the Godhead. But that you apprehend only by an act of inward surrender to the divine presence and absoluteness. Other men hear of God, read about God, believe in God, serve God. The mystic, in so far as he speaks with authority, declares that he has in some measure attained God." (Royce, "Studies of Good and Evil," 286.) This attainment of God is the secret of mysticism, this personal life lived here and now in and by and through the Divine. This immediate attainment may set a host of questions at work, and so lead to the intellectual activity, the metaphysic, and gnosticism of speculative mysticism, or it may involve certain deep emotional experiences which incline him who enjoys them to seek renewed states of contemplation, quietism, or ecstasy. But the essential thing is neither the systematised metaphysic nor the ecstatic contemplation, but the immediate certainty of God and of His Kingdom. And this attainment of God, so far from being unpractical, is the most intensely practical thing any man can here be concerned with. It is the very essence of religion, and, little as we may sometimes seem to suspect it, religion is the most practical of all human concerns, the end which, as Hegel said, contains all other ends.

If there is one thing more than another which we need in the world of religion to-day, it is just a revival of mysticism, a renewal of mystical experience. Religion seems in many quarters to be gradually but surely getting lost in the lower orders of life, in morality, in social service, in all sorts of so-called practical endeavour for the welfare of humanity. Yet these are not the essential things, in the last resort are not religion at all. We were told to seek first the Kingdom of God, and the rest should be added to us. The heart of religion is still the Kingdom of Heaven, not an outward moral order or social state to be attained by good works, but an inward, spiritual experience to be reached by faith and enjoyed eternally in a moment of mystical exaltation. The Kingdom of

Heaven is for the saved soul, for the heart which, abandoning all finitude as in itself worthless, throws itself on God, and is granted then the vision of eternity. That vision is a mystery, not to be taken by force of good works nor attained by scientific observation, but revealed to the soul of faith in the moment when selfhood is no more. The very foundation of any worthy practical life is found in the relation existing between the soul and God; except a man be in some way right with God, he cannot, by any possibility, get right with this world. And this securing of right relations with the Divine is a definitely personal, individual, and inward matter; it consists in and depends upon immediate experience. In other words, the basis of sound, practical life is mysticism, and nothing else. It is an immediate certainty of the exclusive and eternal reality of an unseen world of absolute meaning and value which, possessed in this immediate fulness of experience, conditions every intellectual and moral activity. To get into touch with that realm of the Infinite, of which we are dimly aware at every moment, to find a real point of contact, in experience, with God, and to make that experience of the unseen and eternal into the basis of our life in time, that is the meaning of religion, and the one thoroughly practical thing we can set ourselves to accomplish. And this we cannot have without mysticism. Therefore it is that I maintain an intimate connection between mysticism and the practical life, and plead for a renewed acquaintance with the mystical experience, and a wide extension of the whole spirit and mood of mysticism itself.

STANLEY A. MELLOR.

LIFE, RELIGION & AFFAIRS.

OUR PARIS LETTER.

(FROM OUR OWN CORRESPONDENT.)

THE astonishing mentality of certain French Catholics was illustrated by a leading article on the floods in the *Croix* of November 22. The *Croix* is a thoroughly representative paper; it has a far larger circulation than any other Catholic paper in France, and is a semi-official organ of the Vatican, in close touch with Mgr. Benigni and the *Correspondance Romaine*. The thesis of its leading article is that the floods of last January, and the slight recurrence of them caused by the recent rise of the Seine, were divine judgments on France for its anti-clericalism. This is established by a series of alleged coincidences, not always very convincing. It was on January 17 that the long debate on the education question began in the Chamber of Deputies, and on January 20 and 21 the action for libel brought by the Association of Elementary School Teachers against the Archbishop of Rheims came before the courts, as a climax to this "week of blasphemy."

What follows must be given in the exact words of the Catholic organ: "God at once replied to these provocations by sending rains so abundant that, on the

21st, we called attention in the *Croix* to the disquieting nature of the floods that were beginning. On the 22nd two of the metropolitan lines in Paris ceased to work. At last, on the 24th, as if Providence wished to force Parliament to listen to the voice of Heaven, the Palais-Bourbon was in darkness." The deputies, indifferent to the divine warning, gave, by candle-light, the "impious vote" which closed the debate. The ministerial declaration, which contained a pledge of fidelity to the principles of neutrality and "laïcisme," was responsible for the recent rise of the Seine. It was read in the Chamber on November 8, and the rain began the same day. Mysterious importance is attached to the fact that, both in January and November, the river took twelve days to reach high-water mark. The tribal deity worshipped by the *Croix* must be less intelligent or less just than the tribal deity of ancient Israel. When Jahveh sent plagues on Egypt He spared the chosen people; the Seine has shown no respect for the houses of devout Catholics; indeed, the Faubourg St. Germain was one of the quarters that suffered most in January.

This article is typical of the sort of thing that the *Croix* serves up to its readers about once a week. If an anti-clerical mayor in some remote village happens to die suddenly, the *Croix* is on the spot and the incident becomes a divine judgment which has "profoundly moved the inhabitants." What blasphemy of atheists could equal the blasphemy which attributes to Divine Love the evil passions of the *Croix*, gloating over the misfortunes of its opponents? Truly, "Man makes God in his own image."

If the regulations unanimously adopted by the French Bishops are approved by the Pope, the papal decree on First Communion, which caused so much alarm among French Catholics, will be evaded in France. The Bishops propose that, while parents shall be encouraged to send their children to communion from the age of seven, the actual first communion shall be private, without any ceremony; and there shall be a "Solemn First Communion," as at present, at the age of eleven, preceded by two years' catechism. It is obvious that this will mean, in practice, the maintenance of the present system with little alteration, for the great majority of parents will not send their children to communion at all until the corporate ceremony. It remains to be seen whether the Pope will sanction this ingenious evasion of his decree. If he does, it will be the first time that the opinion of the French episcopate has been listened to by Pius X.; but it is also the first time that the bishops have ventured to express their opinion with any sort of persistence. They expressed their opinion in favour of the acceptance of the conditions of the Separation Law, but it was in a secret ballot, and, when the Pope rejected their advice, they not only submitted, but the majority of them pretended that they had always desired a decision against the law. Since then they have never dared, until now, to express any opinion at all. In the present case there has been no general assembly of the French episcopate; the Pope will not permit all the Bishops to meet together. But there have been regional assemblies, and the thirty bishops

from every part of France, who are "protectors" of the Catholic Institute at Paris, took the opportunity of their annual meeting last week to discuss the matter, and to agree on the regulations which had already been approved by their colleagues.

The political event of the month has been the resignation of M. Briand's Cabinet immediately after receiving a vote of confidence from the Chamber and the constitution of another Ministry under the same chief. M. Briand's method of ridding himself of colleagues who had become inconvenient was more ingenious than loyal; the immediate difficulty was the proposed legislation in regard to strikes and trade unions of public employees, as to which M. Millerand, M. Viviani, and other members of the late Government did not see eye to eye with M. Briand. The new Ministry obtained a vote of confidence by a reduced majority, but it cannot be said to command universal respect. The majority of its members are extremely undistinguished gentlemen—some of them were previously almost unknown—and it is too evident that M. Briand desired, above all, colleagues who would implicitly obey him. M. Caillaux unkindly nicknamed the new Cabinet, "Le Ministère de gens de maison," and the name has stuck. Some hoped that M. Briand intended to take the opportunity of forming a Government representing all the moderate groups of the Republican party, and of defining his position more clearly. But the new Cabinet is, with one exception, composed of senators and deputies who, at least nominally, belong to the Left, while M. Briand's majority is largely drawn from the Centre and the Moderate Right. So confusion is worse confounded. On the other hand, M. Briand has thrown over the Clericals, who previously supported him, and made declarations which suggest that he wishes to win Radical support for social legislation which is, to say the least, not progressive, by an aggressive anti-clericalism quite opposed to his previous policy in that regard. These quick changes may be very clever parliamentary tactics, but they are not edifying. Many men of all parties sympathise with M. Painlevé's eloquent protest in the *Droits de l'Homme* of Nov. 20 against political immorality and the growing corruption of politicians and the press by the great financial interests. M. Painlevé, who is a distinguished mathematician and a member of the Institute, represents the University in more senses than one, for he is Deputy for the 5th Arrondissement of Paris, in which the Sorbonne is situated.

The recent rise of the Seine to a height unreached, with the exception of last January, since 1876, caused slight floods in one or two quarters of Paris and in the outlying districts. It has naturally revived the apprehensions that our experiences of January may be repeated this winter. The unusually wet weather that we have had for two years gives ground for some uneasiness. But the main cause of the floods in January was the unusually rapid melting of the snows in the mountains in consequence of the early mild weather. If we have a dry and moderately cold winter there is no reason to anticipate serious floods. Meanwhile, although steps have been taken to mitigate the consequences of a possible flood, the preventive

works have not yet been put in hand. The most important is the construction of a canal into which the superfluous water can be diverted; this will, of course, take time, but that is all the more reason why it should be begun.

The "art season" has begun, and with it the art sales. The first sale of importance is that of the celebrated collection of the late M. Maurice Kann, which will begin next Monday. This sale will include everything except the pictures, some of which have already been sold privately, and the rest will be put up later. The superb illustrated catalogue shows the varied character of the collection, which includes mediæval and Renaissance objects of every kind, ivories, bronzes, metal work, plaquettes, jewels, &c. There are six fine pieces from the ateliers of Luca and Giovanni della Robbia, a large collection of clocks of the sixteenth century, and some 200 pieces of Sèvres, Saxe, and Chinese porcelain. Many of the ivories and ecclesiastical objects in metal are of remarkable quality. M. Maurice Kann was the brother of M. Rodolphe Kann, whose magnificent collection of pictures would have been left to the Louvre and the Berlin Museum, had he not died before signing his will. He had dictated its terms and appointed the next morning for signing it, but died during the night. The collection was subsequently sold to a well-known firm of dealers in works of art.

THE PITIFUL PLIGHT OF THE RICH.

THE heading is a mere enterprise in journalism. The article itself will have nothing to do with Form IV. or the general election. Nor need it rouse any of his friends to send the Editor their genial greetings and advice on how to conduct a religious weekly. The writer does not propose to quote St. James, and tell the rich to go to and weep and howl. Except in this one sentence he will not remind his readers of the Gospel reference to the camel and the needle's eye, or the parable of Dives and Lazarus, or the "woes" of Luke vi. Indeed, his remarks are going to be in the nature of a plea on behalf of the rich, who are often so sadly neglected by the modern pulpit. At any rate, he will include in his sympathy such of the rich (every unbiassed reader will admit there are *some* such) as happen to be fairly intelligent and high-minded. The point is this. In their zeal for popularising and simplifying Christianity many writers are arguing that the preacher should never present his message except in a manner which the most ignorant of the masses can understand. A sermon which (like the recent *Hibbert* letter) is deliberately addressed to the gentlemen of England, can hardly escape the charge of being snobbish in its presuppositions. It seems to be taken for granted that the Gospel is robbed of its power when it is preached in literary and thoughtful language.

Mr. Harold Begbie has recently been talking pretty much in this vein in the columns of a religious contemporary. He expressed the same ideas in a volume devoted to the description of types of con-

verted sinners. Recognising, as we all do, that Christianity is not a mere philosophy but a Life, he writes as if that Life can only be exhibited in action by working emotional convulsions among the wretched, the depraved, the criminal. There is so much that is admirable and ardent in his appeal that it seems almost cynically chilling to submit his articles to criticism. But, surely, it is not true that all human beings are, in his sense, "broken earthenware"; nor that the genius of Christianity is entirely the monopoly of the "twice-born" and is exhausted by the spirit and method of the Salvation Army. Edward Everett Hale's autobiographical confession in James's "Varieties of Religious Experience" would suffice to prove that not all crows are black.

It is doubtless the case, as Mr. Montefiore has so brilliantly shown, that among the most original things about Jesus were his active seeking of the outcast and the sinner, and the amazing love that made him so easily accessible to that abandoned class. It is further true that in primitive Christianity not *many* wise after the flesh, not *many* mighty, not *many* noble were called, and that all down the centuries an enthusiasm for the failures, the deformed, the "unfit" has been an unmistakable note of the true Church. But that is not all that is to be said upon the matter. Granted that Jesus had a bias against the rich. But it was because they were so often proudly insolent and idle and oppressive. He did not dislike the rich as such; he associated with them with freedom and dignity; he accepted invitations to dine with them. His attitude was not so much one of antagonism to the rich, as a plea in favour of the superior wealth of simplicity and the more abounding affluence of poverty. He felt the incumbency of an imminent Revolution, the coming Kingdom of God, and in the interim could not attach extreme importance to either riches or poverty. On the whole, poverty was the more fruitful and blessed state, and riches a hardening condition to be shunned and feared. He no more set class against class than did St. Francis or Tolstoy, or other aristocrats who prefer the stings of hardship and indigence to the spiritual suffocation of luxury. He included all classes in his illimitable and all-comprehensive humanity. Similarly, it would be wrong to say that the spirit of Jesus is hostile to culture. It is only hostile to culture of an arrogant and ostentatious kind, that culture of the super-man which grows upon corruption like a beautiful flower upon a manure heap, which exploits and thrives upon the ignorance and destitution of the enslaved. To say that Christianity is not a philosophy but a Life does not, by any means, justify Mr. Begbie and others in the assumption that the only true Christian method is by way of a revival of Revivalism. Form and vocabulary, idiom and style must be adapted to the audience and the circumstances. It was the most successful missionary on earth who became all things to all men. All men include the men of brains and education who have trained intellects and disciplined wills, and not merely responsive emotions. Take, for example, a distinguished instance of cultivated preaching furnished by the Rev. A. L. Lilley in his

volume of sermons, "The Religion of Life."* Here is a profound belief in Democracy, and in the regenerating power of a Liberal Christian faith. A more confident proclamation of social idealism it would be difficult to find in contemporary pulpit literature. The words of the printed page are a joy to read, and must have been a stimulus and an inspiration to hear. They are glowingly eloquent with the natural, unforced eloquence of the Irish temperament. But powerful and impressive as these sermons must have been to the congregation of St. Mary's, Paddington, they would lose most of their kindling effect if delivered in an East End mission. Substantially the same message might be given, but the language would have to be changed, and the intellectual presuppositions entirely transformed. But they are just what they ought to be, having regard to the educated mind to which these sermons were addressed. People who ask for "simple" sermons very often do not know the meaning of their own request. Simplicity, as in Tolstoy's later tales, may involve only the studied suppression of the evidence of what is actually the utmost elaboration of literary craftsmanship. The conscious and painstaking effort after such suppression may be not simplicity at all, but a wasteful perversion of natural genius. The truth is, that it would be as absurd to preach to a congregation of trained professional men of high morality sermons suited to an assembly of semi-criminal derelicts as it would be to invite the staff and students of Manchester College, Oxford, to work themselves up into a froth by singing the "Glory Song" of the Torrey-Alexander mission.

Mr. Richard Whiteing, in "No. 5, John street," makes rollicking fun of well-meaning amateur philanthropists who go visiting tenements and try to awaken the æsthetic tastes of the slum-dwellers by presenting them with reproductions of pictures by Rossetti, Burne-Jones, and the Pre-Raphaelite brotherhood. Doubtless Art is very democratic, as William Morris knew and taught. The response to Art is human, not aristocratic. Like religion, it is often incalculable in its effects, and no respecter of persons. Still, there are some kinds of sound, artistic work that will only appeal to cultivated tastes. And there are some quite worthy persons who would prefer a chromo-lithograph of the funeral of King Edward VII. of ever blessed memory to a reproduction of a Greek statue which an excellent servant of our acquaintance objected to on the ground that it was "so exposin' like."

These considerations apply to preaching. There are congregations and congregations. The preacher who meets the condition of one may be quite unsuited to minister to the needs of another. For this reason it seems quite possible that for some time to come Liberal Christianity may not get a real hearing except from the well-read section of the community. If this were so, if it were powerless except among a select minority of thinkers, it would still be no proof at all that it was not rightly and fruitfully occupying a corner of the Master's vineyard. It might do this one service in a spirit of perfect humility. It might carry

* Francis Griffiths, 3s. 6d. net.

the grace and beauty of Christ to those who are quite beyond the reach of any popular evangelicalism. "In my Father's house are many mansions" (here as well as hereafter). If communication between them is made easy if the doors of opportunity open at a touch, it is not unbrotherly or unchristian to have definite preferences as to the particular mansion we should like to inhabit. It takes all sorts to make a church, but it is not necessary that there should be samples of all the sorts in every single congregation. To recognise the world as it is, with all its complicated intermingling currents of feeling and taste, does not necessarily indicate any apostasy from the Christian democratic faith. It may even be to live by that faith and strive to realise it in that state of life into which it shall please God to call us.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

AN EXTENDED LECTIONARY.

SIR.—I have read with much satisfaction the review of "The Book of Books" in your present issue, though it is rather nominally a "review" as the criticism of the work in question is but slight, the writer's aim being evidently to call attention to a matter which the members of Liberal Churches have, very strangely in my judgment, failed to consider. For it is an inconsistency for churches unfettered by dogmas to select their readings in their public services from Jewish Scriptures and the earliest Christian literature alone. For, as the reviewer pertinently asks, "Is there any justification for this exclusiveness in our practice, or is its *raison d'être* merely a weak concession to custom, a bondage to the letter from which we have not, in fact, emancipated ourselves? . . . Should we not go in boldly for an extended lectionary; just as all the churches have gone in for an extended hymnary, else we might still have been singing only the Psalms and the Magnificat and the Nunc Dimittis?"

Fifteen years ago I was requested by the Committee of the South Place Ethical Society to prepare and edit such a lectionary, which was published by Messrs. Swan Sonnenschein & Co., and reviewed in THE INQUIRER by one of your predecessors. The writer says the selections "include the Egyptian, Chinese, Brahmanic, Buddhist, Mazdaist, Hellenic, and Stoic, among the ancient forms, the Islamic and Sufistic, and three types of modern Oriental thought, viz., Sikhism, Brahmo-Somaj, and Babism." A considerable number of passages are taken from modern unclassified authors, living writers being excluded. By far the greater number of selections, however, represent religious thought as it has arisen among Jews and Christians, the latter especially, about two-thirds of the work being thus occupied.

The author apologises to his Humanitarian friends for the predominance of "modes of thought and feeling familiarly known as 'Christian,'" and emphatically says it is "simply due to the fact that of religious world-literature the Christian is the richest." "Thoughts and Aspirations of the Ages" was, with a few exceptions, representative of extreme orthodoxy, sympathetically reviewed.

I do not know if this anthology has been used in Unitarian and Free Christian services, save in one instance, where I had lent the volume to a ministerial friend. Since it was published it is possible another and a better religious lectionary has been offered the public. If so, perhaps the officers of such a society or societies will kindly communicate with me. I regard any attempt to broaden, no less than deepen, our spiritual life, one of the great needs of our time, and concerted effort with that end in view, however limited, would be a step towards the realisation of the dream of a universal worshipping Church for which, even at the cost of being stigmatised "self-righteous," the humbly devout souls sigh.—Yours, &c.,

WILLIAM CHATTERTON COUPLAND,
33, Pembroke-crescent, Hove, Nov. 27, 1910.

THE ORIGIN OF THE NATIONAL CONFERENCE.

SIR.—For the sake of historical accuracy will you allow me to direct your kindly reviewer of my Essex Hall lecture (INQUIRER, November 19) to the records. He appears inclined to attribute the origin of the National Conference to private action. The first motion on the subject was made at the Council of the B. and F.U.A., January 22, 1881, by the Rev. P. W. Clayden. His resolution called upon the Executive to consider the question of holding a Unitarian Conference here, similar to the American Conference. In June, 1881, another Council Meeting took place, when the Rev. R. A. Armstrong moved the appointment of a committee "to make arrangements for a meeting of ministers and laymen in some central district of England, for religious fellowship and conference." This course he recommended in view of the fact that "previous attempts apart from the Association had all failed." The report in THE INQUIRER at the time says the motion was carried "almost unanimously, only one hand being held up against it." In May, 1882, the annual report of the Association recorded the success of the Liverpool Conference recently held, and proceeds: "*Having thus initiated the movement, your Association naturally wishes it every success on the independent lines along which it must proceed.*" The report was adopted, so far as I can learn, without demur; the mover was Dr. Crosskey, the seconder Dr. Sadler, whose authority on such a subject will hardly be questioned.—Yours truly,

W. G. TARRANT.

Wandsworth, November 29, 1910.

[Our reviewer writes:—"The difference from Mr. Tarrant seems to lie in the amount of meaning to be attached to the word 'inaugurated.' The fact remains that it

was not the Committee of the Association, but an independent committee which summoned the first meeting of the Conference. In Armstrong's Life of Dr. Crosskey there is an interesting reference (p. 230) to the Council Meeting of June, 1881."—Ed. of INQ.]

BOOKS AND REVIEWS.

A PERSIAN SINGER.*

HÁFIZ, the Persian philosopher-poet of the fourteenth century, wrote verse in Shiráz more than two hundred years after Omar Khayyám wrote in Naishápúr. If we compare his quatrains, as rendered into English in this little volume of the "Wisdom of the East Series," with Omar's, as rendered by Fitzgerald, poetry would seem to have declined in Persia in those two centuries, since Háfiz, we are assured, is easily first among the singers of his time. But then, in the English of the earlier poet, it is hard to know how much is Omar and how much Fitzgerald; and, indeed, we know that Fitzgerald did not hesitate to gather choice things from other Persian poets, and weld them into that fine mosaic of his, so dear to lovers of perfect form in literary art. But here the effort is to render Háfiz himself, as faithfully as may be, in English verse. The literal translation of Dr. Abdul Majid is turned by Mr. Crammer-Byng into the ten-syllable metre which Hammer and Bicknell and Fitzgerald had used so well. And to show us how nearly the English quatrains give us the ideas and metaphors of the original, we have, in the Introduction, several of the verses placed side by side with Dr. Majid's more literal prose. How far the effort is successful, both as truth and as poetry, the reader must decide. Certainly the heart of this half-sensuous, half-mystical poet does seem to find a voice in many of these rhythmic, finely-balanced lines; yet of some, though few, it must be said that the rhythm does not satisfy the ear; of others that their meaning is obscure.

The question whether the frequent reference to wine and the cup, and the passion of sensuous love, are to be taken literally, or as metaphors of Sufi religious faith, is not left in doubt with Háfiz, as so often with Omar. His friend, the Governor of Shiráz, Shah Shuja, once said to Háfiz, as if in censure: "In one and the same verse you wrote of wine, of Sufism, and of the objects of your affections"; and Háfiz did not deny or resent the charge. In two lines of verse he tells us his secret: "The meaning of this cup is the wine of eternity; the meaning of this wine is selflessness." But even this did not convince Fitzgerald, who, in the Introduction to his own version of Omar, contends that both these great singers of Persia were very much of this present world, and by no means such pure mystics or saintly ascetics as some would have us believe.

* The Rubá'iyát of Háfiz. Translated by Syed Abdul Majid. Rendered into English Verse by L. Crammer-Byng. London: John Murray. 1s. net.

The legend of how Hâfiz became a poet, and the main facts of his life, are told briefly in this little volume, and some account is given of the religion of the Sufis; for the writer holds that only "from the mind of a Sufi" could such poems have "emanated." Yet, unworlly and esoteric as that religion was, it is claimed for the poems that "the spirit of youth and love and joy, together with a nobler humanity, which cries out across the ages, characterise them." And, again, "They speak of the divine emotion of love, and of the pleasure derived from celestial or terrestrial wine." Thus it is clear that his editor cannot always consistently hold to his theory of purely spiritual interpretation. And no one can read the poems, as here rendered into English, without sometimes feeling the intense fervour of religious devotion, at other times the fire of earthly passion, the warmth of intense human desire and longing. Indeed, the heart of a true child of the East, of six centuries ago, beats through these short, quaint stanzas, both in its delight in things that stimulate sensuous feeling, and in its yearning for the heights of communion with, or absorption in, the Divine.

O thou great Almoner of human need,
Who solvest all, dispensing blame and meed,
Why should I bare my secret heart to thee,
Since all my hidden secrets thou canst read?

PRESIDENT TAFT.

THE note of American life is personality. Nothing so much strikes the wanderer through the United States and Canada as the great number of personalities he meets with. The conditions that tend to their production are there. There are no "privileged" classes and no "select circles" such as we understand them. "A man's a man for a' that." And so it comes to pass that often the great political struggles of these Democratic Commonwealths centre round men rather than measures. The most powerful personality in the United States for some years past has been Theodore Roosevelt, but President Taft runs him very close.

And the sort of man President Taft is may be readily gathered from a volume of "Presidential Addresses and State Papers," by Mr. Taft, just published.* This is the sort of man that wins distinction in the United States, and in this book you may discover why. Here is a man of great force of character, of culture, of keen intelligence, and robust common sense, and a man who does not appear to have cultivated any particular style of oratory, but simply sets out to say what he thinks in a plain, straightforward way. You look in vain for rhetorical flights or outbursts of passionate eloquence. You feel, as you read, that Mr. Taft is just talking things over with you, but on every page is something that assures you that it is worth while to pay attention.

The bulk of these addresses and state papers naturally deal with the public affairs of the United States; even so, they repay careful reading, for they are remark-

ably illuminating. But there is much that is of genuine interest to the general reader, and a good deal that is of special interest to liberal religious minds. Mr. Taft is a Unitarian, and talks like one. There are quite a number of most excellent lay sermons here, and they are preached in all sorts of places—one in the Mormon Tabernacle at Salt Lake City, another in the Jewish Synagogue at Pittsburg, another at the Catholic Summer School, and several others at different places under varying auspices. At the Mormon Tabernacle, Mr. Taft takes for his text "A soft answer turneth away wrath, but grievous words stir up anger," and incidentally repeats a delightful story that was told to him by Mr. Justice Laymar, who sat with Henry Ward Beecher and Charles Dickens in our own House of Commons listening to the debate on the question whether England should recognise the Southern Belligerency, when Sir Roundell Palmer, Mr. Gladstone, and Mr. Roebuck spoke, and Mr. Bright delivered what John Morley says was "perhaps the most powerful and the noblest speech of his life." In his address in the Jewish Synagogue, Mr. Taft tells us that the Church at Cincinnati that he attended as a boy was next door to the Jewish Synagogue, and he mentions that there were times when the two ministers exchanged pulpits; so he puts in a plea for religious tolerance. In an address on Labour questions, the President says many wise things, and one thing that is particularly gratifying to Englishmen—for he compares the administration of justice in England and in the United States very much to the advantage of the former. Indeed, he frankly tells his own people that their administration of the criminal law is "a disgrace to civilisation."

In a talk about the Colour problem Mr. Taft is equally candid. In effect, he says, we brought this trouble on ourselves, and we have got to put up with it. He is all for educating the negro, with due regard to the fact, however, that every negro cannot be a professional man; and he is dead against deportation or segregation.

And so we might go on; but there are limits. It must suffice to say that this volume is very good reading indeed, for it brings us "right up against" a particularly fine sample of that type of wholesome personality which accounts for things in the new world.

HISTORICAL VIGNETTES. By Bernard Capes. T. Fisher Unwin. 7s. 6d. net.

THOSE of our readers who would sup their fill of horrors will not be disappointed in Mr. Capes's book with the rather misleading title "Historical Vignettes." Others (and it is possible that they may be in a majority) may perhaps regret that an author who certainly has the art of depicting a scene in terse and vigorous language should permit himself to dwell so much on the crudely sensational, and to describe as historical, stories whose only claim to that epithet lies in the fact that they deal with actual characters. It is true that George I. had a fit in his coach, whereof he died; but neither history nor legend attributes the cause of it to the

apparition of his injured wife, Sophia Dorothea of Zell; Charles IX. had quite enough on his conscience to make him persuade himself that the devil perched on his window-sill in the likeness of a crow, but were the story of this diabolical vision true, it would not be matter of history. Of course, it would be a poor world for authors if they might not take liberties with fact, but legend, having no protector, ought to be held sacred, and in one or two instances Mr. Capes has assailed it. He does well to insert a few stories in lighter vein among his tragedies; but why make the Jacobite myth of the lady who took up the champion's glove at the coronation of George III. the basis of a rather dreary jest at the enthronement of William and Mary? The diminishing number of those who read their Scott know how Sir Walter treats this theme, and will prefer to stand by Lillias Redgauntlet. The stories, twenty-seven in all, cover a wide range of time, and a wider range of character; from the first to the nineteenth centuries, from Lady Godiva to Thomas Paine. It must be confessed that we grow weary of bloodshed, and the tales that are likely to please the most are the more peaceful. The legend of Coventry is told with feeling, and if the author is personally responsible for his version, in which the blessed Virgin rides through the town in place of Lady Godiva, his variant of the old story is well in keeping with the spirit of the age. The little accident whereby Tom Paine escaped execution on the last day of the Terror is clever in its simplicity, and the tale has an element of grim humour, not particularly noticeable elsewhere. Perhaps the best of all the sketches deals with George IV. and his pleasant delusion that he had directed operations at Waterloo in person. Mr. Capes has chosen an unusual line in depicting the First Gentleman in a rather amiable light; but excellent judges of character found something likeable in him. Indeed, of all the kings who pass before our notice in this book, our bewigged monarch fares best at the hands of Mr. Capes.

MAETERLINCK'S SYMBOLISM: THE BLUE BIRD, AND OTHER ESSAYS. By Henry Rose. London: A. C. Fifield. 1s. and 2s. net.

MR. ROSE has drawn attention in his essay on "The Blue Bird" to Maeterlinck's indebtedness to Swedenborg, whose "science of correspondences" he has dressed in exquisite fairy garments for the modern stage. An ingenious explanation is also given of the various scenes in the play which may prove useful to those who have not already found the clue to its mystical philosophy, but we doubt whether Maeterlinck himself would altogether approve of this attempt to utilise a piece of imaginative work solely for the purposes of moral instruction. The adventures of Tytyl and Mytyl may typify for grown-up people certain episodes in the experience of the developing soul, but the truth is veiled with such delicate fancies that we have to "unweave the rainbow" in order to get at it if we have not apprehended it by direct intuition, and the process is somewhat destructive

* London: Hodder & Stoughton. 5s. net.

of beauty. In another essay Mr. Rose deprecates the mischief which is done by shallow optimists who justify their disinclination to disturb the existing state of things by quoting

"God's in His heaven—

All's right with the world";

and in "A Study of Social Harmonies," which completes the book, he brings together a number of familiar quotations in order to prove how the art of music helps to develop the co-operative idea.

THE LION'S WHELP. By G. M. Irvine, B.A., M.B. With Introduction by Dr. John Campbell. London: Simpkin, Marshall, Hamilton, Kent & Co.

THE object which the author of "A Lion's Whelp" has constantly in mind is such an excellent one that we could almost forgive him for writing a novel with a purpose, if he had only made his story more interesting. As it is, we find it impossible to get up any enthusiasm for the young Irish doctor, with his incorrigible habit of taking everything seriously, who mixes himself up in melodramatic tragedies which he does not really know how to deal with, and is always coming across people who talk sentimentally about nothing in particular, or do wicked things with incredible clumsiness. Praise must, however, be accorded to Dr. Irvine for the courageous manner of his attack upon the "great drug superstition," and for the earnestness with which he expounds his theory of the medical man's true function in relation to society. We believe with him that the doctor of the future, guided by the conviction that prevention is always better than cure, will not be diverted by the people's "simple faith in medicine" from teaching the laws of health and right living, which would make the box of pills and the bottle of physic for the most part unnecessary. This, of course, is not a new idea; it is even known to Mr. Bernard Shaw, who has lectured on it to an audience composed mainly of medical practitioners. Doctors, in fact, like railways, stand a fair chance of being nationalised one day for the public good. Nevertheless, the idea of a medical man's services being employed in the safe-guarding of health rather than in the curing of diseases is still sufficiently novel in some quarters to excuse any amount of writing on the subject. But an inferior novel cannot escape condemnation, however laudable a purpose it is intended to embody, and we wish very much that Dr. Irvine had written a pamphlet instead! There is an admirable introduction by Dr. John Campbell, of Belfast, in which he refers to the timely appearance of the book, while the crusade against consumption, inaugurated by the Countess of Aberdeen, is attracting so much attention. "There is no doubt," he says, "that the teaching of the people in preventive medicine is one of the crying needs of the age . . . Knowing this, Dr. Irvine impresses upon us the need for our profession to play the part of instructors in the laws of health, and of missionaries in the cause of moral improvement throughout every grade of society. This book is a challenge to the members of a noble profession to individually play a noble part, and to act up to the highest ideals of their high calling."

THE GREAT TEXTS OF THE BIBLE: ISAIAH. Edited by James Hastings, D.D. London: T. & T. Clark. 6s. to subscribers before December 13, afterwards 10s.

HELPS for Preachers are many and of various values. This volume, the first of twenty, intended to cover the whole Bible in the course of five years, affords an exposition and illustration of great texts in the book of Isaiah. The editor has drawn upon many writers chiefly homiletic, and provides us with an interesting series of discussions. The point of view from which all questions are approached is that of the Dictionary of Christ and the Gospels, the difference being that here critical scholarship is almost entirely unrepresented. The precarious position of certain evangelical dogmas is shown at various points. The Virgin Birth, for example, is said to be contrary to opinion, but not to reason. Opinion is declared to rest upon experience, but since "Christ transcends experience at every point," it is reasonable to accept a doctrine which also transcends experience. It would be well if preachers using this book were to test its assumptions as the hearers of the word it is intended to inspire are likely to do. Some of the quotations are excellent, others repulsive. Outside Bedlam it will be difficult to find men convinced that they are—

"From scalp to sole one slough and crust of sin,

Unfit for earth, unfit for heaven?
Scarce meet

For troops of devils, mad with blasphemy."

The utter unreality of much religious language is largely responsible for the lack of response which the preacher finds in the pew.

As a whole Dr. Hastings's last enterprise is perhaps the least praiseworthy of his editorial efforts. If it be said that it is very good of its kind, it should be added that the kind is not good. By the weaker brethren it may be found extremely helpful if rarely used. When a man has been obliged to use it, and learnt to dispense with it, it is matter for congratulation. Better still if he had never used it. Like the habit of taking opiates, that of taking sermon materials from other minds is easy to acquire, and difficult to break. But so long as ecclesiastical systems make greater demands upon the ministry than the average preacher can meet, studies of great texts with illustrations will doubtless continue to satisfy a felt want.

SOME OF GOD'S MINISTRIES. By W. M. Macgregor, D.D. T. & T. Clark. 4s. 6d. net.

THESE sermons are in the best style of modern Scottish preaching. They are marked by much freshness of thought and feeling, breadth of view, and truth of insight, while their pervading literary grace makes them delightful to read. Such sermons as those entitled "The Good Inheritance," "Jordan or Abanah?" "God's Use of Compulsion"—to mention only a few out of many that have impressed us deeply—are of the kind that do the heart

good and linger long in the memory. Dr. Macgregor is as a rule sparing in illustrations but singularly happy in his choice of them; whether he quotes from Epictetus or Calvin, Newman or Estlin Carpenter, his quotations seem always of the stuff of his discourse, and no mere adventitious ornaments.

"RESOURCES." By Stanton Davis Kirkham. G. P. Putnam's Sons. 5s.

THIS is a volume of essays by an American writer. They remind us of Emerson both by their style and by the kind of subjects treated. They are not all of equal merit, but they are all thoughtful, and contain much wholesome teaching, their general purpose being to show that for the attainment of a happy and well-rounded life "it is what we are that counts." The author has evidently lived much in the open, and we find his essays on "Nature," "Travel," and "Play" especially suggestive and seasonable. "Come, let us play," he says in the last-mentioned essay, "let us even lay aside our self-improvement and relax for an hour in the sunshine, careless of what we have or have not."

PETER, JOHN AND JUDE. Edited by Claude M. Blagden, M.A. Cambridge University Press. 1s. 6d. net.

THESE notes upon the text of the Revised Version, with suitable introductions, make up an interesting and useful little volume. The chief results of modern scholarship are presented, and, if the point of view is conservative, it is by no means uncritical. The apostolic authorship of second Peter is abandoned, and the difficulties involved in the Apostolic authorship of the Johannine epistles are frankly stated.

THE BOOK ABOVE EVERY BOOK. A popular illustrated report of the British and Foreign Bible Society, 1909-1910.

THE title of this interesting report is earned by seven tests applied to the Bible in as many chapters. Of these, the test of translation is a story of philological difficulties bravely overcome, and the test of ubiquity is a tale of travel accomplished despite all peril. "How can you find a name for 'lamb' among the inhabitants of some island where the only quadrupeds are pigs and rats? How can you render 'whiter than snow' in the dialects of West Africa, where snow is utterly unknown? Yet these questions have been answered. Even more difficult have been the labours of the colporteurs 'among rubber-gatherers in the valley of the Amazon, in gambling dens at Johore, among lonely settlers in Queensland, and in the holy cities of Islam.'" One result of the new order in Turkey has been that a colporteur for the first time for many years has entered the Holy Land. The incidents reported and the facts given make the volume of singular human interest. The literary superintendent of the Bible Society is to be complimented upon its production.

PUBLICATIONS RECEIVED.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION:—Fifty Points in Favour of Unitarianism: Alfred Hall, M.A. Unitarian Pocket Book and Diary. 1s. 6d.

MESSRS. T. & T. CLARK:—The Earliest Life of Christ: Rev. J. Hamlyn Hill, D.D. 3s. The Progress of Revelation: Rev. G. A. Cooke, D.D. 4s. 6d. net.

MESSRS. J. M. DENT & SON:—An Ethical Diary: W. Garrett Horder. 2s. net.

MR. A. C. FIFIELD:—Life and Habit: Samuel Butler. 5s. net.

GARDEN CITY PRESS:—My Change of Mind: E. L. Atkey. 1s. 6d. net.

MESSRS. HODDER & STOUGHTON:—The Common Sense Collector: F. Frankfort Moore. 10s. 6d. net. Dante: R. W. Church. 1s. net.

MESSRS. LONGMANS, GREEN & Co.:—Non-Catholic Denominations: Rev. R. H. Benson, M.A. 5s. 6d. net.

MR. T. FISHER UNWIN:—Egypt: Gaston Maspero. 12s. 6d. net.

MESSRS. WILLIAMS & NORGATE:—The Alchemy of Thought: L. P. Jacks. 10s. 6d. net. Social Idealism: R. Dimsdale Stocker. 3s. net.

UPPER CHAPEL, SHEFFIELD:—Thomas Asline Ward: C. J. Street, M.A., LL.B. 1s. net.

Cornhill Magazine, Nineteenth Century, Contemporary, The Coming Day, Light of Reason.

BERLIN-SCHONEBERG, 1910, PROTESTANTISCHER SCHRIFTENVERTRIEB:—Theologiestudium und Kirche: D. Heinrich Weinle. 40 pf. The Art of Preaching in Germany: Lic. D. Friedrich Niebergall. 5d. The Significance of Judaism for its Progress of Religion: Dr. Hermann Cohen. 7d. The Religious Views of Bjørnsen and Ibsen: Kristofer Janson. 5d.

FOR THE CHILDREN.

THE MISSING STONE.*

"WHAT'S at the end of the road?" asked the small boy of his nurse.

"A river."

"And what's beyond the river?"

"A mountain."

"And what then?"

"I don't know."

"Well," said the boy, "I shall go and see."

The boy was Antoine Thomson d'Abbadie, born in Dublin, 1810, of French parents. This boy, who talked to his nurse about the Beyond became a traveller. He journeyed east and west—in America, in Egypt, in Abyssinia. For eleven years he lived among strange tribes of Africans near the Red Sea, and he learned five languages of Abyssinia, and felt at home in that far-off land. He had an open eye for many kinds of science, the stars and planets, old cities and ruins, the faces and shapes and manners of peoples and ancient coins. Once he went to the West Indies to watch the passing of the planet Venus like a small black ball over the golden disc of the sun—"the transit of Venus," as astronomers say.

Antoine built a very noble house near the coast which is splashed and fretted by the waves of the Bay of Biscay, and near the peaks of the Pyrenees in the South of France. Scores of windows gave light to the house, and its towers pointed their spires towards the sky which Antoine

loved to examine. One tower was provided with telescopes for star-gazing, and below it there was a cellar, and in this deep chamber underground were fixed instruments and balances which delicately measured the movements of the ground in case of an earthquake. Woods and gardens made a bright surrounding. Steps led up to the chief door, and over the porch ran a balcony, and the trees drooped their leaves over the entrance.

But when this mansion, the Château d'Abbadie, was being finished, and the masons were about to lay the last stone of a balcony in front of a window, Antoine said:

"Stay! that stone shall wait to be laid by the hand of an Emperor."

It had happened years since that Antoine travelled in America and there met a prince—Louis Napoleon, nephew of the famous Napoleon who made the wars in Europe and Egypt, and Antoine and the prince were good friends. The prince once said,

"If ever I come to power in France, I will grant you any favour you ask."

He did come to power. First he was President of the French Republic, and then Emperor of the French. His court was gay with the uniforms of officers, and music gave a charm to his palaces.

Antoine met the Emperor Napoleon III. The Emperor remembered the words spoken in America.

"I promised," said he, "to grant any request you should make to me. Have you forgotten?"

"No, sir," replied the man of science. "I have built myself a mansion in the South, and there I hope to spend quiet days the rest of my life. I beg that, when you visit Biarritz, you will spare a few hours from the pleasures of the seaside city and come to lay the last stone of my Château."

"I will do so," said the smiling Emperor.

But he never did.

Before the summer had passed, Napoleon III. had declared war against Prussia, and the Prussians, aided by all Germany, marched up from the East like a wall of steel and terror, and met the French armies in the shock of battle. It was as if a Dark Angel had winged his way over France, and shed upon the earth the poison of Hate and Pain.

The missing stone was never laid.

At Sedan, in September, 1870, a great army of Frenchmen—brave Frenchmen—were obliged to yield to the Germans, with their flags, their guns, and their Emperor. For awhile Napoleon III. lived a sad life in a German Castle; then after the close of the war he crossed to England, and he died amid the green meadows and rustling trees of Kent. The summer covered the gardens of the Château d'Abbadie with the glow of red and gold, and the winter shrouded the Pyrenees with a cloth of snow, but the stone in the balcony was still missing.

A society of learned men—the Academy of Sciences—chose Antoine d'Abbadie as their President. Aged and weak though he was, he took a pride in attending the meetings of the Academy each Monday, as sure as the sun and as correct as the clock. His voice was failing, but he murmured to

his comrades his love of science, of new knowledge, of progress.

To this Academy he gave a gift.

"You shall have," he said, "my Château in the South. But I ask two things. Do not fill the place of the missing stone. And continue the work which I have begun of mapping the stars; and I desire that, during the next fifty years, the astronomers of the Château will finish a list of five hundred thousand stars, so that the people of the future may find their way more readily among the shining mazes of the heavens at night."

Antoine died in Paris, March, 1897.

Night after night his wish is fulfilled. Keen eyes watch the stars, and busy fingers handle the pen and record observations, and the list of the half-million suns is growing.

The reason of man goes on with its search and its conquests. It explores the earth, and the heavens above, and the waters under the earth. The soul of man is on the watch-tower of science.

Voices may cease, princes may fall, but the missing stone will never be laid, but the human mind proceeds in its glorious march.

F. J. GOULD.

MEETINGS AND SOCIETIES.

THE LIBERAL CHRISTIAN MOVEMENT IN DONCASTER.

THE movement towards free Christianity and liberal religion in Doncaster, of which some account was given in last week's issue of THE INQUIRER, was taken a further stage on its journey on Tuesday last, when the new union of congregations was consecrated in a public religious service, and in a public meeting received the blessing of the Congregationalist, on the one hand, represented by the Rev. R. J. Campbell, and of the Unitarians, on the other, represented by the Rev. C. Hargrove.

The afternoon service was held in the Guildhall, and was attended by some 700 people. The preacher was the Rev. R. J. Campbell, whilst part of the devotional portion of the service was taken by the Rev. P. W. Jones, the minister of the new congregation. Mr. Campbell's sermon, which was listened to with rapt attention, expressed, in a very striking way, the gospel of liberal Christianity, emphasising the new social power and place of religion, on the one side, and, on the other, the renewed sense which mankind is beginning to have of the unseen, eternal realities which lie behind the chaotic disturbances of temporal existence, and by communion with which alone the individual soul can adequately realise itself.

The public meeting in the evening was held in the Corn Exchange, the largest building in Doncaster, and was attended by more than 1,500 people. The chair was taken by the Rev. P. W. Jones, who was supported by the Rev. R. J. Campbell, the Rev. C. Hargrove, the officials of the Yorkshire Unitarian Union; the Rev. C. J. Street, of Upper Chapel, Sheffield; the Rev. S. Anderson, minister of the Congregational

* Based on an article in the American Popular Science Monthly, Vol. 54 (1898-9), pp. 81-4.

Church, Mexboro'; the Rev. D. Stewart, Congregationalist minister of York; the Rev. Dr. Mellor, of Rotherham; the Rev. A. H. Dolphin, Messrs. Seaton, Henderson, Bradshaw, and other members of Mr. Jones's new congregation. Both sides of the amalgamation were thoroughly well represented, whilst, amongst the audience, were many sympathisers from Sheffield, Rotherham, Mexboro', and neighbouring places. Interesting letters of apology for absence were read from Lord Airedale, Mr. Keir Hardie, M.P., the Revs. J. Brierley, London; J. M. Lloyd Thomas, Nottingham; Donald Fraser, Bristol; Rhonnda Williams, Brighton, and others, all expressing deep and earnest sympathy with the new movement as a splendid and historic step forward towards a true Liberal Christianity, and a truly Universal Church. Mr. Jones was able to announce that, since he made his appeal for £1,100 for the purchase of a site last week, already £835 had been promised.

The Rev. R. J. Campbell and the Rev. C. Hargrove were the principal speakers. Despite some rather unfortunate emphasis on Congregationalism as against Unitarianism, which compelled Mr. Hargrove to reassert the claims and ideals of the latter, the utterances of both speakers were inspired by the new longing for and hope of an unsectarian church, and a free undogmatic Christianity. In most eloquent and moving terms Mr. Campbell depicted the new spirit of the age, with its intense longing for intellectual and industrial liberty, its strong tendency towards unification and fusion, and its desire for a deep devotional life, and urged the new congregation to go forward bravely, laying aside denominational and sectional differences and seeking only the life-giving power and grace of the universal Church of Christ, of which they, that day, became truly members. Mr. Hargrove, in a speech marked by wonderful fervour and almost youthful enthusiasm, struck the same note. Though the old landmarks might still be prized, and the old names loved and venerated, still the work that lay ahead was in a new direction. It lay along the way of freedom, towards the goal of universal fellowship in Christ and God. Altogether, the meetings were remarkable and not soon to be forgotten by those who took part in them. How the new church in Doncaster itself will prosper under Mr. Jones's care only the future can tell. We believe it will prosper well, and be, in reality, as in name, a Free Christian Church. However that may be, there were those present to whom it seemed that they were witnessing actually the dawn of a new era in our religious life. Here and there throughout England are men struggling for a free and Catholic Christianity which shall rise superior to all differences of sect and name. These men should take new heart of hope from the movement at Doncaster. The new church there will stand for a vast deal more than appears on the surface, perhaps far more than any of those, Unitarians or Congregationalists, who took part in Tuesday's meetings supposed or even imagined. That was the feeling throughout the day, and that was the hope of all present. From the leaders themselves, down to the humblest auditor present in the Guildhall or the Corn Exchange in Doncaster on Tuesday, every man and woman was an instrument

in the hand of God towards a wider work than they dreamed of; the spirit of Christ was in the midst; the towers and spires of the Church Universal, which shall yet be in the world, gleamed again over earth, maybe more brightly than even the most enthusiastic eye could discern.

PRINCIPAL MAITRA ON THE RELIGION OF THE FUTURE.

PRINCIPAL H. C. MAITRA, of Calcutta, gave a deeply interesting address on "India's Contribution to the Religion of the Future" in the Rosslyn Hill School-room, Hampstead, last Tuesday evening. The Rev. H. Gow was in the chair.

Mr. Maitra began by pointing out that if the eighteenth century had been marked by the struggle for freedom, the characteristic effort of the nineteenth century was to bring freedom into the service of faith. He thought they were justified in speaking of the religion of the future because there were certain thoughts and principles upon which the great spiritual thinkers and seers were agreed. Of these he selected three for special consideration; the first was the growing emphasis upon right-doing as a mark of true religion; the second, freedom from authority and the controlling influence of dogma; thirdly, the stress that was laid upon the immanence and infinitude of God. After showing how these two aspects of the divine nature appear in the teaching of Wordsworth and Emerson, he said that they received their most emphatic and eloquent expression in the East, and in this direction it was possible to trace the dependence of Western writers on Oriental modes of thought. Emerson, when he spoke of the Over-soul, introduced a new phrase into the English language, but it was simply a translation of a Sanskrit word. It was, however, true that similarity of spiritual experience leads to identity of expression even in writers who have no acquaintance with the Hindu scriptures.

Perhaps, he admitted, in certain directions, the religious teaching of India was defective. It was probably weak in the affirmation of the importance of men realising that they are to be co-workers with God. This came from an imperfect apprehension of the Divine Will. It was, however, maintained by some scholars that the Upanishads could not be blamed for not laying stress on duty, but it was none the less true that the Semitic mind had most successfully and powerfully delivered to the world the message that God is a Will. The larger religion of the future was one into which there would flow many streams of thought from various sources. There must be a harmony between the contemplative and ethical side of religion, and it was not a hopeless task to reconcile these two elements, for the reconciliation was to be sought in spiritual experience. The Brahmo Samaj had aspired to bring together these two elements of faith, not by any method of eclecticism, but by the mysterious process of unfolding the experience of the soul. It had maintained a receptive attitude towards the best elements in Christianity, and at the same time had sought to bring together the most spiritual teachings of the Hindu scriptures. Thus the Brahmo Samaj had tried to be faithful to the principles of universal religion as he had unfolded them, and in this way they had the beginning of the larger faith which was dawning on the world at the present time.

At the close of the lecture, Principal Maitra answered in a full and interesting way several questions which were addressed to him about the difference between the religious position he had expounded and that of Vedantist teachers, and the various practical activities of the Brahmo Samaj. He pointed out that

in emphasising Pantheism the Vedantists were doing less than justice to some important aspects of ancient Hindu thought. The teachers of the Brahmo Samaj claimed that they were helping to recover the ancient Theism of India, which in many quarters had been overlaid and forgotten.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bridgend.—At the Workmen's Hall, Blaengarw, a mining village of about six thousand inhabitants, nine and a half miles from Bridgend in the Garw Valley, a lecture was delivered on Wednesday evening, the 23rd, by the Rev. D. G. Rees, on "Joan of Arc: the Story of an Inspired Life." The lecture had been organised for the benefit of a miner who had been ill for a long period, and there was an appreciative audience numbering four hundred people.

Chichester.—The Rev. A. J. Marchant, who has recently undergone another serious operation, hopes to resume his ministry on Sunday, Dec. 4.

Douglas.—The November lecture, arranged by the Missionary Conference, was given by the Rev. R. J. Hall, M.A., just before his departure from England, the subject being "The Place of Jesus in History." Amongst those present was a brother of Mr. Hall Caine, who congratulated Mr. Hall at the close of the lecture. The Rev. H. D. Roberts, of Liverpool, will lecture on December 8, on "Is Man Naturally Good or Bad?" Arising out of the October lecture on "The Truth About the Bible," a lengthy newspaper correspondence is going on in *Monk's Herald*. A Unitarian reading and discussion circle meets regularly on a date following each lecture, of which Mr. Percy Johnson is secretary, and Mr. R. Hotchkiss is literature steward.

Gee Cross: Presentation to the Rev. A. R. and Mrs. Andreae.—There was a large attendance at the farewell meeting which was held at Hyde Chapel on November 19, when a presentation was made to the Rev. A. R. Andreae and Mrs. Andreae, and deep regret was expressed on all sides that they had left Gee Cross. The Rev. H. E. Dowson presided, and in the course of an appreciative speech, said that Mr. Andreae's influence had been that of a man who did not deal merely with theology or abstractions, but with life drawn from the depths of the soul. His sympathy and kindness had brought him into personal touch with the members of his congregation, and the ties which bound him to them would never be forgotten. An illuminated address in book form which was presented to Mr. Andreae contains the following words:—"We recognise the great influence you have exerted over us in the congregation and Sunday School, inspiring us with your own deep and true religion, speaking from the depths of your nature of the things that were most real to ourselves, and you won from us the response that meets every brave and true utterance. . . . You have gained our respect by your many past kindnesses and unflinching courage. We cannot let you leave us without telling you how much we owe to your teaching and personal influence, and how great is your hold upon us, and our affection for you." Mr. Andreae replied in suitable terms, and said that the memory of his life at Gee Cross would always be sacred to him because his friends there were kind and generous, and had allowed him to help them.

The presentation took the form of Volume I. of the new edition of the "Encyclopædia Britannica," the remaining volumes of which are to follow when they are published. Mr. Walter Brooks also handed Mr. Andreae a gift from the members of his Sunday-school class.

Hackney: New Gravel Pit Church.—On Tuesday, November 29, Rev. F. K. Freeston gave an interesting and instructive lantern lecture in the schoolroom of the above church, the subject being "Mrs. Gaskell: Her Life and Work." The audience was not entirely composed of the congregation, as the subject proved attractive to other friends, and but for the Election, which is absorbing so much attention, the number would have been greatly increased. The librarian of the Hackney Free Library had considerably sent a list of Mrs. Gaskell's books contained in the library. The lantern slides which illustrated the lecture were exceptionally interesting, an agreeable feature being the introduction of portraits of many clever women who were Mrs. Gaskell's contemporaries. We understand that Mr. Freeston prepared the slides himself, and is willing to repeat this really excellent lecture to other churches, which have only to supply a lantern and accessories.

Leeds: Holbeck.—A bazaar was held on November 16, 17, and 19, and proved a great success. It was opened the first day by Mr. Julius Hess, treasurer of the Yorkshire Unitarian Union, the chair being occupied by Mr. G. E. Verity. On the second day Miss Ellen A. Kitson performed the opening ceremony with Mr. Grosvenor Talbot presiding, while on the third day about thirty of the younger scholars in costumes representative of many nations, supported by a guard of scouts, opened the bazaar with recitation and song. Mrs. Reason presided, and congratulated the children in a happy little speech. The Revs. H. McLachlan, M. R. Scott and W. R. Shanks, and Messrs. F. J. Kitson (deputy Lord Mayor), W. Holgate, J. T. Kitchen, Councillor Dr. Moore, J. McCann, G. A. Reason and J. Tempest took part in the proceedings on one or other of the days. The gross takings amount to £245.

Lincoln.—Under the auspices of the North Midland Association, and with the concurrence of the chapel trustees, an effort is being made to re-open the High-street chapel at Lincoln. A course of lectures is in progress on Thursday evenings, and an evening service on Sundays. The following are giving the lectures:—Revs. Chas. Hargrove, Matthew Scott, J. M. Lloyd Thomas, H. Gow, and Dr. Carpenter. The Revs. G. Critchley, J. Moore, and H. W. Hawkes are conducting the Sunday services. So far the response has exceeded expectations. From 60 to 70 have assembled to hear Mr. Hargrove and Dr. Carpenter, and quite 40 on the Sunday. If the remaining services prove as successful it will be highly desirable to make some permanent appointment. The attendance shows there is a desire for Liberal Christianity in Lincoln, and, given the right man, the old High-street Chapel might once more be a centre of spiritual life.

London: Kentish Town.—A lecture was delivered on Thursday, November 24, in the schoolroom of the Clarence-road Church, by the Rev. F. K. Freeston on "The Authoress of Cranford." The lecturer gave interesting details of Mrs. Gaskell's life in Chelsea, Edinburgh, Knutsford and Manchester, and gave special prominence to her writings and her beautiful character. The lecture was illustrated with a splendid collection of lantern slides. The audience fully appreciated Mr. Freeston's effort to increase the interest in Mrs. Gaskell in this centenary year, and it is hoped that other churches will avail themselves of an opportunity of hearing this same lecture.

London: Lay Preachers' Union.—The Lay Preachers' Union, in connection with the

London and South Eastern Counties Provincial Assembly, has been re-organised recently. It will be known in future as the Lay Preachers' Union of London and the South Eastern Counties, and will work in connection with the Provincial Assembly and the London District Unitarian Society, the ministers of both bodies being *ex officio* members of the committee. It is announced that an inaugural meeting will be held at the invitation of the President of the Provincial Assembly, the Rev. Henry Gow, at Rosslyn-hill, Hampstead, on Friday, December 9. There will be an hour for tea and social intercourse, followed by a short religious service, and a public meeting at which the President of the Lay Preachers' Union, Mr. H. G. Chancellor, will take the chair. The secretary of the Union is Mr. S. P. Penwarden, 35, Gresley-road, Hornsey-lane, N.

Luton.—On Sunday evening last the service was taken by the Rev. W. H. Drummond, his subject being "Tolstoy and his Message." In spite of the boisterous weather the attendance was above the average. After the service the committee met Mr. Drummond to arrange local matters in connection with the special services to be undertaken by the Provincial Assembly, which are to be held in the Picture Palace, Gordon-street, during January and February next.

Merthyr Tydfil.—On Thursday, the 17th, the Rev. D. G. Rees, Bridgend, delivered a lecture at The Spiritualist Temple on "Iolo Morganwg, and his mystic experiences." It is gratifying to the admirers of the old bard and antiquary, and Unitarian hymnologist, that he is being more appreciated as his work becomes better known.

Nottingham: High Pavement Church.—The annual soirée was held in the school-rooms of the High Pavement Chapel on Friday evening, November 24. After the usual tea at 6 o'clock, about an hour was devoted to social intercourse, interspersed with songs and music by members of the choir and other friends. Mr. Percy, Chairman of the Council, then made a short and friendly speech, and Mr. Freeston spoke on behalf of Christ Church, saying how much the members of that congregation relied on the sympathy and help of the High Pavement. This was followed by an address from the minister, the Rev. J. M. Lloyd Thomas. After a few remarks on the need of further donations to the restoration fund, Mr. Thomas spoke on the present outlook of Liberal Christianity. He referred to the very significant amalgamation with the local Unitarians of the followers of the Rev. Percy W. Jones, who had been expelled by the trustees from the Congregational Chapel of Doncaster on account of his "New Theology" views. The new church would be called the Free Christian Church. This was a striking instance of a case where, for the sake of wider Liberal Christian fellowship, the name "Unitarian" was by mutual agreement dropped. Similarly in the case of the International Congress at Berlin, the Rev. Charles W. Wendte, writing in the *Christian Register*, said "it was the last which will bear the name Unitarian." Mr. Wendte believed that the development of the Congress had rendered the exclusive mention of the Unitarian body "no longer just or adequate," and the Congress would now be known as the "International Congress of Free Christians and other Religious Liberals." These were symptomatic examples in the national and international fields of a Free Christian movement which the name Unitarian no longer quite sufficed to cover. This broader religious spirit would have to express itself in a form that satisfied not merely the intellect but the mystical instinct for worship. Religion must become a religion of eternity, not merely of time, or of time's secular interests. Through a solemn and reverent symbolism it must learn to com-

municate to the worshipper the sustaining power of a vital tradition, and touch his soul with the living mystery of the Spirit. Romanism and Protestantism were already spent forces, and it was only a question of time when they would become extinct, or rather, would be carried up into a higher Free Catholicism. The High Pavement Chapel and kindred churches, by recognising this, would learn to satisfy the Catholic and the Puritan who lived in the breast of every individual worshipper.

Richmond.—The women's meeting of the Richmond Free Church desire to thank the friends from other churches who, in spite of the inclement weather, supported their bazaar at Essex Hall last week. The result is not so disappointing as was at first feared. Upwards of £100 has been taken. Unfortunately the expenses will be heavy owing to the necessity of hiring a hall for the purpose. The congregation at Richmond is at present a small one, and the help received from the "League of Unitarian and other Liberal Christian Women," and other friends has been deeply appreciated.

Southampton.—On Sunday, November 27, the Rev. A. R. Andreae commenced his ministry at the Church of the Saviour. In the morning the Rev. H. Enfield Dowson gave the charge to the congregation, and in the evening the new minister preached from the text "What doth it profit a man, to gain the whole world and forfeit his soul." On Monday evening a social gathering was held in the Kell Memorial Hall to welcome Mr. and Mrs. Andreae, and to meet the Rev. H. Enfield Dowson, with whom Mr. Andreae has been co-pastor at Gee Cross, Hyde. Amongst the visitors were three of the Nonconformist ministers in Southampton, and Colonel Swalm, Consul for the United States of America. Mr. T. Isted, Chairman of the Church Committee, presided. Apologies for non-attendance were read from several ministers in the town. Mr. Isted, Miss E. J. Spencer (the secretary) Miss Compton, and Mr. Duncan, extended a cordial welcome on behalf of the congregation, Sunday-school, and various organisations of the church to Mr. and Mrs. Andreae, and expressed their deep gratitude to Mr. Dowson for coming so far to show his affection for their new pastor and his wife, and his interest in their future sphere of work. The Rev. H. Enfield Dowson wished the Church God speed, and expressed a confident hope that the relations between pastor and people would be as happy in Southampton as they always had been at Gee Cross. In reply, Mr. Andreae thanked the members for their warm welcome and kindly words. To Mr. Dowson he expressed his obligation for innumerable kindnesses during their co-pastorship of nine years. He was much gratified at the kind tone of some of the letters received from brother ministers in the town, and delighted to welcome those who had been good enough to look in for a short time. In asking for the support of members and friends in his work, Mr. Andreae made it clear that in his view the secret of any future success lay in mutual sympathy and trust which would enable them all to unite in self-sacrificing service.

Southern Advisory Committee.—The first meeting of the newly constituted Advisory Committee for the South of England was held on November 26. The full ministerial certificate was granted to the Rev. G. B. Stallworthy, of Tunbridge Wells, and the Rev. Thomas Elliot, of Southend-on-Sea.

Wakefield: Westgate Chapel.—The annual services at this chapel were held on Sunday, November 7, when sermons were preached by the Rev. R. Nicol Cross, of Manchester. The annual tea and congregational soirée were held in the school on Monday. The Rev. W. T. Davies presided at the soirée, and he was supported by the Revs. R. Nicol Cross, and Matthew R. Scott (Mill Hill, Leeds), Mrs. Davies, and Mr. F. Clayton (Leeds). Mr. Scott announced that he had come in the place

of the Rev. Charles Hargrove and Mr. Grosvenor Talbot. After alluding to the good work done by the Rev. A. Chalmers, he said he knew of no ministerial post more difficult to fill than that vacated by Mr. Chalmers. Mr. Davies, however, had been bold enough to step in, and he would say they were fortunate in Wakefield in having two such excellent preachers as Mr. and Mrs. Davies. Speaking of sociability in religion, Mr. Scott said there was nothing more real and more social than worship in the spirit, and he urged them to develop in themselves that spiritual sensibility by means of which they came into true contact with each other. In proposing a vote of thanks to Mr. Cross for his excellent sermons on Sunday, Mrs. Davies made a charming little speech. Mr. J. Dunnill seconded. Mr. Cross, in responding, alluded to the work done by Mr. and Mrs. Davies at Wakefield, and said he did not know whether they paid them two stipends, but whether they did or not they could at any rate give them a double share of their loyalty and affection. Having touched upon the importance of the responsibility of individual Christianity, Mr. Cross remarked that whatever defects might be charged to it, and whatever defects might belong to it in history, Unitarianism had built up and maintained a tradition for men of high character, and he pleaded for that tradition to be carried on. Mr. Fred Clayton, in his address, was reminiscent of his early connection with Westgate Chapel, and spoke of his experiences as a teacher in the Sunday-school. The Rev. W. T. Davies said they were now in the transition period—going from one state to another—a state in which the congregation were taking upon themselves some of the responsibilities that weighed upon the minister in times past. They and he must pull together, believing that unity is strength, and then they would become strong themselves.

Walkden.—The new movement at Walkden, near Manchester, resulting from a visit of one of the Unitarian Vans, promises to be permanent. First, after the Van, the Missionary Conference followed with a series of open-air meetings, then a course of indoor lectures was given, and now a series of Sunday afternoon services is being held. A local committee has been formed, of which the Rev. W. McMullan is secretary, and the Rev. J. J. Wright, treasurer, and it includes other neighbouring ministers and some lay helpers. Though the attendances at Sunday service are not large, they are sufficiently encouraging to justify the effort. Friends from Swinton, Monton, Leigh, and Chowbent have rendered acceptable help.

Wellington (New Zealand).—The annual meeting of the Unitarian Free Church of Wellington was held on October 17, Mr. J. M. Geddis presiding over a large attendance of members. The committee, in their report, congratulated members of the congregation upon the successful passage of a year chequered by much trial and difficulty. For six months after the departure of Dr. Tudor Jones the church was without a minister, and but for the assistance of a few faithful volunteers the regular services could not have been carried on. Many of the activities that only a settled minister could properly undertake had of necessity been suspended. Attendance declined, and the revenues fell off. The work, however, went bravely on in this strenuous time, and the church was now pushing forward in prosperity. The congregation owed a deep debt of gratitude to Miss M. E. Richmond, Mr. J. Gammell, and Prof. Mackenzie, who carried on the services during the six months' interregnum, with occasional assistance from Sir Robert Stout, the Rev. D. Meadowcroft, Rev. W. Jellie, and Mr. Joseph McCabe. Despite adverse circumstances, the financial position had been maintained, The British and Foreign Unitarian Association had generously voted an annual grant to the

congregation of £100. Mr. Geddis, in moving the adoption of the report, said that the services of the three willing volunteers who had carried on the work of the church while the pastorate was vacant should be held in ever grateful remembrance. They had been at length fortunate in lighting upon a minister whose equal it would be difficult to find. In Ponsonby, Auckland, there existed a monument to Mr. Jellie in the shape of a church, free of debt, and a centre of physical, moral, and spiritual agencies of the utmost value. Now that their most pressing difficulties had been surmounted, they should not damp Mr. Jellie's enthusiasm by any luke-warmness, but should second his endeavours in every possible way. The thanks of the congregation to the British and Foreign Unitarian Society were recorded, and, on the motion of Prof. Mackenzie, the congregation decided to send cordial greetings to the sister church in Auckland, and hearty good wishes for the success of the cause in which they were all working. Mr. Jellie said that it was remarkable that so much had been effected by an organisation that had existed for only six years, and had had experience of a minister for only four. He felt in no way discouraged. Their numbers might appear small as compared with those of their orthodox friends, but they had a part in a movement that was world-wide and had honourable traditions. He hoped that as time went on they would be able to wield a compact instrument for doing good in the community in which they dwelt.

Women's League.—The Hon. Secretary of the League of Unitarian and other Liberal Christian Women writes:—"May we call the attention of your readers to the open council meeting which will take place on Thursday, December 8, at Essex Hall. Lady Durning-Lawrence will take the chair at 3 p.m. A brief report of the executive committee's work will be read, and suggestions for further work will be discussed. At 4.15 p.m. Rev. T. P. Spedding will read a paper entitled "Lapsed Unitarians and the League's Opportunity." Afternoon tea will be served at 5 p.m. All friends interested in the League work are cordially invited to be present."

Yorkshire Unitarian Sunday School Union.—The usual quarterly conference was held at Pudsey on Saturday, November 19. Tea was served at 4.30 p.m., and at 6.0 p.m. the chair was taken by the president, Mr. W. Heeley. The Rev. Matthew R. Scott, of Leeds, gave an address on "The Sunday School as a Religious Force," his main object being to emphasise the necessity for definite religious teaching in our Sunday-schools. An interesting discussion followed, in which Messrs. Thornton, Clayton, Jackson, Thompson, and others took part. The Rev. Chas. Hargrove, M.A., president of the British and Foreign Unitarian Association, addressed the gathering, and dealt in a sympathetic manner with the difficulties which the teachers have to contend with. His message to them was one of hope and good cheer. There was a good attendance from the various Sunday-schools connected with the Union.

Birmingham, Small Heath.—The Rev. Gertrude von Petzold, M.A., who has just returned from America, has accepted the invitation of the Waverley-road Church, Small Heath, Birmingham, for a six months' preaching engagement, and will commence her work on the first Sunday in January.

APPEALS.

THE KYRLE SOCIETY.—The Chairman of the Kyrle Society writes to us from 192, Marylebone-road, London, N.W.:—"Appeals are made for a variety of objects, but an appeal asking for what is practically useless to the possessor is somewhat uncommon. The Literature Branch of the Kyrle Society is greatly in want of back numbers of weekly and monthly periodicals, such as the *Sketch*, *Sphere*, *Graphic*,

Strand, *Windsor*, *Pall Mall*, and others of that kind. Such forms of literature, being light both in a literary and a physical sense, are greatly in request for fever hospitals, infirmaries, convalescent homes, and other places where time hangs heavily on the inmates' hands. To applications for magazines, the Kyrle Society has lately been obliged to turn a deaf ear, from sheer lack of material, a want which we feel confident will be willingly supplied by the kindness of your readers. Excellent use can be made by the Society of any sort of books and periodicals, but the least useful varieties are the heavy reviews and fashion papers. To anyone good enough to address a postcard to the office (192, Marylebone-road, N.W.) a box or basket will be sent by carrier, and thus minimise the trouble of packing. Carriage need not be prepaid, but should the senders do this additional kindness, it will save a considerable burden to the funds of the Society."

BELFAST DOMESTIC MISSION.—Mr. F. Woolley writes to us from Stanhope-street, Belfast:—"I venture to ask the courtesy of your columns in appealing to the members of our Irish churches (and others) for any help they may be able to render us in the way of sending cast-off clothing and books of any kind for our Christmas distributions. Also as we propose having a Christmas Tree at our usual Sunday-school Party during the last week of the year, we should be grateful for toys of any kind for that purpose. Gifts of money in lieu of toys would be appreciated and acknowledged, and may be sent to the secretary of the mission, Miss C. Bruce, The Farm, Belfast, or to myself."

RHYL-STREET MISSION.—The Rev. W. H. Rose writes to us from 32, Highbury-place, N., as follows:—"Will you kindly allow me to make my annual appeal on behalf of the Rhyll-street Mission? My Poor's Purse is quite empty, and the Christmas Parties fund is very low. I am expecting the Christmas parties to cost more this year owing to a general increase in numbers. Parcels of clothing will be very acceptable, and may be sent to Rhyll-street Hall, Rhyll-street, Kentish Town, N.W."

MANCHESTER DOMESTIC MISSION, WILLERT-STREET, COLLYHURST.—The Rev. J. W. Bishop writes from 10, Oak Bank, Harpurhey:—"Will you allow me again to appeal to our friends for their help? At this time our needs in this poor district are as great as ever. The work of the Mission is year by year becoming larger; we have now nearly 700 scholars attending our Sunday-school, with temperance, philanthropic, recreative and social agencies going on every night in the week. Our religious service on Wednesday evenings is attended mostly by very poor women who will not come to the Sunday service because they are so poorly clad. Altogether, we have to do with nearly 1,000 people, and some of them are often on the border of destitution. We want to help and stand between them and the workhouse. We need money to help in times of sickness, and, if means would allow, we could often do more much needed work among the children. I also urgently appeal for women's and children's cast-off clothing, and articles suitable for Christmas distribution."

MANSFORD-STREET CHURCH AND MISSION.—The Rev. Gordon Cooper writes from the Parsonage, Mansford-street, Bethnal Green, E.:—"May I appeal once again to your readers for subscriptions to the Poor's Purse and the Christmas Fund at the Mansford-street Mission. The Poor's Purse enables me to help many cases of distress which come to my notice throughout the year, and I now ask the friends of the Mission to refill the Purse, that I may have

sufficient to meet the claims made upon it in the next twelve months. The Christmas Fund bears the cost of our Christmas and New Year parties, and of the gifts sent to the poorer families connected with the Mission. It thus helps to make Christmas a time of joy and happiness for many."

NOTES AND JOTTINGS.

TOLSTOY'S BELIEF.

In his impressive reply to the Synod's edict of excommunication, Tolstoy sums up his belief in the following words: "I recognise nothing else as really existing except God; and the whole meaning of life I see only in the fulfilment of the Will of God, as expressed in the Christian teaching. . . . The teachings of Christ consist not in Te Deums, masses, candles, icons, but in men loving one another and not killing each other. . . . I believe in God, whom I comprehend as Spirit, as Love, as Source of all. I believe that the Will of God is the most clearly expressed in the teaching of the man Christ, to regard whom as God, and to pray to whom, I deem the greatest blasphemy. . . . Coleridge has said: 'He who begins by loving Christianity better than truth will proceed by loving his own sect or church better than Christianity, and end in loving himself better than all.' I began by loving my orthodox faith more than my peace; then I loved Christianity more than my church; and now I love the truth more than anything in the world. The truth coincides for me with Christianity, as I understand it; and I profess this Christianity and am now peacefully and joyously approaching death."

TOLSTOY'S LAST ARTICLE.

Tolstoy continued writing almost up to the day of his death, and his last article was penned at the Optin Monastery, where he made a brief stay on his flight from Yasnaya Polyana. The subject of it was capital punishment, and the article appeared, it is understood, in the *Retch* last Saturday. In his characteristic way the writer expresses indignation that the death penalty should still be carried out, and says that the description of its horrors is useless as a deterrent. The only purpose it serves is to increase the wages of the hangman. One remedy alone, he maintains, can prove efficacious—to instil into the minds of men the knowledge of man and his destiny, and the need for justifying his own acts. The writer says that the advocates of reform in this matter are certain to encounter threats of opposition and even persecution from the hirelings of the Government, from those who issue the orders, and from informers, but these must be withstood.

MUSIC FOR THE PEOPLE.

Sir Edward Elgar wants some of our young composers to take their art a little less seriously, and to remember that the people require bright and cheerful music, also that they must have cheaper music. The difficulty was, he said, in a recent speech to the Institute of Journalists, how to bring the best music down to the people who wanted it and were educated up to receive it, but could not afford to pay for it. They must have municipal aid in this direction, and he hoped it would come before long. At present music was too much a matter of sight instead of sound. The habit of having things to look at was deeply ingrained in the people. The money spent on absolutely worthless certificates for the thousand and one examinations held in music would keep a national opera going and endow concert halls all over the country. It had been a reproach to him that he had written something occasionally that the people could understand. He was proud to have written songs that had

gone into the hearts of the people. The touching letters he had received from young men saying they had sung his songs around camp fires in South Africa, Australia, and New Zealand gave him more real pleasure than a great many of the larger works he had been condemned for.

A RATIONALIST SAINT.

"I have always considered Henry Sidgwick," Mr. A. C. Benson writes in the *Cornhill* for Dec., "to be, on the whole, the one man I have known who, if he had been a Christian, would have been selected as almost uniformly exhibiting perhaps the most typical Christian qualities. He was so sincere, so simple-minded, so unselfish, so sympathetic, so utterly incapable of meanness or baseness, so guileless, so patient, of so crystalline a purity and sweetness of character, that he is one of the few men to whom I could honestly apply in the highest sense the word 'saint.' I have heard this particular point discussed by some who knew him and loved him, and deeply regretted his dissidence from Christian beliefs. I have heard it deliberately said by one such, that his Christianity was so instinctive, by inheritance and temperament and education, that it could not be uprooted by what was a merely intellectual scepticism. But if the deliberate abnegation of a particular form of religious faith is attended by no sort of moral deterioration; if, on the contrary, a character year by year grows stronger and purer, more devoted and unselfish, and at the same time no less appreciative of the moral effect of a definite belief, it becomes impossible to say that such qualities can only spring from a vital and genuine acceptance of certain dogmas. Dogmas are, after all, intellectual things, and some of the best Christians I have ever known would have been unable to explain, if indeed they could have correctly repeated, the clauses of the Nicene Creed. I have indeed often wondered whether the acceptance of dogma is not rather a symptom of spiritual affinity than a cause of spiritual progress, a case in fact of the *anima naturaliter Christiana*."

A NEW CURE FOR SEA-SICKNESS.

"Henry Sidgwick had a wonderful verbal memory, and could quote copiously and accurately. He told us once that he had discovered a method of defying sea-sickness on a Channel crossing—which was to take his stand in some secluded part of the vessel, and to pour out audibly and rhetorically his repertory of English verse, accompanying it with a good deal of emphatic gesticulation. He said that he could go on repeating poetry continuously, if he did not force the pace, for about a couple of hours. I believe that the first experience was successful, and that he secured immunity from nausea. But he said that, the second time that he tried it, he was interrupted by one of the officers, with a message from the captain begging him to desist, on the ground that some of the lady passengers were frightened by his behaviour, being under the impression that he was mentally deranged. He complied with the request, and, deprived of its intellectual prophylactic, his brain succumbed to physical sensations."—Mr. A. C. Benson in the *"Cornhill Magazine"* for December.

THE CHIEF NEEDS OF INDIA.

Sir William Wedderburn, who is going out to India to preside at the National Congress which opens in Allahabad next month, made an interesting speech at the banquet which was given in his honour last week. Alluding to the present situation in India, he said that unrest in itself was not necessarily a bad thing, and the pains from which India suffered might be the pains of growth rather than decay. In Lord Minto's words, what was most immediately needed in India was conciliation

of races, classes, and creeds, and his chief object in going out was to help in this healing work. India suffered from three great antagonisms, between the European officials and educated Indian opinion, between the Hindoos and the Mahometans, and between the moderate reformers and the extremists. Each of these sections in themselves desired the welfare of India, and their differences were only differences of method. He announced that with regard to the antagonism of Hindoos and Mahometans, his Highness the Aga Khan, in agreement with Sir Phiroze-Shah Mehta and the Right Hon. Ameer Ali, had proposed a friendly conference in Bombay, where the leaders of both communities could meet to settle their differences.

CIVIL SERVICE EXAMINATIONS SPECIAL EXPERT TUITION

BY

JOHN GIBSON, M.A.

(First Class, Camb., Educational Silver Medallist at Four International Exhibitions; Author of "Modern Education &c.") and a

Large Staff of Experienced Tutors.

CORRESPONDENCE, CLASS AND PRIVATE TUITION.

Resident Pupils received at Upper Norwood, and 27, Queensborough Terrace, Hyde Park, W.

RECENT SUCCESSSES.

India Civil Service.—August, 1908: E. C. Snow (First Trial). August, 1910: O. E. L. Fletcher.

India Police.—June, 1910: FIVE passed, including THIRD and SIXTH. From 1906-1910 TWENTY-FOUR have succeeded, all but four at FIRST TRIAL.

Consular Service.—July, 1909: E. Hamblcock, FIRST; G. A. Fisher, SECOND; G. D. Maclean, THIRD. July, 1910: FIRST, SECOND (i.e., TWO of the THREE posts), and EIGHT in 1st TWELVE on the list; i.e., THREE of the FOUR Posts awarded.

Student Interpreterships (China, Japan, and Siam).—September, 1907: FIVE of the SEVEN Posts taken, including the FIRST THREE, all but one at First Trial; July, 1909: J. W. Davidson, SECOND and A. R. Owens, FOURTH (i.e., TWO of the FIVE Posts given), both at FIRST TRIAL; and March, 1908 (Levant): L. H. Hurst, FIRST (FIRST Trial); C. de B. MacLaren, FOURTH (FIRST Trial). August, 1910: H. D. Keown (China), THIRD.

Intermediate C.S. Examinations.—FOURTEEN Recent Successes, including the FIRST. Nearly all at FIRST Trial.

N.B.—SIX times running in 1907-10, the FIRST Place has been taken in the CONSULAR SERVICES.

JOHN GIBSON, M.A.,

24, CHANCERY LANE, W.C.

27, Queensborough Terrace, Hyde Park, W. (West End Branch), and

14-22, Victoria Road, Upper Norwood, S.E. (Resident Branch).

NOW READY.

THE

International Congress of Free Christianity in Berlin, 1910.

Reprinted from "The Inquirer" and "The Manchester Guardian."

With a Preface by

Principal J. ESTLIN CARPENTER, D.D.

Price 2d. 6 Copies Post Free, 1s.

ORDER FROM YOUR NEWSAGENT or from

THE INQUIRER PUBLISHING CO., LTD.
3, Essex Street, Strand.

Miscellaneous.

TABLECLOTHS of real Irish Linen, snowy Damask. Shamrock spray design, with borders to match; size 63 by 64 inches, 2s. 11d. each. Postage 4d. extra. Patterns free.—HUTTON'S, 5, Larne, Ireland.

REMARKABLE VALUE in warm Winter Blouse material, "Spunzella," unshrinkable wool in cream and dark grounds with coloured stripes. Durable and washable. Write for free patterns to-day.—HUTTON'S, 5, Larne, Ireland.

RUG, Fur Motor or Carriage.—Rich dark brown bear colour, handsomely cloth lined, exceedingly warm and comfortable, perfect condition, 50s., worth £10, approval.—53, INQUIRER Office, Essex-street, W.C.

TABLE LINEN, Irish Double Damask.—Two table-cloths 2½ yards long, two ditto 3 yards, 12 serviettes, lot 25s. 6d., approval.—54, INQUIRER Office, Essex-street, W.C.

FISH KNIVES AND FORKS.—Case 6 pairs silver-mounted, Hall-marked. Take 15s., approval.—55, INQUIRER Office, Essex-street, W.C.

TABLE CUTLERY.—5-Guinea Service, 12 table, 12 dessert knives, pair carvers and steel; Crayford ivory handles. Take 15s. 6d. for lot, approval.—56, INQUIRER Office, Essex-street, W.C.

STOLE AND MUFF.—Handsome black fox-colour, silver-tipped, pointed latest fashionable Stole and Animal Muff, together 22s. 6d. Worth £5, approval.—57, INQUIRER Office, Essex-street, W.C.

SPOONS & FORKS.—A1 quality, silver plated on nickel silver, 12 each, table and dessert spoons and forks, 12 teaspoons, 60 pieces for 35s. List price £9 10s. approval.—58, INQUIRER Office, Essex-street, W.C.

SEALSKIN JACKET.—Latest style, sacque shape, with storm collar, practically new, take £5 15s., worth £25 approval.—59, INQUIRER Office, Essex-street, W.C.

SMOKED FOX-COLOURED STOLE with large fox head and tails on, and large Animal Muff, very elegant. Sacrifice 25s., bargain, approval.—60, INQUIRER Office, Essex-street, W.C.

LARGE WRAP or Stole Pillow Muff; real Coney Seal; finest quality; white Duchess Satin lined, new condition; take 47s. 6d., together cost treble, approval.—61, INQUIRER Office, Essex-street, W.C.

STOLE or WRAP.—Real natural Grey Squirrel, very fine quality. Selected skins. Wide long Wrap. Large Pillow Muff, perfect matched skins, cost 15 guineas. Take £5 10s. Approval.—62, INQUIRER Office, 3, Essex-street, W.C.

COAT.—Gentleman's expensive fur lined motor or travelling Coat. Fine quality dark Melton, cloth lined. Real Nutria Beaver, and astrakan roll collar and cuffs. New condition. £6 6s. Cost £25. Approval.—63, INQUIRER Office, 3, Essex-street, W.C.

DECORATE YOUR HOME



The "Ideal" Embroidery Machine will enable you to do most handsome Embroideries with ease. Covers, Cushions, Slippers, etc., can be richly embroidered.

We have secured 20,000 "Ideal" Embroidery Machines, and are offering them to readers of THE INQUIRER for 36 only. Order at once to secure prompt delivery. Money returned if sold out.

The Embroidery Work Box, containing Ideal Apparatus, Frame, Patterns, Wool, Scissors, etc., for 6/6.

THE BELL PATENT SUPPLY CO., LTD.,
147, Holborn Bars, London, E.C.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, **BOARDING ESTABLISHMENT.** Unrivalled position on sea front, close to the Highcliff Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply Mrs. POCOCK.

GRANGE-OVER-SANDS, LANCS.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

LANGLEY HOUSE, DAWLISH, A HOLIDAY AND HEALTH RESORT for Ladies. Advantages for girls visiting alone. Through trains from Midlands and the North.—Prospectus from Miss JONES.

ST. LEONARDS-ON-SEA.—"Cran-tock," 59, Warrior-square. First-class **BOARD and RESIDENCE and FLATS;** most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

VEGETARIAN PENSION, Sea View, 3, Albany-road, Southport. Board and Residence, 28s. per week. Special programme for Christmas and New Year.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL.
Miss ORME. HUMPHREY G. RUSSELL

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, *Manager.*

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

OLD FALSE TEETH.

We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.

WOOLFALL & CO., SOUTHPORT.

THE COMING DAY.

PRICE THREEPENCE.

Contents for DECEMBER.

The Light of the World.
Seeing the Invisible Things of God.
The Music in the Gospels.
Mark Twain's "What is Man?"
Questions relating to Women.
The Fighting Profession.
What London Likes.
The Royal Butchers.
Notes by the Way, &c.

LONDON: A. C. FIFIELD, 13, Clifford's-inn, Fleet-street.

May be had from all Newsagents, or direct from the Editor The Roserie, Shepperton-on-Thames.

LAYMEN'S CLUB.

ANNUAL DANCE will be held in the King's Hall, Holborn Restaurant, on January 6, 1911. Dancing 8—12. Tickets (5s. each) may be had from Mr. NORMAN KEEN (*Hon. Sec.*), 1, Kidderpore-avenue, Hampstead.

SUSTENTATION FUND

For the Augmentation of Ministers' Stipends.

AT THE ANNUAL GENERAL MEETING, to be held on WEDNESDAY, FEBRUARY 8, 1911, the **CONTRIBUTORS** will have to elect two Managers in place of Messrs. Edgar Chatfield Clarke and John Dendy, who retire by rotation and are eligible for re-election.

Any Contributor may be nominated by two other Contributors to fill a vacancy on the Board of Management. Such nominations must be sent to me before January 1, 1910.

FRANK PRESTON, *Hon. Sec.*

"Meadowcroft," North Finchley, London, N.

CHRISTMAS ORDERS NOW TAKEN

FOR

Turkeys, Geese, Ducks and Fowls, New-laid and Cooking Eggs.

MISS GRUNDY, Royston, Herts.

Books for Sale and Wanted.

BOOK BARGAINS.—New Supplementary Catalogue of Publishers' Reminders, now ready, sent post free. Containing a variety of Bargains. Books new as published at greatly reduced prices. Suitable for all classes of readers. Presentation Prizes, &c. Ask for Catalogue No. 133.—HENRY J. GLAISHER, Remainder Bookseller, 55-57, Wigmore-street, W.

THE BUSINESS

THE WORKERS' BOOKSHOP,

For the Sale of

PUBLICATIONS Educational, Technical, Philanthropic, Social,

A List of which may be obtained free,

IS NOW TRANSFERRED.

5, Princes Street, Cavendish Square (the new premises of the Central Bureau for the Employment of Women).

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate—Saturday, December 3, 1910.

* Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3572.
NEW SERIES, No. 676.]

LONDON, SATURDAY, DECEMBER 10, 1910.

[ONE PENNY.]

WORKS BY THE LATE WILLIAM JAMES

Professor of Philosophy at Harvard University.

The Varieties of Religious Experience:

A Study in Human Nature.
8vo, 12s. net.

Pragmatism:

A New Name for Some Old
Ways of Thinking.
8vo, 4s. 6d. net.

The Meaning of Truth:

A Sequel to "Pragmatism."
8vo, 4s. 6d. net.

A Pluralistic Universe:

Lectures on the Present Situation
of Philosophy.
8vo, 5s. 6d. net.

The Will to Believe, and other Essays in Popular Philosophy.

Crown 8vo, 7s. 6d.

Talks to Teachers

on Psychology, and to Students
on Some of Life's Ideals.

Crown 8vo, 4s. 6d.

LONGMANS, GREEN & CO.,
39, PATERNOSTER ROW, LONDON, E.C.

Joseph H. Wicksteed's NEW BOOK. Blake's Vision of the Book of Job.

With Reproductions of Blake's
Original Engravings.

Square Medium 8vo, 6s. net.

"The pictures are mystical and decorative
rather than realistic. Every detail is instinct
with deep thought, expressing itself through
the temperament of the artist-poet. Mr. Wick-
steed's interpretations are, as all his work, satis-
fying by his scholarly sympathy with the artist
whose innermost soul he reveals."—*Christian
World*.

AN ETHICAL DIARY.

Quotations selected and arranged for a
year

By W. GARRETT HORDER.

Square Fcap. 8vo, 2s. net. In Paste
Grain, 2s. 6d. net.

Send for Illustrated Gift Book
Catalogue and "Beautiful Books
for the Children," Post Free.

J. M. DENT & SONS, LTD.
72, Aldine House, Bedford Street, W.C.

NOW READY.

One Line of the Puritan Tradition in Hull: Bowl Alley Lane Chapel.

3s. net, postage 3d., from the Author, Rev. W. WHIT-
AKER, 99, Victoria-avenue, Hull, or from Essex Hall.

NEW BOOKS.

UNITARIAN POCKET BOOK AND DIARY FOR 1911

With List of Ministers and Congregations.
Tuck case, roan, gilt edges, 1s. 3d. net; by post, 1s. 4d.

FIFTY POINTS IN FAVOUR OF UNITARIANISM

By ALFRED HALL, M.A.
Paper covers, 128 pp., 2d. net; by post, 3d.
Superior edition, cloth, 6d. net; by post, 8d.

THE STORY AND SIGNIFICANCE OF THE UNITARIAN MOVEMENT

By W. G. TARRANT, B.A.
Fcap. 8vo, 104 pp., 1s. net; by post, 1s. 2d.

JOHANNINE THOUGHTS

Meditations in Prose and Verse suggested by
Passages in the Fourth Gospel.

By Dr. JAMES DRUMMOND.
Cr. 8vo, 200 pp., gilt top, 3s. 6d. net; by post, 3s. 9d.

BOOK ROOM, Essex Hall, Essex Street, Strand, W.C.
Postage saved by ordering through Bookseller.

Cambridge University Press

"The Son of Man"

Or Contributions to the Study of the
Thoughts of Jesus
By EDWIN A. ABBOTT.

Demy 8vo
16s 6d net

"It is the theory of a great scholar, to
whom the highest praise of his work
will be the assurance that it must
command the attention not only of
students of the New Testament, but
also of students of the mind of Christ."
Athenæum

The Persian Revolution of

1905—1909

By EDWARD G. BROWNE, M.A., M.B.,
F.B.A. With 46 Illustrations.

Demy 8vo
10s net

"No Englishman but Professor E. G.
Browne could have written this book.
None but he could have allied so
generous and romantic a sympathy
with the Persians with learning so
rich and information so studiously
gathered. No English history of
events in Persia between the years
1905 and 1909 is ever likely to compete
with this."—*Spectator*

The Cambridge History of English Literature: Volumes

V and VI The Drama to 1642

Edited by A. W. WARD, Litt.D., F.B.A.,
Master of Peterhouse, and A. E. WALLER,
M.A.

Royal 8vo

Buckram

9s net

Half-morocco

15s net

each

"These two important volumes
cover the history of the drama in
England from the earliest vestiges of
the dramatic art to the date of the
total suppression of stage plays by an
ordinance of the Commonwealth Par-
liament. . . . Here we have in twenty-
eight chapters, all of them almost
without exception of high merit, the
whole story of the drama, and a
marvellous story it is."—*Contemporary
Review*

We have no hesitation in pronounce-
ing these volumes to be the most com-
plete account which has yet been
published of the English drama in the
meridian splendour of its maturity."
Globe

A prospectus giving particulars of
the terms on which the work is sold
to subscribers will be sent post free on
application.

The Cambridge Manuals of Science and Literature

Under the general editorship of P. GILES,
Litt.D., and A. C. SEWARD, M.A., F.R.S.

The Idea of God in Early Religions.

By DR. F. B. JEVONS.

The English Puritans. By the REV.

JOHN BROWN, D.D.

The Coming of Evolution. By PRO-

FESSOR J. W. JUDD, C.B., F.R.S.

Hereditry in the Light of Recent

Research. By L. DONCASTER, M.A.

Plant-Animals, a Study in Sym-

biolists. By PROFESSOR F. W.

KEEBLE, Sc.D.

Cash and Credit. By D. A. BARKER,

L.C.S.

"There is always room for the best,
and we think it will be found by those
who give the Cambridge Manuals a
trial that they are remarkable pro-
ductions. . . . They promise to leave
untouched no aspect of modern
thought and discovery, nor to touch
anything that they will not illumine."
Glasgow Herald

A prospectus of the series will be
sent on application.

Cambridge University Press
Fetter Lane London

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Chapel is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, December 11.

LONDON.

Acton, Craffield-road, 11.15, Rev. J. A. PEARSON; 7, Mr. A. S. NOBI.
 Bermondsey, Fort-road, 7, Mr. A. ALLEN.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; 7, Rev. G. C. CRESSEY, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. R. K. DAVIS, B.A.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. J. A. PEARSON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. LAWRENCE CLARE; 6.30, Rev. A. C. HOLDEN, M.A.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS.
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. H. GOW, B.A.; 6.30, Rev. STOPFORD A. BROOKE.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Mr. NORMAN LANG; 7, Rev. GEO. CARTER.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. DR. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green; 7, Rev. GORDON COOPER.
 Peckham, Avondale road, 11, Rev. JOHN ELLIS; 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt, M.A.
 Stoke Newington Green, 11.15 and 7, Rev. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. A. C. MOLDEN, M.A.; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. W. H. ROSE.
 Wood Green Unity Church, 11, and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Angelsea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ADERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11, Rev. J. McDOWELL; 6.30, Rev. L. P. JACKS, M.A.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. J. WORSLEY AUSTIN.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SHORT.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 Bournemouth, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.

BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLACHLAN.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CHATHAM, Unitarian Christian Church, Hammond-hill 11 and 6.30, Rev. J. M. WHITMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. JOHN CARROLL.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12, Rev. E. SAYELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.
 GORTON, Brookfield Church, 10.45 and 6.30.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. L. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45, Rev. CHARLES HARGROVE; 6.30, Rev. MATTHEW R. SCOTT.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. T. JENKINS.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. T. LLOYD JONES; 6.30, Rev. J. ANDERTON.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL, B.A.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 New BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDELL.
 OXFORD, Manchester College, 11.30, Mr. H. E. B. SPEIGHT, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11, Rev. A. H. DOLPHIN; 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service, 11; Evening Service and Lecture, 6.30, Rev. GEORGE BURNETT STALLWORTHY.
 WAREHAM, South Street, 6.30, Mr. FRANK COLEMAN.
 WEST KIRBY, Meeting Room, Grange-road 11 and 6.30, Rev. H. W. HAWKES.

HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFOETH.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, Eagles-Hall, Government-street, 7.30, Rev. G. KELLINGTON, M.A.

DEATHS.

ARMSTRONG.—On December 7, at 111, South Croxated-road, Dulwich, William Armstrong, formerly of South Hackney, in his 81st year.

ELLIS.—On December 3, at Friars Oak, Wherwell-road, Guildford, Rosa Ellis, aged 86.

Situations

VACANT AND WANTED

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

A YOUNG SWISS LADY (Diplomée) wishes to hear of Secretarial Work (French and German); or would teach young children.—R. P., Essex Hall, Essex-street, Strand.

LADY WANTED (January) as Working Housekeeper (Cheshire) for Widower. 4 children, youngest 9 years.—9, INQUIRER Office, 3, Essex-street, Strand, W.C.

YOUNG DUTCH LADY, well educated, domesticated, teacher, wants situation in family as Mother's Help.—J. S., INQUIRER Office, 3, Essex-street, Strand, W.C.

TRAINED TEACHER, L.R.A.M., Women's Cambridge (Honours), would teach four hours daily return home for herself and daughter (twelve). Laundry. Home comforts.—IMRY, Portland-Lindores, Bexhill.

RE-ENGAGEMENT desired by Lady R. (45) as Housekeeper or Companion. General knowledge of household duties and management of servants. Good needlewoman.—S. S., INQUIRER Office, 3, Essex-street, Strand, W.C.

GOVERNESS, O.S.L., desires post-Fluent French (acquired abroad), drawing, gymnasium.—No. 14, INQUIRER Office, 3, Essex-street, Strand, W.C.

MOTHER'S HELP wanted, to accompany family (3 children, youngest 6 years) to Sydney, N.S.W. Good needlewoman. Highest references given and required.—Apply, 12, INQUIRER Office, 3, Essex-street, Strand, W.C.

COMPANIONABLE LADY offers services, exchange for home. Speaks French, has travelled; good references.—"S," Institute, Norman-road, St. Leonards, Sussex.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s. d.
PER QUARTER	1 8
PER HALF-YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken. Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£ s. d.
PER PAGE	6 0 0
HALF PAGE	3 0 0
PER COLUMN	2 0 0
INCH IN COLUMN	0 8 6
FRONT PAGE—INCH IN COLUMN	0 4 6

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	807	The Chant of the Stone Wall	814	Literary Notes	818
The Christ Myth	808	A New Interpretation of Blake	815	FOR THE CHILDREN:—	
Nature-Study and the Bicycle	810	Reason and Belief	815	The Tongue	819
LITERARY SUPPLEMENT:—		Recent Books on Social Questions	816	MEETINGS AND SOCIETIES:—	
Philosophy and the Plain Man	811	Religion and Its History in the New		Rev. Stopford A. Brooke at Rosslyn	
A Concordance to the Imitation of Christ	812	“Encyclopædia Britannica”	816	Chapel, Hampstead	819
Lady John Russell	813	Italian Verse	817	NEWS OF THE CHURCHES	820
Professor Münsterberg on Nerves	814	Illustrated Books for Christmas	817	NOTES AND JOTTINGS	821
		Books for Children	817		

* * All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.

NOTES OF THE WEEK.

WE are glad to see that President Taft's proposals in the interest of international peace are beginning to take practical shape. His Message, which was read in Congress on Tuesday, states that the steps taken to endow the Hague Tribunal with the functions of a court of arbitration have elicited “replies from the Powers inspiring the hope that this proposal will be accomplished within reasonable limits in the near future.”

* * *

IN regard to the proposed Peace Commission to consider the limitation of armaments, which has been authorised by Congress, the President states that inquiries are in progress among foreign Governments. The Peace Commission will consist of five members, and it will consider the advisability of:

(1) Using existing diplomatic means for bringing about an international limitation of armaments by agreement.

(2) And of turning the combined fleets of the world into an international force for the preservation of universal peace.

* * *

It is anticipated that France will shortly take the important step of granting the municipal franchise to women. The report of a Commission of the Chamber of Deputies, appointed to consider the question, is entirely favourable, and it is stated that 200 members are giving the proposal their enthusiastic support.

Women at the present time may sit on nearly all educational bodies, in chambers of commerce, and on labour councils. It is contended that the proposed reform is simply in the line of orderly political evolution, and has been too long delayed. As there is no property qualification in France, all adult women would have the municipal franchise and marriage would not be a disqualification.

* * *

THE Agenda Club held its inaugural dinner at the Hotel Cecil on Wednesday evening. The aim is to help men and women to realise their social responsibility, and to co-operate in some definite form of social service on non-political and non-sectarian lines. The members will be pledged to some definite service in the interest of a clearly defined object or “agendum.” The Hon. Sydney Holland, who presided in the absence of Lord Shaftesbury, said that he was confident that if only those who were gentlemen by birth, education, or instinct could be induced to come out of their shells and lead the way in the matter of social service the people of England would gladly follow their lead. The object of the club would be to make class love class, to bring happiness and sympathy to those who had never known them before, to raise the physical and moral standard of the people, to fight against disease both by means of cure and prevention, to alleviate suffering among the poor, to protect the weak against the strong, and to arouse in the nation a spirit of patriotism.

* * *

THIS is a comprehensive and ambitious programme, and the activities of the Agenda Club will be watched with interest and sympathy in many fields of social effort, where others have laboured long and faithfully, and generally with less

success than they desired. It is animated by the spirit of youth, and the presence at the inaugural meeting of the head-masters of Eton, Harrow and Marlborough shows that it will have an opportunity of enlisting recruits from the great public schools. At the same time, as we said in some comments we made upon the “Open Letter to English Gentlemen,” when it appeared in the *Hibbert Journal*, we hope that the phrase “gentlemen by birth” will not become the keynote of the club. It is keen brains and disciplined wills which social service needs, and these are to be found in every rank of life.

* * *

MRS. EDDY, the founder of the Christian Science movement, died in Boston last Sunday at the age of 89. Her career presents none of the features of spiritual adventure or a devoted apostolate to the masses of men, which are associated usually with new religious movements. She has found her adherents among the well-to-do classes of society, and the element of money has been prominent from the first. The claims put forward on her behalf are of a kind that she has done nothing to justify, and the authority attached to her writings is a revival of the discredited doctrine of verbal inspiration in a form which is degrading alike to the reason and the soul. It is difficult to find a parallel in the long history of religious hallucinations to such large and audacious claims resting upon such slender foundations.

* * *

THAT there are elements of truth in the teaching of Christian Science, and that many people have found help and comfort under its influence, we do not doubt. Now that it is relieved from the encumbrance of Mrs. Eddy and her personal claims, it has an opportunity of shaking itself free from some of the undesirable elements which she imposed upon it. If, however, it per-

sists in the dogma of her infallibility, instead of making its appeal to universal elements in religious experience, it is doomed. It must also repent of its aristocratic proclivities. A new church in Boston, costing two million dollars, is a damaging commentary upon a creed which has not tried to live simply among the poor. If Christian Science would shame its critics and make good its claim to be regarded as Christian in any real sense of the word, it must preach a gospel of sacrifice, and bid men forget themselves and their ailments in ministering to the needs of others.

* * *

ENGLISH scholarship has lost one of its quaintest and most venerable figures in the death last week of Professor J. E. B. Mayor, of Cambridge. To students his name will recall the massive edition of Juvenal, while to people with no Latinity he was perhaps known chiefly as the genial and enthusiastic president of the Vegetarian Society, who had reduced sparseness of diet to a fine art. It was said by the irrepressible undergraduate that he lived on "a glass of water and a split pea a day." A man of simple tastes, with a scholar's passion for books, he perpetuated the tradition of austere devotion to learning in our more luxurious days. It is a type which even in the older Universities has become almost extinct.

* * *

Mr. C. DELISLE BURNS contributes an acute and illuminating article on "St. Thomas Aquinas and the Ideals of Modernism" to the current number of the *Nineteenth Century*. His aim is to show that the Papacy, in binding itself to the realist doctrines of St. Thomas, is taking sides with one who was himself held guilty of modernist errors. "Had Pius the Tenth," he writes, "and the Roman theologians of to-day been living in the fifteenth century they would have been called *moderni*. . . . Among all the comedies played by the Muse of History none surely is finer than this." It is thus that time brings its revenges, and plays havoc with every claim to infallibility in a moving world. Mr. Burns regards the controversy with Modernism within the Roman Catholic Church as practically over. Centralised authority has won, as it was almost bound to do under the conditions of the conflict. But this does not mean that Modernism as a movement has been defeated. "If the Roman authorities have won in their defence of antiquated privilege within their fold, they have but freed the hands of their former foes for a nobler and less provincial task. . . . We must work at something more important for the world than the enlightenment of obscurantists. The freedom from trivial controversy enables modernism to begin its independent life."

THE CHRIST MYTH.*

THE inquiry into the origins of Christianity has passed through many phases, and has frequently sought to explain its rise without a historical Christ. Bruno Bauer thought it possible to account for it out of the mingling of Stoicism with Judaism of the Alexandrian type. More recently, Kalthoff found its starting-point in the social and economic conditions of the Roman Empire, which combined with the higher religious and moral forces of Judaism to produce a lofty type of reformer to whose return the Church could look with passionate hope. At the present hour Prof. Jensen, of Marburg, one of the most learned of Assyriologists, turns, like Prof. Drews, from the incredulous theologians to the laity; and arrays a series of parallels to the adventures of the ancient epic heroes Gilgamesh and Eabani out of the Gospel story, to prove that the Jesus of the evangelists never lived, and was created out of Babylonian mythology. Unlike Prof. Drews, however, the Marburg scholar admits that some one must have said the things ascribed to Jesus, and the personality of a teacher, therefore, remains at the foundation of the church.†

These attempts bear pathetic witness to the revolt against ecclesiastical tradition which is rising from so many quarters in our day. The book of Prof. Drews adds another to the list. He writes avowedly in the name of spiritual religion. As professor of philosophy in the technical High School at Carlsruhe, he has already issued a number of works in exposition of a mode of idealistic monism. He finds Christian theology blocking his way, and he seeks, therefore, to clear the path by demonstrating that its central figure has no place in history. In one sense, indeed, he proposes to interpret and develop the Christian conception of redemption. He conceives the world's activity as God's activity. He presents the drama of history, filled with pain and struggle, as the long Passion of Deity. In each human soul God fights, suffers, conquers, and dies, that he may triumph over limitation and evil. In thus universalising the conflict which the church has seen impersonated in Christ, the author claims to preserve historical continuity no less than the liberal Christian who discards from the Gospels what does not suit the twentieth century, and only keeps what modern thought does not compel him to reject. Away, then, with the fiction of a historical "mediator," and the dualistic conception of the world and God which it involves! With the philosophical plea we are not concerned; if the author prefers Pantheism to theism as understood by Jesus, if he finds the hope of personal immortality a stumbling-block, let him reshape his religion as he will; but the historian may ask that he shall produce sufficient proofs of his thesis that the Jesus of the Gospel traditions never lived.

In one sense, no doubt, this can be readily established. Whoever finds the represen-

* The Christ Myth. By Arthur Drews, Ph.D. T. Fisher Unwin. 7s. 6d. net.

† See his "Moses, Jesus, Paulus, Drei Varianten des Babylonischen Gilgamesch. Eine Anklage wider die Theologen, ein Appell auch an die Laien." Frankfurt am Main, 1909.

tations of the Fourth Gospel incompatible with those of the previous three, nay, whoever rejects a single item of the story, implicitly affirms that there never was a being who actually said and did *all* that the documents affirm. But that is not what Professor Drews means, and it is not legitimate to invoke the conclusions of Schweitzer as agreeing with his own (p. 263). When Schweitzer asserts that "the Jesus of Nazareth, who appeared as the Messiah, who proclaimed the morals of the Kingdom of God, who founded the kingdom of heaven upon earth, and died to give consecration to his acts, never existed," he is not denying the historical reality of Jesus, which he claims to have securely established, he is only repudiating a particular modern interpretation of his career. If Professor Drews thus misrepresents a contemporary author, it is not surprising that he should misjudge the past. His statements on the Old Testament do not inspire us with confidence. An interpretation of Moses is mentioned below. About Joshua as an old Ephraimitic deity it is not possible to stay to argue. But what is to be thought of the bold affirmation "that it was only under Persian influence that Jahwe was separated from the Gods of the other Semitic races, from Baal, Melkart, Moloch, Chemosh, &c., with whom hitherto he had been almost completely identified" (p. 70, note)? Did two hundred years of prophecy from Amos to the herald of liberty in Babylonia count for nothing? After this it is hardly surprising to be told that both the Persian expectation of a deliverer (Saoshyant) and the doctrine of a Messiah "rest upon a prophecy according to which Vishnu Jesudu (!)* was to be born a Brahmin in the city of Skambelam" (p. 107). There is no such prophecy. Jesudu is naturally unknown to Sanskrit. If by "the ancient sacred poem, the Bharta Chasttram," which Professor Drews vaguely cites as his authority, he means the great epic known as the Mahābhārata, the late prophecy that Vishnu will become incarnate in a Brahman family in the city of Sambhala is, of course, no antecedent either of Persian eschatology or Hebrew Messianic hope.

This kind of inexactness and confusion runs through the whole book. It produces the wildest assertions, and begets the most extravagant etymologies. It is no pleasant task to track an author through blunders and misrepresentations; but, as the case which this book presents rests largely on mythological and philological identifications, some detail must be here exhibited. Professor Drews seeks to prove that the figure of Jesus is that of a humanised cult-deity, who was worshipped in certain Jewish circles before the first century of our era. In this attempt he partly follows the investigations of the American scholar, Professor W. B. Smith, of the Tulane University (New Orleans), published in German under the title "Der Vorchristliche Jesus" (1906), and the two earlier volumes of Mr. J. M. Robertson, on "Christianity and Mythology" (1900), and "Pagan Christs" (1903). Professor Drews, however, has gone further afield than they. The con-

* This note of admiration is Dr. Drews's own.

ception of a suffering and dying God he traces back ultimately to the Vedic worship of Agni, and he explains that " 'Agnus Dei,' the Lamb of God, as Christ is very frequently called, is in fact nothing else than 'Agni Deus,' since Agnus stands in a certain measure as the Latin translation for Agni" (p. 145, cp. p. 161). A similar equation is made between Elijah and "the Greek Helios, the German Heljas" (p. 123). Heljas, I am kindly informed by Dr. Wright, the Professor of Comparative Philology at Oxford, is a pure figment, and it may be dismissed with Jesudu. But if Elijah is a sun-god, and Moses is associated with him in the Transfiguration, Moses can be no other than—the moon! He is introduced into the story, we are told, because the divine lawgivers in almost all mythologies are the same as the moon, the measurer of time and regulator of all that happens, such as Manu among the Indians, Minos among the Greeks, Men (Min) among the Egyptians. And this is justified by the following odd note:—

"Moses is, as regards his name, the 'Water-drawer.' The moon is, however, according to antique views, merely the water-star, the dispenser of the dew and rain, and the root *ma* (*mo*), which, in the name of Moses, refers to water; is also contained in the various expressions for the moon (p. 127)."

Coming to the Evangelists, we learn to our amazement that the name John (Hebrew *Jochanan*, Greek *Joannes*) conceals the Babylonian water-god, Oannes (*Ea*) p. 122. On the next page, however, John is pressed into another service. He is born six months before Jesus, and this points to the fact that they are both identical! Not that Jesus is also a water-god; but he and John "are only the different halves of the year, representing the sun as rising and setting." The parents of Jesus are with equal ease identified with various deities. As Kinyras, the father of Adonis, is said to have been some kind of artizan (mythologically he was the first king of Cyprus, founder of culture and the arts), as the father of Hermes who closely resembles Agni as well as Jesus was also an artisan (when did Zeus practise in that capacity?), so Joseph was originally a god. Mary, then, was of course a goddess. "Under the name of Maya she is the mother of Agni [are we to understand that this is in the Rig Veda, and if so, where?]. . . . She appears under the same name as the mother of Buddha as well as of the Greek Hermes. She is identical with Maira (Maera), as, according to Pausanias viii. 12, 48, the Pleiad Maia, wife of Hephaistos, was called." We need not cite the names of the other ladies which begin with M.* It is sufficient to observe of the last mentioned that Pausanias in the passages specified describes Maera as the daughter of Atlas and wife of Tegeates, son of Lycaon. Of the Pleiad Maia, and Hephaistos, Pausanias says not a word. An apology is almost needed for encumbering the columns of THE INQUIRER with these assertions, which rather resemble the disordered

wanderings of a patient suffering from a compound fever of mythologitis and etymologitis (I borrow the two terms from Prof. Johannes Weiss) than the reasonable excursions of a philosophic mind.

The proofs of the existence of a cult of Jesus as a deity in Jewish sects prior to the first century are, as might be expected, of the most meagre description. An imposing series of identifications of the Panim or Presence of Jahwe, leading on the one hand to the Orphic Phanes, and on the other to the Rabbinic Metatron, suddenly culminates in Joshua, conceived as an ancient Ephraimite God of the Sun and Fruitfulness (p. 57). Joshua, also, was the name of the High Priest in Zech. vi. 9-15, who is crowned, according to our present text, as the "branch" (the term Messiah introduced by Prof. Drews is not in the original). "It also belonged"—this is the next step in the argument—"to the Healthbringer and Patron of the Physician, namely, Jasios or Jason, the pupil of Chiron skilled in healing—who in general shows a remarkable resemblance to the Christian Redeemer." Of course Jasios and Jason have nothing to do with one another, and the likeness of the husband of Medea to Jesus cannot be said to be striking. Apparently Prof. Drews connects both names with the Greek verb *iaomai*, to heal, and thus makes his transition to a remark of Epiphanius, bishop of Salamis in Cyprus (died 403), that Jesus bears in the Hebrew language the same meaning as *therapeutes*, that is physician and curer.* But the Therapeuts in Egypt, and their brethren, the Essenes of Palestine, "regarded themselves as physicians, and, above all, physicians of the soul. It is accordingly by no means improbable that they, too, honoured the God of their sect under this name." Evidence of this is proffered from a papyrus in which the name Jesus occurs, cited by Prof. W. B. Smith, the words in question being thus rendered, "I exort (*sic*) thee by Jesus the God of the Hebrews." The papyrus is attributed (though Prof. Drews does not mention it) to the fourth century of the Christian era. The late Prof. Dieterich in his *Abraxas* Essay (1891) showed that it belonged to a well-known class of semi-gnostic magical documents, and could be referred to the Essenes or Therapeuts. It contains a series of spells† in which various powers are invoked to drive out demons. But there is nothing in it to show that this particular conjuration, or, indeed, any other, is older than the first century of our era, and the passage

* Greek *sōtēr*, saviour (New Test.). The term might be applied to various kinds of deliverance, from danger or sickness, as well as from sin. It may be worth while to remark in passing that Prof. Drews does not propose to treat Augustus (for example) as a humanised deity, though he was designated in his life time as "Star of all Greece," evidently mythological, "Saviour," and even "Zeus out of Father Zeus."

† The word "exort" (? exhort) is a very feeble representative of the Greek *ἐπιζωω*, "I conjure." As the passage is one of the expansions in the third edition, and my copy is of the first, the original German is not at hand. [I cannot, therefore, test the translation, which is generally readable enough. Unfortunately it is disfigured by numerous misprints, such as *Diety*, *Tertullion*, *Goldzither*, and ugly forms like *Jishâks* (Isaac), *Elischa*, *Epigones*, &c.]

is therefore worthless for Prof. Drews's purpose.

We are next introduced to "the Jessaies or Jessenes (Jessaioi)" who "named themselves after Jesus, or after 'the branch from the root of Jesse,'" and "were closely connected on one side with the Essenes and on the other side with the Jewish sect of the Nazarenes or Nazoraes (Nazoraioi, *sic*), if they were not absolutely identical." The authority is again Epiphanius. The good father was apt to be confused, and Prof. Drews adds to his confusion. Epiphanius mentions three groups, the *Essaioi*, the *Jessaioi* and the *Ossaioi*. He certainly states that the *Nazoraioi* (Nazarenes) were called *Jessaioi* before they were called Christians at Antioch, and he fancifully derives their name from Jesse or Jesus. But, even if the statement be admitted, it supplies no proof that Jesse or Jesus was a cult-God. Further, Epiphanius's younger contemporary Nilus (died 430) gives a very different account of them. According to him they were not Christians at all, but a kind of posterity of Jonadab, living in tents, abstaining from wine and other luxuries like the Rechabites of old, early exemplars of "the simple life." Moreover, Hilgenfeld has shown philologically that the *Essaioi*, *Jessaioi*, and *Ossaioi*, are all forms of the same name. Here, therefore, Prof. Drews is on very shaky ground. But he goes on to say of the Nazarenes, "These were, as Epiphanius shows, in existence long before Christ and had no knowledges of him. They were, however, called Nazoraes (Nazarenes is only a linguistic variation of it, cf. *Essaes* and *Essenes*), because they honoured the Mediator God, the divine "son," as a protector and guardian (Hebrew, *Ha-nôsrî*)." The conclusion is that Jesus was the name of a pre-Christian deity, designated not as the man of Nazareth, but as the Healer and Deliverer. The term *Ha-nôsrî* thus unexpectedly introduced is the Talmudic form of the Greek name Nazorean or Nazarene. It has the termination of a place-name.* Will Prof. Drews inform us why he chooses to interpret it as a participle of the verb *natsar* (to keep or guard) which would yield the title *notser*?† In that case, why was the old Hebrew root preferred, and not the vernacular *n'tar*? But, apart from language, let us ask about facts. Prof. Drews attributes to Epiphanius the statement that the *Nazoraioi* were in existence long before Christ and had no knowledge of him. Either Prof. Drews has borrowed the reference (xxix. 6) without consulting it, or he cannot read Greek. Epiphanius distinguishes between the Christian *Nazoraioi* and a Jewish sect named *Nasaraioi*, who lived east of the Jordan, practised circumcision, observed Sabbaths and feasts, but rejected animal food and sacrifices, and declared the Pentateuch a forgery. These *Nasaraioi* were older than Christ. Prof. Drews's alleged proof from the *Nazoraioi* falls to pieces.

It is needless to follow our author through his subsequent treatment of the Gospels and of Paul. His carelessness and extravagance make it impossible for the student

* See Herford, "Christianity in Talmud and Midrash," p. 52, note 2.

† Prof. Drews adds parenthetically "cf. the Protector of Israel"; if he is referring to Ps. cxxi. 4, "he that keepeth Israel," the word is *shomer*.

* But we should like to know where the Old Testament calls "the virgin sister of that Joshua who was so closely related to Moses" by the name *Mirzam*.

to accept a single assertion without testing it. He has, in my judgment, wholly failed to establish the existence of a pre-Christian cult of Jesus. He has not been able to connect it with the idea of a dying and rising God.* And he has not attempted to show how this was humanised, attached to Galilean localities, provided with a career in connection with historical persons (Pontius Pilate cannot be discredited as a "degraded deity"), and supplied with a mass of teaching which the best Jewish scholars recognise as something much more than common-places. Consider, for instance, two of the most characteristic incidents in the Marcan narrative. Jesus goes to dine with a tax-gatherer, and associates with the outcast and the despised. This is the great originality of his mission, "I am not come to call the righteous, but sinners." What Jewish teacher had done that before, and how did the story arise in the conversion of the cult-God into a man? And then in the tumultuous enthusiasm of his work his family detect insanity. Here, once more, the historian recognises a precious element of the oldest tradition, which the later evangelists ignore. Let Prof. Drews explain how such episodes were begotten out of the mythological elements which he borrows from Asia, Egypt, or Greece. That non-human traits are to be found in the Gospel narratives most critics are agreed. And the comparative method is a perfectly legitimate method of proving it. But it must be used with caution. It must be guarded by philology. It must be controlled by exact learning. Whatever may be the achievements of Prof. Drews in the field of philosophy, he does not seem to possess the qualifications of a historian, and the main thesis of his book remains unproved.

J. ESTLIN CARPENTER.

NATURE-STUDY AND THE BICYCLE.

TRUE lovers of Nature have long ago abandoned the idea that the only way of studying wild life was first of all to kill a rare bird or animal and then to place the stuffed effigies in more or less conventional and unnatural attitudes, with very little regard to their natural surroundings. It is significant of the change that is slowly and surely taking place in public opinion that the leader of a recent big-game expedition into the heart of Africa has felt the necessity of explaining, on more than one occasion, that the objects of the extensive slaughter were strictly scientific and solely for the purpose of enriching the collections of various museums.

Yet the careful and patient study of the life-history of any single creature, however lowly or insignificant, is a far more valuable addition to the sum of human knowledge than the acquisition of any number of

museum-specimens, which are often stuffed by men who know little or nothing by actual observation of the mode of life of the victims. What would not be given nowadays for a complete account of the habits of the Dodo or of the Great Auk, whose eggs fetch such fabulous prices at public auctions? Not many years ago the Quagga roamed in herds throughout Cape Colony, but at the present day only stuffed travesties are to be found in a few museums. The melancholy list of interesting animals which have become extinct, even within the nineteenth century, would be too long for enumeration in this article, and, at the present rate of slaughter, it can hardly be doubted that the twentieth century will see the annihilation of most of our larger mammals, as well as of many beautiful birds which are trapped or shot in thousands for the so-called adornment of women's hats.

Every year, on the other hand, witnesses an increased accession to the number of nature-lovers who have exchanged the rifle for the camera and field-glass. Books on nature-study are published without intermission, and our knowledge of wild life, even within our own islands, has increased to an extent undreamed of by White, of Selborne. Nevertheless, the achievement of success with the camera makes very stringent demands upon the patience of the photographer, no less than upon his ingenuity, whether in approaching sufficiently closely to a bird or in disarming its natural suspicions, which are unfortunately only too well warranted.

Many of us, however, possess neither sufficient leisure nor sufficient patience to permit of competing with the high degree of excellence which has now been attained in the photographic representation of animated nature in all its varying moods. At this juncture, a word or two may perhaps be urged in support of the bicycle as a useful auxiliary for catching unexpected glimpses of birds and animals at exceptionally close quarters. Even along a main highway the habits of many of our smaller birds may be easily observed from a bicycle in approaching swiftly and stealthily upon them. Under such circumstances no actual alarm seems to be manifested by a water wagtail, for example, when disturbed by the silent rubber wheels from its pert, active walk along the road in pursuit of flies. It merely flits up into the hedge or to the top of a stone wall, and from this point of vantage returns the gaze of the cyclist with frank unconcern. Thus a keen observer of nature is often enabled to examine the markings and general habits of birds at closer quarters than a pedestrian could hope to emulate without much cautious stalking. It is equally easy to note a bird's manner of alighting or of starting a flight, or even to observe the nature of the food which the mother has crammed into her beak for her young, or any abnormal variations in the colours or the markings of the plumage. From a bicycle even a bird's rate of flight can sometimes be readily estimated, as for instance, in trying to keep pace with a chaffinch, which, with its short flights and undulating glidings, can easily and without effort do its twenty miles an hour.

The very rapidity of the visual impres-

sion upon the retina seems to stamp the picture all the more indelibly upon the memory-cells of the brain, and the vividness of such impressions gives a special value to the records of a field-naturalist. Doubtless the immobility of the cyclist's arms is largely responsible for the general absence of fear on the part of the denizens of the hedgerows, for it is the swinging of the arms of the pedestrian that rouses alarm and concern in the minds of wild animals. All bird-watchers are well aware of the fact that it is always much easier to approach birds if the hands are kept in the pockets.

Although many interesting observations can be made even on dusty highroads by cyclists who are content to ride at a moderate pace, far more unusual and interesting sights are visible if the less frequented lanes or hill-tracks are chosen, even though it be to the detriment of rubber tyres or saddle-springs. In this way it fell to the lot of the writer, whilst cycling last summer over the mountains of Merioneth, to come suddenly face to face, almost in collision, with a golden eagle, at a sharp turn in a narrow wooded valley. The yellow cere of the powerful hooked beak and the beauty of the rich brown plumage of the majestic bird as it sailed along in leisurely flight could be seen with the same distinctness as when standing before a museum specimen. In particular, as it swooped down towards the river, the outspread tail clearly distinguished it from the sea-eagle, which, in spite of its white tail, is so often mistaken for a golden eagle. Even a passing vision of so rare a bird is an experience which remains for ever crystallised in the memory of a field-naturalist. Although it is well known in the neighbouring villages that the golden eagle still breeds on the rugged precipices of Merioneth and the crags of Snowdon, yet all the text-books of British birds agree in stating that this bird has been extinct in Wales for the last two hundred years.

FELIX OSWALD.

THE Christmas number of the *Vineyard* (A. C. Fifield), has Hans Memling's "The Three Kings," in colour, as a frontispiece; and four carols, translated from old French and German by the Rev. R. L. Gales, are illustrated by Mr. Arthur Hughes. These carols have been published separately as Christmas cards, and can be obtained from Mr. A. C. Fifield, 13, Clifford's Inn, London, E.C. There are stories and articles which convey the atmosphere of Christmas by Frank T. Bullen, R. G. Keatinge, and the Rev. R. L. Gales; J. A. Campbell, Lucy Harison, and the Editor write on the philosophy of life, and on the mysticism of Behmen and Traherne respectively; while the children are well catered for by Maude Egerton King, Grace Rhys, and Ethel Blount.

"THE LIGHT OF REASON," which is edited by Mr. James Allen, is about to change its name, and will appear in the New Year under the title of "The Epoch." It will contain all the old features, but others are to be added which ought to commend it to a wider circle of readers.

* The reader may be directed to the amazing statement, p. 241: "The derision, the flagellation, both the thieves, the crying out on the Cross, the sponge with vinegar, the piercing with a lance, the soldiers casting dice for the dead man's garments, also the women at the place of execution and at the grave, the grave in a rock, are found in just the same form in the worship of Adonis, Attis, Mithras, and Osiris" (italics mine). Which of these deities was crucified?

LITERARY SUPPLEMENT.



WILLIAMS & NORGATE'S ANNOUNCEMENTS.

BY THE EDITOR OF THE HIBBERT JOURNAL.

THE ALCHEMY OF THOUGHT.

By L. P. JACKS, M.A., Dean of Manchester College, Oxford. Medium 8vo., cloth, 10s. 6d. net.

MAD SHEPHERDS: AND OTHER HUMAN STUDIES.

Cloth. 4s. 6d. net.

The Times.—"It seems to contract after you have read it into an intense and powerful lyric . . . full of the spirit of poetry."

CROWN THEOLOGICAL LIBRARY.

NEW AND RECENT VOLUMES.

By Dr. Adolf Harnack.

THE CONSTITUTION AND LAW OF THE CHURCH IN THE FIRST TWO CENTURIES.

Translated by F. L. POGSON, M.A., and Edited by
the Rev. H. D. A. MAJOR. Cloth. 5s. net.

By Prof. Rudolf Eucken.

LIFE OF THE SPIRIT.

THIRD IMPRESSION.

Cloth. 4s. 6d. net.

By Dr. Edouard Naville.

THE OLD EGYPTIAN FAITH.

Crown 8vo., cloth, illustrated. 4s. 6d. net.

By Dr. Rudolf Kittel.

THE SCIENTIFIC STUDY OF THE OLD TESTAMENT.

Translated by J. CALEB HUGHES, Ph.D. With
eleven Plates and Illustrations. Cloth, 5s. net.

By Prof. Percy Gardner, Litt.D.

MODERNITY AND THE CHURCHES.

Crown 8vo., cloth. 4s. 6d. net.

By Prof. Wilhelm Bousset.

JESUS.

Translated by JANET P. TREVELYAN and edited by
Rev. W. D. MORRISON, LL.D. Crown 8vo. 3s. 6d. net.

NEW TESTAMENT STUDIES.

By Dr. ADOLF HARNACK.

Vol. I. Cloth, 5s. net.

LUKE THE PHYSICIAN.

Vol. II. Cloth, 5s. net.

THE SAYINGS OF JESUS.

Vol. III. Cloth, 5s. net.

THE ACTS OF THE APOSTLES.

"What is new and interesting and valuable is the ratiocination, the theorising, and the personal point of view in the book under review. We study it to understand Harnack, not to understand Luke; and the study is well worth the time and work."—Prof. Sir W. M. RAMSAY in *The Expositor*.

THEOLOGICAL TRANSLATION LIBRARY.

NEW AND RECENT VOLUMES.

By Dr. Otto Pfeleiderer.

PRIMITIVE CHRISTIANITY:

Its Writings and Teachings in their
Historical Connections.

Vol. III. 10s. 6d. net.

By Ernst von Dobschütz.

CHRISTIAN LIFE IN THE PRIMITIVE CHURCH.

Translated by Rev. G. BREMNER, and Edited by Rev.
W. D. MORRISON, LL.D. Demy 8vo, 10s. 6d.

By Prof. Carl Cornill.

THE INTRODUCTION TO THE CANONICAL BOOKS OF THE OLD TESTAMENT.

Demy 8vo., 10s. net.

By Prof. Carl von Wiesacker.

THE APOSTOLIC AGE.

Translated by JAMES MILLAR, B.D.
2 vols., demy 8vo, cloth, 10s. 6d. each.

By the Late Auguste Sabatier.

THE RELIGIONS OF AUTHORITY AND THE RELIGION OF THE SPIRIT.

New Impression. Cloth, 10s. 6d.

By Dr. Adolf Harnack.

THE MISSION AND EXPANSION OF CHRISTIANITY IN THE FIRST THREE CENTURIES.

Second and Enlarged Edition.

With Maps. Demy 8vo, 25s. net.

By Prof. Paul Wernle.

THE BEGINNINGS OF CHRISTIANITY.

Translated by Rev. G. A. BIENEMANN and Edited by
Rev. W. D. MORRISON, LL.D.
In 2 vols. 10s. 6d. per volume.

By Prof. Theodor Haering.

ETHICS OF THE CHRISTIAN LIFE.

10s. 6d. net.

WORKS BY THE REV. DR. JOHN HUNTER.

GOD AND LIFE.

A SERIES OF DISCOURSES.

Small demy 8vo, cloth, 5s. net.

DE PROFUNDIS CLAMAVI,

AND OTHER SERMONS.

Large crown 8vo, cloth, 5s. net.

Complete Announcement List on Application.

WILLIAMS & NORGATE, 14, Henrietta Street, Covent Garden, LONDON, W.C.

PHILOSOPHY AND THE PLAIN MAN.*

THIS is a very remarkable volume of Essays. It contains many severe criticisms upon current philosophy, and especially upon the various forms of monistic Idealism. It is essentially critical, challenging, and provocative, both in form and matter. No doubt it will rouse a good deal of opposition and possibly some anger.

But no one whose judgment is not clouded by wrath can refuse to admit that these Essays are characterised by much brilliance, daring originality, and incisive thought. Mr. Jacks's thoughts and criticisms make an impression. They are weighty and forceful. You may not agree with him, but you cannot ignore him. He speaks in a language which can be understood not only by the professed philosopher, but by "the plain man," of whose difficulties he writes with so much sympathy. There is not a dull page in the book. It is full of exuberant life and imagination.

The central thought of these Essays, expressed in various ways and in connection with various subjects, is that the Universe is not merely a problem for thought. "The world is no mere philosophers' world, try as we will to make it such." The Universe, in many of its aspects, cannot be comprehended by Reason. "That which the plain man loves most and values highest in the world is the *untranslated* part of the world's message." We venture to think that "untranslatable" would have given Mr. Jacks's meaning better. There can be no justification for a man, plain or otherwise, preferring not to translate that part of the world into thought which can be translated into thought. What Mr. Jacks contends for is that a great part of the Universe cannot be translated into thought, and that those who imagine that they are doing so miss the reality of things, and present us with a caricature.

Philosophers have often laughed at the plain man and his religion. They have accused him of making God in his own image.

"You have told us," says Mr. Jacks, speaking in the person of the "plain man," "that we are a poor anthropomorphic lot of heathens, and you have quoted the old saw about the religious lions, whose gods are bigger lions than themselves. It is true, and yet we have often thought that there is no class of men in this world, certainly not the class of plain men, who confirm that saw more neatly than some of you. What kind of a person is God when we think of Him as these say we ought?"

"Their God, with His Riddle of the Universe, is a Magnified Examiner made in their own image, a Being who has no dealings with His creatures save such as He may express under the form of questions, conundrums, problems which

* The Alchemy of Thought. By L. P. Jacks, London: Williams & Norgate. 10s. 6d. net.

the creature must answer aright at great pain and peril to himself. . . . Thus experience is converted into an interminable examination paper, and God is the Author of it. 'I Am that I Am' is no more. 'What am I?' has usurped His place. Not for one instant does 'What am I?' leave us alone. Written and *viva voce*, graven in the rocks, traced in vast letters on the midnight sky, volleyed in the thunder, whispered in the breeze, hummed by the beating heart, sibilating in lovers' sighs—the awful interrogation pursues its course, and the Inexorable Examiner, seated on a throne more terrible than that of any king or judge, looks out upon the poor examinees with the cold eyes of a Perfect Rationality, abiding the answer. Such is their God."

The same thought is expressed in a later essay through another metaphor when Mr. Jacks writes:—These philosophers think of "Reality or the Universe as a kind of lock, and the supreme business of mankind on this planet is to find the key. This metaphor," he says; "violent as it is, does no injustice to the facts."

Mr. Jacks protests against this exaggerated Intellectualism. Just as Midas turned everything he touched to gold and was starved in the midst of boundless wealth, so these unfortunate philosophers, whoever they may be, turn all experience into thought. Even the very bread of heaven becomes for them a solid, indigestible, glittering stone. "The reason Reality, in many of its aspects," says Mr. Jacks, "has no key is the simple one that there is no lock on the door."

All this is finely expressed and full of suggestiveness. The Universe for Mr. Jacks is something far simpler, and at the same time more wonderful than mere Intellectualism would lead us to imagine. It cannot be reduced to terms of thought.

He seems to us to be defending the position which can be ignored only at the peril of incalculable loss, the position expressed by Jesus when he said, "I thank thee, O God, that thou hast hidden these things from the wise and prudent and hast revealed them unto babes." How far philosophers are actually guilty of the charges that he brings against them may be a matter of doubt, but that there is a subtle danger in philosophical discussion to over-emphasise the power of Thought is probably true. At the same time it ought not to be forgotten that even such a Protagonist of Metaphysicians as Mr. F. H. Bradley recognises this danger, and tries to guard himself against it.

We welcome especially Mr. Jacks's revised opinions upon Free Will. Nowhere does mere Intellectualism break down so hopelessly as in dealing with man's consciousness of Freedom. There is something in man's freedom which the reason cannot comprehend, and when Reason strives to comprehend it and imagines that it has done so, we are presented with a theory of Determinism which is a fundamental contradiction of the soul's experience. Human life in all its depths and height cannot be translated into thought. There is an element in it which eludes thought. When Reason gives us a theory of the Will it is really giving us a theory of something with the Will left

out! "The will is very much more and other than an object to be studied. What it is we can find out only by willing and in willing. For when acts of will come up for study *they are already done*: that is, the will element which is the process of getting them done while yet undone, has, so to speak, gone out of them: they have become mere empty simulacra of themselves."

In these Essays Mr. Jacks breaks utterly with any doctrine of Determinism. The Will is no longer for him a possible object for thought. It is a fact of experience, a datum not translatable into terms of the Intellect any more than the Universe in many of its aspects can be so translated. He would, we imagine, agree with Tennyson when he says:—

"This main miracle that thou art thou,
With power on thine own act and on the world."

Mr. Jacks tells us in his Preface that he has introduced "some modifications due to changes, or, as we always venture to hope, to the growth of thought," into two Essays republished here which appeared in the *Hibbert Journal* some years ago. We have compared the Essays in the *Hibbert Journal* with the Essays as republished here. It is always interesting to watch the growth of a serious earnest seeker after truth. We give one of the most striking changes we have noted. In the "Alchemy of Thought" as it first appeared we read: "As the two ends of a straight line are *extreme* opposites because it is the *same* straight line of which they are the opposing ends, so the negation of our first position by the second, and our second by the first, involves the spirit's consciousness of its dominion over both. Such a unity, far from being the empty abstraction it is often misrepresented to be, stands rather for the fulness of concrete reality." In the revised Essay he omits the last sentence altogether, and ends the previous sentence with the words, "so the negation of our first position by the second, or our second by the first, reveals to us that it is only a *line* that we are dealing with." The "fulness of concrete reality" has now become for him something which Thought cannot comprehend or express. The Universe for the philosopher, if we understand him rightly, is a flat, linear Universe, not a solid.

One of the most constructive Essays in the volume is that on "Art and Experience." Here Mr. Jacks maintains that the Universe is not a problem or an enigma, but more like a work of Art. We cannot understand a perfect lyric or a perfect picture; we can only receive it and rejoice in it. No analysis, no criticism, will enable us to see all round it, and still less to produce another of the same quality. It is an expression of life, and it can only be received by life. It appeals to deeper things in us than thought, and it comes from depths which thought cannot explore.

It is possible that some readers may think these Essays make for Agnosticism, but we believe they would be profoundly mistaken in so thinking. Mr. Jacks does not deny the power of the mind to solve problems set by the Universe; what he denies is that the Universe, in its relation to man, is nothing but a problem. God, for Mr. Jacks, is not a great Un-

knowable before Whom the mind of man is moved to despair. He is far more knowable than we imagine when we think merely along intellectual lines. He speaks to us more immediately and directly than through the mind. As we read Mr. Jacks we feel that it is not for Agnosticism or Gnosticism that he is contending, but for a richer, deeper, conception of the Reality of things which cannot be expressed in words or thoughts. Words and thoughts are comparatively superficial and uncertain. The depths of Being speak another and more universal language which can be received by all mankind.

H. G.

A CONCORDANCE TO THE "IMITATION OF CHRIST."*

THE "Imitation of Christ" still holds, as it has always held, a place alone in the devotional literature of the world, but side by side with the deep, abiding sense of its greatness, we sometimes hear, nowadays, the qualifying voice of criticism. People say it is too personal and lacks recognition of the wider social virtues and impulses; they say it is too other-worldly and lacks appreciation of that earth which the Lord hath "given to the children of men"; they say that the life of the cloister which it reflects is too narrow to help the man of the world; they say that it is lacking in robustness, and, in frank moments, that the note of spirituality it strikes is too high.

All this seems to betray the want of an elementary power of spiritual translation. There are legends of students of Euclid who cannot follow the demonstration if the letters are changed. The case seems hardly better with those, for instance, who cannot fit the reflections born in the cloister to the life in the world. Whether we are reading Marcus Aurelius, Thomas à Kempis, Wordsworth, Sartor Resartus, or Walt Whitman, the secret of life reveals itself as a perception that what matters, matters, and what does not matter, does not. To hold the abiding and significant against the local pressure of the transient and insignificant is to live. He who with Thomas à Kempis prays in his own dialect—whatever it may be—"Let me love Thee more than myself, not let me love myself at all save for Thee," has learnt also that he is a part of a whole and a member of an organism, that his life is most intensely his own when it is most fully related to that which is beyond himself. And the sociologists who tell him that man can only live in society are but writing a comment on the words of the ascetic who prayed that he might live only in God. As for the narrowness of the cloistral life; here is a man who can live sweetly and generously in a small, confined, society, from which he has no external escape. The rasping of uncongenial personalities, the perpetual temptation to nurse cliques and establish secret understandings must be supported or checked by his own inward resources. They cannot be escaped by getting into the open. He keeps clean and fresh the unbroken round of formal devotions, and he attaches great

* De Imitatione Christi. Concordance compiled with full contextual quotations by Rayner Storr. Oxford University Press. 1910. 10s. 6d. net.

thoughts to casual personal relations instead of allowing personalities to curb great thoughts. Surely this man, if any other, has overcome the world. Those who would purify politics, who would dignify labour, who would ennoble industry, may well look up to such a conqueror and learn from him to attempt their easier task in his spirit. That great things are great and that small things are small, that eternal things are eternal and transient things transient, that everything personal to us draws its meaning from that which is above, below, and beyond us—these are the things which everyone knows, but that everyone needs to relearn daily from the few who have lived them.

Mr. Rayner Storr's long and loving study of the *Imitatio* has inspired him with the project of a Latin concordance to it. He has constructed it on a principle which, so far as I know, has never been applied to any similar work before. An ordinary concordance gives the context continuously exactly as it stands. For instance—

"when he came to himself he said, How." Luke xv. 17.

This may enable the reader to find the passage he is looking for, but to read a column of such entries is not in itself instructive or edifying, nor does it give one much insight into the heart of Scripture. Mr. Storr so gives the context as to make a complete and independently intelligible phrase in every case, as thus :—

"the little light . . . that is in us . . . we quickly lose if we neglect it."

The result is that you may read page after page of his Concordance, feeling all the time that you are holding intercourse with a deep and tender spirit, and are even realising its wealth in other ways and under other aspects than the reading of the *Imitatio* continuously would reveal. This treatment has one obvious danger. It often involves the omission of intervening words, and if a depraved world accustomed itself to the handling of this Concordance, might not quotations gain currency in the contracted form in which they appear there? If so, in many cases they would lose the richness and delicacy of their spiritual colouring even if they retained its strength. Against this danger Mr. Storr has guarded so far as it is possible for virtue to guard the treasure it gives from the contamination of vice, for it will be observed that, by the scrupulous indication of omissions, he warns the student that the context is not given in its integrity. The watchman then has sounded the trumpet. If anyone takes occasion from this Concordance to misquote Thomas, "He heard the sound of the trumpet, and took not warning; his blood shall be upon him." We cannot give a better idea of the significance of Mr. Storr's method than by giving the first three citations under *love* respectively in Young's "Analytical Concordance of the Bible," Mrs. Cowden Clarke's "Concordance of Shakespeare's Plays," the American "Concordance of the *Divina Commedia*," and the work under review.

From the Bible :—

(but) a few days, for the *love* he had to her.

thy *love* to me was . . . passing the *love* of.

than the *love* wherewith he had loved her.

From Shakespeare :—

none that I *love* more than.
so dear the *love* my people.
I do not *love* to look on.

From Dante :—(given in the original in the Concordance.)

the divine mind, in which is kindled
The *love* that rolls it.

Ever the *love*, which stills this heaven,
Gathers to itself

Love, which is quickly caught in
gentle heart.

From the "Imitation of Christ" :—
(given in the original in the Concordance).

study to withdraw . . . your heart . .
from the *love* of things visible.

but let it be *love* of the pure truth that
draws thee to read.

be not ashamed to serve others for the
love of Jesus Christ.

It will be noted that in two of these three quotations, Mr. Storr has not found it necessary to omit anything; and unquestionably the form in which the "Imitation of Christ" is written lends itself specially to the treatment Mr. Storr has adopted, and the dimensions of the work are such as to allow a full line to each quotation without making the volume inconveniently bulky. It may be, therefore, that Concordances of other works will be unable to follow Mr. Rayner Storr's lead. If so, his book will have a unique place in literature as a Concordance which a man may take up at any time and read with delight and edification.

I may add that from personal experience I can testify to its extreme value, when used as a lexicon in helping the reader to determine the exact shade of meaning that Thomas attaches to a given word.

P. H. W.

LADY JOHN RUSSELL.*

"NOTHING which is morally wrong can ever be politically right." This saying, attributed to Fox, was a favourite one with Lady John Russell, and it might well stand as a motto upon the title-page of the admirable biography which Lady Agatha Russell and Mr. Desmond MacCarthy have published to her memory. The strong and winning portrait of the great lady, who reigned by the power of her character and intellect at the centre of many of the reform movements of last century, is drawn with a firm hand. There is no attempt to exaggerate her influence, but the reader must be very lacking in imagination who does not see how deeply she impressed herself and her own ardent faith in goodness and freedom upon her wide circle of friends, which included many of the keenest minds of the day, and above all, upon her husband. Fortunately, the materials for the biography are abundant and just of the right kind. Lady Russell was old-fashioned enough to keep a diary, to which she committed her most intimate thoughts, and she lived before letter-writing had ceased to be a beautiful art. It is her own voice that speaks to us from these pages, with the result that they pro-

duce the pleasantest of all literary illusions, the sense that we, too, have been admitted to her friendship. The connecting narrative and the descriptions of political events are the work of Mr. MacCarthy; but we are probably right in attributing to Lady Agatha Russell the even more difficult and delicate task of selection. In this matter there are no faults of taste, nothing that can give pain or that we wish away. Even the intimacies of self-revelation have in them a nobility and restraint which make them a fit possession for the world, and we are grateful to Lady Agatha Russell for allowing us to share things so inestimably precious to herself.

Of the political interest of the biography it is not necessary to speak, for others more competent have done so already; save to emphasise the importance of being able to follow the course of events from 1841 onwards from the point of view of the home in which every project of reform was a subject of eager concern. The last word on these matters, especially when we are considering questions of motive, must not be left to the leader-writer and the pamphleteer, or even to the cold detachment of official records. Lord John Russell stands revealed here as an even nobler figure than we have known him hitherto, just because we are allowed to see behind the barriers of official reserve or honourable silence into the creative centre of motives and ideals, of which political action can give only a faint reflection. But leaving this important aspect of the book on one side, we would speak of it as a remarkable revelation of character. To the last day of her life, Lady Russell was always young for liberty. Sprung from one of the great Whig houses, a daughter of the Earl of Minto, she had none of the false prejudices of birth. Her mind was never warped by her surroundings, or clouded by anxious fears of the future. There is no trace of the stealthy growth of habits of thought which refuse hospitality to new ideas or unfamiliar aspects of duty. In extreme old age she wrote, "It is the proud distinction of Liberals to *grow* perpetually, and to march on with eyes open, and to discover, as they are pretty sure to do, that they have not always in the past been true to their principles." We believe that this confidence was due chiefly to the clearness and simplicity of her moral insight. She was, above everything, loyal to goodness; and goodness is the most democratic thing in the world. Her ambition for her husband was not that he might hold or refuse political power as a matter of personal expediency, but that he should be "the head of the most moral and religious government the country has ever had."

Lady Russell had the deep religious instincts of her Scottish ancestry, but to religion she applied the same freedom of judgment. "There are many prayers in her diaries," her biographers tell us, "and many religious reflections in her letters, and in all two emotions predominate: a trust in God and an earnest conviction that a life of love—love to God and man—is the heart of religion. Her religion was contemplative as well as practical; but it was a religion of the conscience rather than one of mystical emotions." This attitude is illustrated by a passage in a letter to her sister, Lady Mary Abercromby, written

* Lady John Russell: A Memoir, with selections from her Diaries and Correspondence. Edited by Desmond MacCarthy and Agatha Russell. London: Methuen & Co. 10s. 6d. net.

soon after her marriage, which indicates a preference for what is simple and universal in religion, from which she never swerved :—

"I have just been reading the Thirty-nine Articles for the first time in my life, and am therefore particularly disposed to prefer all that is simple in matters of religion. They *may* be true; but whether they are so or not is what neither I nor those who wrote them, nor the wisest man that lives, can judge; that they are presumptuous in the extreme, all that read may see."

With this was combined an unlimited trust in the principles of toleration :—

"No amount of dislike to any creed," she writes at a later time, "can, happily, for a moment shake one's conviction that complete toleration to every creed and conviction, and complete charity to each one of its professors, is the only right and safe rule—the only one which can make consistency in religious matters possible at all times and all occasions."

She believed, moreover, that freedom is a necessary condition of religious growth, just because faith is not something which can be imposed from without, but has its roots in the vital experience of the soul, through which alone we can grow in the knowledge and the love of God. Here is a passage bearing on this subject, written more than forty years ago, which has not lost anything of its timeliness :—

"It is a great misfortune that we have so few really eminent men among the clergy of England, Scotland, or Ireland—in any of the various communities. Such men are greatly needed to take the lead in what I cannot but look upon as a noble march of the progress of mankind, the assertion of the right to think and speak with unbounded freedom on that which concerns us all more deeply than anything else—religion. I believe that by the exercise of such unbounded freedom we shall reach to a knowledge of God and a comprehension of the all-perfect spirit of Christianity such as no Established Church has ever taught by creeds or articles, though individuals of all such Churches have forgotten creeds and articles, and taught 'true religion and undefiled' out of the real Word of God and their own high and holy thoughts."

No one reading the passages we have quoted will fail to detect in them the strong note of personal conviction, for freedom with Lady Russell was no synonym for indifference. Her Christian theism was clear and articulate, and she felt deeply the poverty of life without religious faith, as the following interesting passage from her diary will show :—

"Visit from Mr. Herbert Spencer, who stayed to dinner. Long, deep, interesting conversation, all amounting to 'we know nothing,' he assuring me that the prospect of annihilation has no terrors for him; I feeling that without immortality life is 'all a cheat,' and without a Father in Heaven, right and wrong, love, conscience, joy, sorrow, are words without a meaning, and the Universe, if governed at all, is governed by a malignant spirit who gives us hopes and

aspirations never to be fulfilled, affections to be wasted, a thirst for knowledge never to be quenched."

We hope that this book will be read widely, and its many noble lessons laid to heart. It is enriched by several interesting portraits, and contains in addition to the biography a chapter of recollections by Mr. Justin McCarthy, and the address delivered by Mr. Frederic Harrison when a tablet was unveiled to the memory of Lady Russell in the Free Church at Richmond on July 14, 1900.

PROFESSOR MÜNSTERBERG ON NERVES.*

IN this volume of interesting and racy essays the first, on "The Fear of Nerves," has at once the most appealing title and the most challenging contents. Perhaps his friends the Spiritualists, as the author calls them, will object to the latter part of this statement, for he falls very foul of them indeed, and they will be anxious to take up the stoutest cudgels they can find against him. But we are thinking of the plain man and his convictions upon the subject of nerves, which Professor Münsterberg sets himself to upset. For if there is one thing that the plain man (we mean, of course, if he has enough spare cash to indulge his whims) knows quite well, it is that we live in a nerve-racking age; and that holidays and rest cures, and pick-me-ups for body and brain are a necessity, like eating one's dinner or going to the play. Why, it has become axiomatic, this concern for our nerves, in the talk of the club and the boudoir. And now this professor, domiciled in the very land of hustle, comes along, and with an incredulous stare tells us firmly that it is all fudge. "The fault," he says, "is in ourselves, in our prejudices, in our training, in our habits, and in our fanciful fear of nervousness." It is, in short, a case of "thinking makes it so." For is not our life better ordered, less exposed to emotional shocks, less threatened by dangers, than in the days of our grandfathers? What of all our labour-saving devices, and our swiftly running social machinery, and the psychological law by which we become insensitive by adaptation to our tumultuous surroundings? So the professor argues, and plies us with clever questions, until he almost persuades us that he must be right; only we suspect a flaw somewhere, because we still hear the whirr of the wheels and are half-blinded by the jostling crowd of impressions, and feel that tension is sometimes very near the breaking point. No, we are not convinced that we can simply get rid of the nervous strain of modern city life by ignoring it; but we are none the less grateful for a cheery voice which shames us out of our moral dyspepsia and the disgraceful habit of thinking about ourselves.

Among the other essays, and they all bristle with acute suggestions, we should like to call attention specially to the one on "The Choice of a Vocation." Here the experimental psychologist is in his element. He proposes to test and tabulate

* Problems of To-day from the Point of View of a Psychologist. By Hugo Münsterberg. London: T. Fisher Unwin. 7s. 6d. net.

our aptitudes, and to tell us with the unerring voice of science what we are fit for. He looks forward to the time when the unemployment bureau will be equipped with a psychological laboratory. Perhaps the results would be chiefly negative, but they might be sufficiently disconcerting to nip many young ambitions in the bud. For instance, the harassed editor wishes to engage a secretary, and discovers a likely candidate of adequate education and engaging manners. But, alas! the inexorable test reveals that he is lacking in concentration of purpose, or liable to occasional lapses of memory. On receipt of the report from the bureau the editor at once declines the application. Most of us are conscious of defects, which we are at some pains to hide from the world. We may even guard against their intrusion into our work with a watchfulness which is part of the discipline of character. Science threatens now to frustrate all these tricks of concealment, and when it has its perfect work, perhaps we shall all be consigned to the scrap-heap of the unfit. But that is not to-day or tomorrow, and meanwhile it may be wise to make such moderate use of Professor Münsterberg's methods as is open to us, in order to guard the average man from his temperamental incapacities and limitations, and give him a better chance of finding his true vocation.

THE CHANT OF THE STONE WALL.*

MISS HELEN KELLER has given us a delightful book, her first serious attempt, we believe, at poetry. It is written in the manner of Whitman, but Whitman without his violence and almost brutal strength, though moved by the same passionate spirit, the same fiery zeal for freedom and social justice.

The dedication to the memory of Dr. Everett Hale is a masterpiece of its kind, surely one of the most beautiful ever penned by man or woman to a loved and honoured friend. "It seems to me," she says, "that Dr. Hale was the living embodiment of whatever was heroic in the founders of New England. . . . In him the weak found a friend, the unprotected a champion. Though a herald and proclaimer of peace, he could fight stubbornly and passionately on the side of justice." She gives us a portrait of him that reveals the essential soul of the man as vividly as a great artist might have represented it on canvas. The book is illustrated with several photographs of the authoress amid the trees and brooks and walls of which she writes.

The poem takes the form of an epic narrative descriptive of the early New England settlers, the founders of the American democracy. She asks us to walk with her and listen while she unfolds their tale. She touches the stones, and imagination takes fire, tracing some phases of her ancestors' history with a stately simplicity of words :—

"The wall is an Iliad of granite: it chants to me
Of pilgrims of the perilous deep,

* The Chant of the Stone Wall. By Helen Keller. London: Hodder & Stoughton. 2s. 6d. net.

Of fearless journeyings and old forgotten things.

My pulses beat in unison with pulses that are stilled,

The fire of their zeal inspires me

In my struggle with darkness and pain."

She gives us a noble impression of these old builders of the wall "buffeted, stern, and worn," men of high courage and heroic faith. There are some charming pictures, too, telling of the love of man and maid, of motherhood and childhood. The descriptions of nature astonish by their delicacy and beauty, and make it hard for us to realise that her soul derives its impressions merely from her exquisitely refined sense of touch; that natural beauty, as we perceive it, is unknown to her.

She refers to the subjugation of the coloured tribes; she sees a woman charged with witchcraft turning defiantly on her judges:

"Before this mother in Israel the judges cowered;

But still they suffered her to die.

Through the tragic guilty walls I hear the sighs

Of desolate women, and penitent, remorseful men."

Then comes the Revolution and the young Republic; but—

"I hear the clank of manacles, and the ominous mutterings of bondsmen.

At Gettysburg, our Golgotha, the sons of the fathers

Poured their blood to wash out a nation's shame.

Cleansed by tribulation and atonement,
The broken nation rose from her knees,
And with hope reborn in her heart set forth again

Upon the open road to ideal democracy."

After this she gives us visions of the future; the walls sing of the

"Democracy to come,

Of the swift, teeming, confident thing,"

in a crescendo of powerful lines telling of the dreams of the builders, of the resolute men

"Who made a breach in the walls of darkness
And let the hosts of liberty march through."

Then there is calm after this passionate outburst, and she asks the walls to

"Tell of the greater things to be,
When love and wisdom are the only creed,
And law and right are one."

When we think of the writer of this poem and the beauty of her life in her dark and silent world, we are impressed by the extraordinary way in which she has conquered her own physical disabilities. It is easy to understand her sympathy with these sturdy old Puritan ancestors, for she is in the true line of succession and among the unconquerable souls. Hers is the spirit that soars, oblivious of the flesh, and the unfaltering faith which believes that what is, is best; that life, with its sufferings and perplexities, is given us to try the soul's strength on. Miss Keller's own shining example has, we know, been an inspiration to many. Those who share her ideals of democracy will be stirred by the vision she lets us share with her in this book. We may rejoice, too, that the same deep-rooted faith in the triumph of the good, the same lofty courage that enabled the Pilgrim Fathers to surmount

their difficulties, are the inspiration of many in England to-day. They see that a new order must come; they turn their eyes to a great future, and see the mount already tipped with the rose of dawn heralding a fairer day. The old walls of prejudice and ignorance are crumbling, and the hosts of liberty pass through—the hosts of women marching in equal comradeship with men on the open road of life.

A NEW INTERPRETATION OF BLAKE.*

THE enduring significance of Blake for those who have once felt his power is brought home to the reader of this latest study of him, both by the manner of treatment and the quality of exposition. The spirit of the great artist-seer lives again in these pages. The excellent reproductions of the Job illustrations, the clear and sometimes convincing interpretations of them, and the fine appreciation of Blake's outlook (or, should we say, in-look?) upon life and the world—these have combined to produce a work of exceptional interest and value. Whatever his own reading of the symbolism of these wonderful drawings, the sympathetic student will concede that Mr. Wicksteed's interpretation yields a rich fund of ideas—some of them original and profound, all of them suggestive and significant for life and thought.

Lovers of Blake who know him only as the writer of "Songs of Innocence," and "Songs of Experience"—lyric voices which seem to come, now from the heart of a child and now from the heart of an impassioned revolutionist—will find here much that throws light on those early inspirations, as well as much that reveals the inner spirit of a great and uncompromising mystic. They will see that the "Heaven" which, Wordsworth says, "lies about us in our infancy," was never far withdrawn from Blake through the long years of his "mental strife." The light of imaginative vision, which shone for him so early, failed not to the end, however dark to us some of his later utterances remain still.

In his preface Mr. Wicksteed gives us a very interesting account of what he calls "my chance discovery of the clue" to the interpretation of the Job pictures. After referring to the significant likeness of the face of Deity and the face of Job, in nearly all the illustrations, and also to the different posing of the right and left feet of both, he says: "Careful comparison of Blake's designs and texts at last completely confirmed the symbolical device in which he here hides his profound conceptions of man's inward and outward being; his spiritual and bodily life. A master-key had been found which proved to explain not only Blake's symbolical use of the hands and feet, and of the right and left sides, but unveiled a great spiritual theme running through and unifying the whole Job series, and giving a characteristic rendering of the story, such as afforded an invaluable revelation of Blake's final and maturest thought." The unfolding of this "spiritual theme" is the main purport of the volume before

* Blake's Vision of the Book of Job. A Study by Joseph H. Wicksteed, M.A. J. M. Dent & Sons. 6s. net.

us; and the "master-key," so happily discovered, has certainly opened the door into a treasure-house of beauty and wisdom, which to enter is no small privilege of delight.

The solution of the problems of human evil and divine justice, as given, or attempted, in the book of Job, is obviously no solution at all for Blake; and Mr. Wicksteed shows that the main ideas of the ancient writer are, indeed, "antipathetic to Blake's philosophy." But to the man who said that Milton, in a vision, had asked him to correct some error in the "Paradise Lost" this would present no difficulty! Blake took the great things of literature, as he took the facts of human life, as parables or analogues, through which the artist may express thoughts and ideas that shine for him as true; and in the present work "we shall find Blake sparing no pains to give a rendering of the Job story in harmony with what to him were the essential truths of life." And very striking and suggestive some of these truths are.

Blake is shown to be, to some extent, on the side of Job's accusing friends, and thus opposed to the author of the book. But while they accuse Job of wrong actions, the designs, as here interpreted, reveal him as guilty of wrong ideas; he defends himself against his accusing friends by pleading his liberality to the poor, and other deeds of charity or justice. But this is self-righteousness, and "the only thing Blake seems to think worse than attributing righteousness to ourselves is attributing sin to others." In this, as in many other moral conceptions, Blake appears to us as moved by the same spirit as that which prevails in so many of the sayings attributed to Jesus in the Gospels. A man's thoughts are his real acts; that which "cometh out" of a man is that which "defileth the man"; his thought of himself, and his attitude towards his fellows must, in the end, condemn or redeem him. Hence "the inward life of Job and the real theme of the book, which aims at explaining Job's outward story by revealing what, according to Blake's vision, was going on within."

The book is well printed on good paper, with wide margins, as a book should be that is so closely associated with an artist's work; its price would hardly suggest its excellence.

REASON AND BELIEF.*

SIR OLIVER LODGE's new book consists of popular addresses on subjects of religious interest, and it suffers in consequence a little from diffuseness of style and vagueness of statement. It is the attempt to mediate between the affirmations of science and those of religion which gives his writing on these subjects significance, and in some quarters endows it with almost pontifical authority. We are not sure that training in the methods of physical science is a necessary qualification either for theological speculation or for the literary judgment required in Biblical studies. In escaping from the precision of experiment the mind may be tempted to recoil too far

* Reason and Belief. By Sir Oliver Lodge. London: Methuen & Co. 3s. 6d. net.

towards the preferences of sentiment or to justify religion at the bar of mere subjectivity. The solutions of a man of science, even when they are on the side of religion, must be submitted to just as close scrutiny as those of the theologian; and he of all men should be required to produce his evidence. It is here that we feel that Sir Oliver Lodge fails us sometimes. When, for instance, he refers to the conscious personal pre-existence of Christ, implied in the words, "at that epoch a Son of God in the supremest sense took pity on the race, laid aside his majesty," and states, "this is said literally to have happened; and as a student of science I am bound to say that, so far as we can understand such an assertion, there is nothing in it contrary to accepted knowledge"; it is hardly unreasonable to ask for something in the nature of proof. Moreover, a few sentences further on we are told that the Christ spirit which existed through all eternity is the same as the Thought or Logos of God. But how, it may be asked, can the Thought of God, which has been always immanent in the universe and the mind of man, be conceived as taking pity on our race and laying aside his majesty at a particular moment of time. The two conceptions do not cohere, and it is only possible to glide easily from one to the other by a confused use of familiar language. Elsewhere Sir Oliver Lodge brings us to the edge of a difficulty and dismisses it by an appeal to facts which are "beginning to be known to me," but what the facts are, which are referred to in these mysterious terms, it is simply left to the reader to conjecture. The whole section of the book dealing with Incarnation is likely for these reasons to be more impressive when it is read rapidly than when it is analysed with care.

The addresses on the "Old Testament in Education" contain many hints for the use in religious teaching of narratives which cannot be regarded as records of fact. Sir Oliver Lodge points out a way of escape from the snares of an impossible literalism by drawing a distinction between Truth in Science and Truth in Literature. "To a narrow view," he says, "they appear in conflict, but they are all parts of a larger whole. And if there is anything to choose between them from the point of view of perennial acceptance and understanding, the advantage lies with literature and poetry." This, and a great deal more in the same vein, is a welcome antidote to the materialistic scepticism which has yet to learn that the vital relations of the soul and the imagination to the world in which we live are as real as the things perceived by the senses. The distinction between inspiration and infallibility should help to remove several popular misconceptions. It may be applied usefully over the whole field of historical religion.

Possibly we are not alone in wishing that Sir Oliver Lodge would prune his quotations. In a volume of 200 pages there are 198 of them, mostly from the poets. Perhaps they were effective in delivery, but they only impart a sentimental glamour to the printed page which impoverishes the style and weakens the argument.

RECENT BOOKS ON SOCIAL QUESTIONS.*

THERE appears to be no slackening of the output of books on social questions, though we could wish that the quality were higher and the quantity infinitely less. The perusal of a large number published during the last few years leaves us with the impression that many of them are lacking in originality, in impartiality, in comprehensiveness, and often in accuracy. Nevertheless we must presume that even though much that is written on social questions has but little illumination for us in the dark places of current controversy, the mere space and time devoted to the subject argue a wholesome stirring of the public conscience, which is at least a favourable symptom.

Archdeacon Cunningham's "Christianity and Social Questions" is "an attempt to set forth from a Christian standpoint, the relative importance of all the forces which make for human welfare, or militate against it." This theme he has treated with the fulness and thoroughness which his previous works have taught us to expect from him. But the general effect of the book upon the mind of the present writer is to produce the feeling that Archdeacon Cunningham's Christianity is of the same fibre with that of the not very imaginative individual who is baptised, married, and buried under the auspices of the Church, lives all his days in comfortable circumstances, reads *The Times*, and is generally on the side of the established order. On the other hand, Mr. Muir's Christianity (or, is it just temperament in both cases?) leads him frequently to very radical conclusions. Having not only himself borne the yoke in his youth, but having had extensive opportunities of observing at close quarters the trials and difficulties of the working-classes, he has come to have very great sympathy with the claims of organised labour. His book is symptomatic of a feeling which has taken hold of the younger clergy, especially in the Church of England, and which is leading them to take their stand boldly in the name of Christianity in the democratic movements of the time. This development is more observable in Great Britain than in America or on the Continent, though there are exceptions to this generalisation. Among these is Pastor Herman Kutter, of Zürich, from whose works Mr. Richard Heath makes a selection under the general title "Social Democracy." As the social democrats are constantly accused of atheism, immorality, materialism, lack of patriotism, &c., Pastor Kutter, himself a fervid social democrat, boldly carries the war into the enemies' country and soundly belabours them with their own weapons. He maintains, and

* Christianity and Social Questions. By W. Cunningham, D.D. Duckworth & Co. 2s. 6d. net.

Religion and Labour. By Wm. Muir, M.A., B.D., B.L. Hodder & Stoughton. 6s. net.

Social Democracy: Does it Mean Darkness or Light? A Summary of the Works of Pastor Herman Kutter, of Zürich, with Preface by Richard Heath. Garden City Press, Ltd.

Constructive Socialism. By Harold A. Russell. Swan Sonnenschein. 3s. 6d.

The City of Man. By A. Scott Matheson. Fisher Unwin. 3s. 6d. net.

Social Idealism. By R. Dimsdale Stocker. Williams & Norgate. 3s. net.

there is much force in his accusation, that popular Christianity is atheistic and materialistic, and tolerates immorality. Although the book is frankly partisan, there is a whole-hearted sincerity and breezy down-rightness in it which ought to make it wholesome reading, even for those least inclined to agree with the opinions expressed in it.

The title of Mr. Russell's book, "Constructive Socialism," excites expectations which are not realised. Socialists can no longer complain that the general public are unwilling to listen to their gospel. It is for them now to explain how Socialism is to be brought about. But, apart from some general statements (mostly second-hand) about the public ownership of various enterprises, Mr. Russell gives us little but bursts of rhetoric, to which we are not a whit more reconciled when he calls us "dear reader." There are a good many blunders in the way of misspelling of proper names, and Marx' work is twice referred to as "*Des Kapital*."

Mr. Matheson's "The City of Man" aims at an "application of the Christian ideal of a city to the city-modelling awakening of our time." Abandoning *laissez faire*, he preaches a judicious use of the power of the State for the attainment of equal conditions and equal opportunities for each and all. Specifically, he is for the care of the child, the training of adolescence, the extension of the garden-city and town-planning movement, and the development of the co-operative spirit.

Mr. Stocker's book, "Social Idealism," ought to be read by religious-minded people by way of corrective to a notion common amongst them that the valuable work of the world can only be inspired by organised religion or by the hope of immortality. Without attempting to discuss the question of the belief in immortality, we are entirely in agreement with his view, that the belief in a future life is an effective motive in the lives of a very much smaller number than is commonly supposed. We are also inclined to concur with him in his statement that the "social conscience is the greatest fact of modern thought," and the factor which is likely to be the most potent in the development of the future.

RELIGION AND ITS HISTORY IN THE NEW "ENCYCLOPÆDIA BRITANNICA."

ONE of the special features in the new edition of the "Encyclopædia Britannica," which is being published by the Cambridge University Press, will be the large amount of space devoted to religions and the history of religions. The editor of the "Encyclopædia," Mr. Hugh Chisholm, allotted to his assistant editor, Mr. Alison Phillips, the important duty of organising this section of the work.

Every aspect of religious life has been dealt with by the first authorities of the day, and the treatment of the Bible is a remarkable example of the thoroughness with which the work has been done.

Canon Driver, Regius Professor of Hebrew at Oxford, has written on the Old Testament, Mr. J. F. Stenning on Texts

and Versions of the Old Testament, and Professor G. B. Gray on Textual and Higher Criticism. Canon Driver is also responsible for the important article on the Chronology of the Old Testament. As regards the New Testament, Dr. Sanday has written the Introduction, and also on the Canon. Professor Kirsopp Lake, of Leiden, has taken Texts and Versions and Textual Criticism for his subjects, Professor F. C. Burkitt the Higher Criticism, and Mr. C. H. Turner the Chronology of the New Testament. Miss Panes writes on the English Bible, and Canon Hensley Henson deals with the Revised Version.

With regard to the other religions of the world, the principal writer on the Jewish Religion is Mr. Israel Abrahams. Dr. Farnell and Mr. Cyril Bailey have taken the articles on the Greek and Roman Religions respectively. The Rev. G. W. Thatcher is responsible for the article on the Mohammedan Religion; the articles on Mohammedan Law and Institutions being written by Professor D. B. Macdonald. Buddhism is dealt with by Professor Rhys Davids; Brahmanism and Hinduism by Professor Eggeling, of Edinburgh; whilst further distinction is given to the work by the erudite and fascinating articles by Mr. F. C. Conybeare on certain of the Medieval heresies and subjects connected with comparative religion generally.

Finally, the article on Religion itself has been written by Dr. Estlin Carpenter, Principal of Manchester College, Oxford, and Mr. R. R. Marett, Reader in Social Anthropology, Oxford.

ITALIAN VERSE.*

In this age of anthologies none are more welcome than the familiar-looking blue volumes which have followed Mr. Quiller-Couch's Oxford Book of English Verse at seasonable intervals from the Clarendon Press. It is superfluous to praise either their scholarship or their good taste. They are books not to be thumbed in library copies, but to be treasured as boon-companions for fireside browsing or summer travel. Mr. St. John Lucas has earned our gratitude by adding another to the series, gathered from the lyrical poetry of Italy from the thirteenth to the nineteenth century. It begins with the song of St. Francis, the troubadour saint, and it closes with Carducci. It is, no doubt, dependent in some degree upon Carducci's own "Primavera e Fiore," and the two beautiful volumes of Italian lyrics edited by Eugenia Levi, but it is well for us to have our own collection, if for no other reason, in order to stimulate Englishmen to betake themselves again to Italian studies, which have fallen into strange neglect in recent years. No two judges will ever agree about the selection to be made among the competitors for inclusion in an anthology. Our own quarrel with the present editor is that he has only found room for one poem by the inspired madman, Jacopone da Todi, the quaint and beautiful dialogue called "La Crocifissione." There is an introduction dealing with the history of Italian lyrical poetry and an appendix

of short historical and explanatory notes. We notice that the date of St. Francis's birth is stated vaguely as about 1180. The date which is generally accepted is 1182. The note is in error when it speaks of the remains of St. Francis as transferred to Assisi in 1230. They were simply carried from their temporary resting-place within the town to the new tomb in the great basilica. It would also have been well to state which text of the "Laudes Creaturarum" has been followed, as there are important discrepancies.

ILLUSTRATED BOOKS FOR CHRISTMAS.

MESSRS. HODDER & STOUGHTON have sent us several finely illustrated books, of which they have made a special feature during the present publishing season. Of these we anticipate that the first favourite will be "Peter Pan in Kensington Gardens," by J. M. Barrie, with twenty-four illustrations by Arthur Rackham (price 6s. net). Of the weird charm and fancy of Mr. Rackham's drawings there is no occasion to speak. They are the same as those contained in the more expensive edition, though necessarily reduced in size and fewer in number. This delightful volume also contains the quaint Peter Pan's Map of Kensington Gardens as end-papers.

"Mr. Pickwick," pages from the Pickwick Papers, with illustrations by Frank Reynolds, R.I. (Hodder & Stoughton, 15s. net), is a sumptuous volume. Some readers will feel that to make a selection from Pickwick is almost an act of sacrilege, but they have ample compensations in the coloured pictures, twenty-five in number, which are full of spirit. They follow a line of their own, uninfluenced by tradition. In this originality Mr. Reynolds has found artistic salvation, and he has given us a series of designs full of Pickwickian jollity.

We can hardly speak in such terms of praise of Mr. W. G. Simmonds' coloured illustrations to Shakespeare's "Tragedy of Hamlet" (Hodder & Stoughton, 10s. 6d. the). Shakespeare's plays, and, above all, the tragedies, test an artist's powers to the uttermost, and designs must possess unique qualities of imagination if they are to stand unabashed in this august company. The colouring in most of Mr. Simmonds' pictures is too uniformly brilliant. We like best the open-air scene, a plain in Denmark, where the tones are more subdued. Evidently the volume is intended chiefly for young Shakespeareans, as it contains an outline of the story of Hamlet by Sir A. T. Quiller-Couch.

"The Golden Legend," by H. W. Longfellow, with illustrations by Sidney H. Meteyard (Hodder & Stoughton, 10s. 6d. net), will take readers back to a book which did much, on its first appearance, to foster interest in the romantic side of the piety of the Middle Ages. Several of the illustrations aim, not without success, at the effect of miniature painting, and so help to interpret the religious sentiment of the poem.

G. P. Putnam's Sons send us Mrs. Browning's Sonnets from the Portuguese, with illustrations by Margaret Armstrong. (7s. 6d. net.) The illustrations might be

described better as floral designs. They occupy the left-hand page throughout the book, and are combined with a series of quotations from other poets, which have been chosen with taste and skill. But the volume, with all the care that has been bestowed upon it, leaves us unconvinced that it is wise to attempt to frame poetry so simple, sensuous, and passionate in these flowers of decorative sentiment.

BOOKS FOR CHILDREN.*

MISS TREGARTHEN has clearly been "spelled" at some time or other by the piskies, and this has given her the power of seeing them when they are invisible to other people. It has also made it possible for her to declare that Cornwall is still full of the "dinky men," if only we knew how to look for them. This we have always believed, though we have yearned in vain for a glimpse of their grey hoods as we roamed through the gorse on Goonhilly Downs, or crushed the wild thyme underfoot on the moorland heights above Kynance. Evidently we were not smiled on in our cradle by the fairies, or perhaps the blight of a scientific age, in which things have to be proved that were formerly believed without questioning, has fallen upon us unawares. But here they are, the tiny folk, in Miss Tregarthen's winsome book; and here, too, are delightful young people with beautiful names such as Glanith, Mevean, Tamaris, Osbert, and Arluth, together with wise old "grannies" and grannies who know all about the doings of the Mother of Storms as she brews the winds under Dozmare Pool, and who have seen King Arthur in the shape of a red-legged chough or a white mouse "as bright as a moonbeam" on the grey cliffs of Dundagel. It is difficult to say which of the nine stories in "The House of the Sleeping Winds" we like best, for all are full of blithe humour and elfin magic, and never once does a giant or an ogre cross our path. Perhaps the description of Arluth's journey over the sea in an enchanted shallop to the Isle of Avalon pleases us most, but we also like the description of the Small Peoples' Fair on the downs where the parish apprentice bought the piskie scissors, and a pair of shoes for his "milk-white maid." Miss Tregarthen has woven the old Cornish folklore very deftly into her tales of the moorland and the sea-coast, and the quaint drawings by Miss Nannie Preston ought to please her young readers greatly.

Another entertaining book, very suitable for Christmas holiday reading, is "Freckles," an Australian story which introduces us to a small person, by name Len Templeton, who goes to stay with the squatters of Goonamerry while his father is soldiering in South Africa. Len Templeton is known after the first day as Freckles, and the adventures of this thoughtful little

* The House of the Sleeping Winds. By Enys Tregarthen. Messrs. Rebman. 5s. net.

Freckles. By Tarella Quin. London: The De Le More Press. 3s. 6d. net.

Animals' Tags and Tails. Written and Pictured by Louise M. Glazier. London: Elkin Mathews. 1s. 6d. net.

Beasts and Birds: A Nature Book for Boys and Girls. By C. Von Wyss. London: A. & C. Black. 1s. 6d.

* The Oxford Book of Italian Verse. Chosen by St. John Lucas. Oxford, at the Clarendon Press. 6s. net.

boy, who is always asking pointed questions and doing good by stealth after the manner of model children, are faithfully recorded in this bright and wholesome story. We must confess that a slight occasional attack of naughtiness would endear us to Freckles even more than his quaint attempt to settle other people's troubles. As it is, we have to content ourselves with very evident traces of original sin in Treacle, the ugly brown puppy, and in Lee See, the Chinese gardener—not to speak of Chang Ho, the Chinaman's cat, who is a faithful friend and a fine swash-buckler to boot. We should like to quote from the amusing account of Lee See's misdemeanours in Chapter VIII., but it is, as Freckles would say, "a NORFUL story." Then there is the transaction with King Billy, a dusky and somewhat disreputable monarch who makes rain fall in time of drought; but that brings us to a touching and tragic episode which nearly caused the death of Freckles, and to which we can do no more than refer our readers.

We hardly know whether Miss Glazier's "Animals' Tags and Tails" is really intended for children or grown-ups—who are, of course, only children of a larger growth. They are so cunning, these writers of humorously sententious verses with morals attached, especially at election times, and we have just been dreadfully deceived by an innocent-looking poem of Laurence Housman's, about "small Jane" and her mother, which turned out to be full of philosophy and wisdom. One thing, however, is certain—the delightful original woodcuts in this tiny volume will be a cause of merriment and pleasure to both young and old. Who, for instance, could resist the picture of the black rabbit with his stumpy tail turning an astute eye on a plaintive and questioning little mouse; of the early bird contemplating an equally early worm, as big as a snake, whom he wishes to accommodate "inside"; or of the obviously exasperated fox who is trying, without success, to "sit upon the top of water" like the "silly ducks"? Miss Glazier's verses are very captivating, and full of that sly wisdom which has a way of creeping in when you try to write things "for nothing at all but for fun."

A very attractive nature book is "Beasts and Birds," by the author of "The World in Pictures," in which simple descriptions are given in rather large type of the winged and four-footed things that haunt our gardens, the wild-wood, jungles and deserts. The illustrations—thirty-one of which are in colour—are the chief feature of the book, and many of them, like "Sheep in a Field on a Cliff," "Geese and Cattle," "The Home of the Crocodile," and "The Garden in Spring and Summer," are full of charm and suggestion.

LITERARY NOTES.

MESSRS. MACMILLAN announce that they will issue "Gaston de Latour" in their new edition of Walter Pater's works this month; the concluding volume, "Essays From the *Guardian*," will be published in January. The whole will make a hand-

some series of volumes at a price a little lower than that of the treasured first edition, but it will be a disappointment to many lovers of the best things in modern English literature that there seems to be no prospect of a popular edition of even a selection of Pater's writings at present. Has not the time come when "Marius the Epicurean" might be put within the reach of a much wider public?

MESSRS. MACMILLAN hope to have ready shortly "Reminiscences of Goldwin Smith," a volume which will doubtless find many readers in this country. The book has been prepared for publication by Mr. Arnold Haultain, who was private secretary to Mr. Goldwin Smith for many years, and was appointed his literary executor. The volume covers the whole career of this remarkable man, from his boyhood in Berkshire in 1823 to its close in the present year, and recollections of many distinguished people are given. It contains a number of illustrations.

"THE ASCENDED CHRIST," by Prof. H. B. Swete, will be published by Messrs. Macmillan & Co. shortly. The book is a sequel to an earlier work by the same author on the "Appearances of Our Lord after the Passion," and, like that volume, it has grown out of a course of lectures given to candidates for Holy Orders.

MESSRS. CONSTABLE will issue immediately a new edition of "Modern Mysticism and Other Essays," by Mr. Francis Grier-son.

THE Manchester University Press is about to publish a facsimile reproduction of the famous manuscript of Chaucer's "Canterbury Tales," now in the possession of the Earl of Ellesmere. The facsimile is being executed by Messrs. Griggs & Co., and every effort has been made to reproduce adequately the illuminations and illustrations.

MR. JAMES LANE ALLEN, whose "Choir Invisible" first made his name well known in England, has written a sequel to "The Bride of the Mistletoe," entitled "The Doctor's Christmas Eve." The scenes are laid in rural Kentucky, the "blue-grass" country which he is so fond of describing, and incidentally he has interpreted the new spirit of American childhood that has slowly gathered about the Christmas festival in its relation to the miracles and legends of older lands and other ages.

OWING to the Election, the publication by Messrs. Longmans & Co. of Professor Poulton's new book, "John Viriamu Jones and Other Oxford Memories," will be postponed till the third week in January. We regret that in our list of new books in last week's issue we gave the price of "Non-Catholic Denominations," by the Rev. R. H. Benson, published by Messrs. Longmans & Co., as 5s. 6d. net. It should have been 3s. 6d. net.

At the sale of George Meredith's MSS. at Sotheby's, last Saturday, the highest price fetched was £260 for an early unpublished version of about half of "One

of Our Conquerors," the lowest being £53 for "The Sage Enamoured, with Earlier Fragments," "The Tale of Chloe" went for £171, 95 pages of "Diana of the Crossways" for £168. Three Meredith manuscripts, the auctioneer reminded his buyers, had been sent to the British Museum, and almost all the rest were in America.

PUBLICATIONS RECEIVED.

MR. EDWARD ARNOLD:—The Spirit of Power: E. A. Edghill. 5s. net.

MESSRS. A. & C. BLACK:—Birds and Beasts: C. Von Wyss. 1s. 6d. net.

CAMBRIDGE UNIVERSITY PRESS:—The Cambridge Modern History, Vol. XII: The Latest Age. 16s. net.

MESSRS. DUCKWORTH & Co.:—Verses: H. Belloc. 5s. net.

MESSRS. HODDER & STOUGHTON:—The Early Letters of Marcus Dods, D.D.: Edited by his son, Marcus Dods, M.A. 6s.

MESSRS. SMITH, ELDER & Co.:—Letters to My Neighbours: Mrs. Humphry Ward. 2d.

SUNDAY SCHOOL ASSOCIATION:—Young Days, 1910. 1s. 6d. net. The Forget-Me-Not Birthday Book. 1s. net.

MR. FISHER UNWIN:—The Dawn of Mediterranean Civilisation: Angelo Mosso. 16s. net.

MESSRS. WILLIAMS & NORCOTE:—God and Life: John Hunter, D.D. 5s. net.

MISCELLANEOUS.

The Vineyard, December.

MACMILLAN'S NEW BOOKS

The English Church in the Nineteenth Century.

By F. WARRE CORNISH, M.A., Vice-Provost of Eton College. Two Parts. 7s. 6d. each. Being Vol. VIII. of "A History of the English Church." Edited by the late Dean STEPHENS and the Rev. W. HUNT, D.Litt.

The Times.—"Mr. Cornish's two volumes are full of useful information; his narrative of specially important episodes are clear and interesting; his sketches of great Churchmen, like Simeon, Keble, Newman, Tait, are excellent; his review of Church legislation will be of real value for reference; and his own comments throughout are judicious and singularly free from partisanship of any kind. . . . Will be a standard work for many years to come."

The Ascended Christ. A Study in the Earliest Christian Teaching. By HENRY BARCLAY SWETE, D.D. Crown 8vo., 2s. 6d. net.

*A sequel to "The Appearances of Our Lord after the Passion."

Christ for India. Being a Presentation of the Christian Message to the Religious Thought of India. By BERNARD LUCAS, Author of "The Faith of a Christian," &c. Crown 8vo., 4s. 6d. net.

Some Elements of the Religious Teaching of Jesus according to the Synoptic Gospels. Being the JOWETT LECTURES for 1910. By C. G. MONTEFIORE. Crown 8vo., 2s. 6d. net.

Studies in the Origins and Aims of the Four Gospels. Being Two Sermons preached in Worcester Cathedral on the Sunday Mornings in Lent, and in July, 1910. By Rev. J. M. WILSON, D.D., Canon of Worcester. Crown 8vo., 2s. 6d. net.

The Purpose of God. Ten Sermons for the Time. With an Appendix on Life under Insoluble Problems. By J. LLEWELYN DAVIES, M.A., Hon. D.D., &c. Crown 8vo., 2s. 6d. net.

*Macmillan's Illustrated Catalogue post free on application.

MACMILLAN & Co., Ltd., London.

FOR THE CHILDREN.

THE TONGUE.

My text is really in everybody's mouth, isn't it? Probable your mother and father know that better than anyone, and probably your teacher too. If I was talking from a platform to you I should say "Don't let me hear the text from anyone but myself," but I am not on a platform, so you can make me leave off whenever you like.

It is often said that little boys should be seen and not heard. It means girls, too, I am sure, though it doesn't say so, just as men includes women in a good many texts in the Bible! But it is not altogether a good saying either for boys or girls, for if we do not ask questions we shall not know very much, and may be worse for our ignorance. The boys (and girls, mind!) to whom that saying is repeated with earnestness are those who talk only to vex and tease; I hope they do not read this column, or, if they do, they will be better from this time forth. We may talk, but we should talk with a purpose. It is talk that has no real purpose that we call gossip, and it is gossip that is so harmful. There is a fine Indian fairy tale about a talking tortoise; it talked almost without ceasing, told the cranes where the frogs dwelt so that they were being continually eaten up, and made scandals between the monkeys and the birds so that all grew quite sick of him. One day, however, two ducks told the tortoise that they were going to a much better country, and invited him to go with them. The only difficulty was how the tortoise could travel. The ducks soon made a suggestion; it was that they should carry a stick between them, each of the ends being in one of their bills, and the tortoise should hold the stick with his teeth while they carried him. Now of course there was one difficulty, the tortoise had to keep his mouth shut, and it would seem that the ducks did not know him very well to have made such a proposal. At any rate they started. As the ducks soared into the air the monkeys and the birds cried out "Good-bye, talking tortoise, don't come back again;" he longed to call back at them, but he dared not. A little later two boys shouted out, "Look at that old tortoise!" and again the tortoise had as much as he could do to keep from replying, but he bit the stick for his life's sake. But his end was at hand. A woman called out, "Drop that fat old tortoise, we'll make soup of him." "Soup," cried the tortoise, but nothing more was heard; before he could get another word out he was falling through the air, and the sentence was not any more complete before he was dead below. Are not some children like the tortoise? They make trouble and cause quarrels, and in the end they do most harm to themselves, and people get to dislike them so that they are hurt like the tortoise was by his ugly fall. The important thing is to think before you speak. That is very stale advice, but very necessary all the same. In Dickens' interesting story entitled "Little Dorrit" there is a servant girl who had the strange name of Tattycoram. She had a terrible temper, and her master was always telling her to count twenty before she

spoke, but she seldom did. Her patience was all gone at ten, and she exploded at about fifteen, and was wishing she had not said it by the time twenty was due. How like many of us! There are some very striking lines in a poem by an American writer named Carleton that all of us would do well to learn—

Boys flying kites haul in their white winged birds;
You can't do that way when you're flying words.
Thoughts that we think may sometimes fall back dead,
But God Himself can't kill them when they're said.

Do you remember that terrible story in English history of the murder of Thomas à Becket, Archbishop of Canterbury? King Henry II., standing on the shores of France, said "Will none of the cowards eating my bread rid me of this priest?" and immediately three knights started for England, and a few days later brutally murdered the Archbishop in his own cathedral. One passionate sentence, and a life was the cost. Now nobody who reads this column, and nobody in England, not even the King, would be likely to inflame men to do such a deed as Henry's knights, but we can all study so that our words, if they were carried out by those that hear them, would make for the good of themselves and the world.

Let us try to put things in the kindest possible way. If we thought more, how much less we should hurt people. In "Tom Brown's Schooldays" we get an instance of this. Old Benjy, the friend who looked after Tom so well when he was quite a little boy at home, had rheumatism, and went to a herb-doctor for advice. He chuckled, and said there was only one cure, churchyard mould, meaning of course that only death would bring him relief. But what an unkind way of putting it! We need never tell an unpleasant thing like that, we can always bid people hope. In that delightful little book called "Mrs. Wiggs of the Cabbage Patch" the same lesson is taught in another way. Mr. Wiggs, we are told, had died through intemperance, but Mrs. Wiggs never said much about him, but always spoke of the fine hand he wrote. Of course good writing does not make up for a bad life, but what I mean is that the Christian spirit—the spirit Jesus exhibited—would have made the most of what little good there may be to say of a man and left the rest to God. When somebody said to Charles Lamb that a certain man named Smith was a nasty fellow, he said "Ah, but I know him." And how few people we really know, boys and girls. The boy that seems mean may be very poor, the girl that seems shabby may feel her position very keenly. We must remember, too, that the boys and girls who are always gossiping are not likely really to know other boys and girls, for who would tell a secret to them?

We must always have the courage to admit that we do not know everything, otherwise we shall never learn anything. There was a story once in *The Boy's Own Paper* of a school-boy who could not be told anything, he always knew whatever you told him. One day he was asked whether he had seen the account of the sea serpent

in the morning paper, whether he noticed the enormous size of its head, its tremendous body, &c. Of course he said "Yes" to all the questions, and was then informed that no such account had appeared at all. If we spend our time well, and do not shirk our lessons, we need not be ashamed of our ignorance; the opportunities we have had are our only judges.

The salt of speech is sincerity—that is, to speak right from the heart. Mr. Talkative in "The Pilgrim's Progress" could talk about almost everything, he said, and could talk very easily, too; the one thing that offended him was the question Faithful asked, how many of his words he put into practice. He became quite disagreeable at that, and left the pilgrims. It is nice to be able to speak good English, and to be thought eloquent, but it is far better to be relied upon to speak the truth, to say what you really mean. Heart-speech it might be called. In "Little Dorrit" there is another interesting character named Mr. Plornish. Mr. Plornish was a plasterer, and very poor; sometimes indeed he was in prison for debt. But notwithstanding he was always generous towards his wife's father, and whenever he could he allowed him to share his house. Sometimes the old gentleman, whose name was Nandy, felt he was a burden to his daughter and her husband, and he would say so. Then Mr. Plornish always answered him in the same way, that is, as though he was writing a letter—"John Edward Nandy, Sir, While there's a mouthful of fire or a handful of bed in this present roof you're fully welcome to your share 'on' it," and so on. He was very mixed in his words, but not in his heart. There are many people like that who have impediments in their speech, but it seems to me they must be as plain to God as the most eloquent preacher that ever lived. Sometimes they speak at street corners, often in homes, in hospitals, in asylums, in prisons, and in all kinds of places, and we mustn't put grammar first in our thoughts when we come across them; there is something more important, and that is love.

We learn to talk when we are babies by making the sounds our mothers make, so we must learn to talk now by trying to say the things that Jesus would speak.

W. K.

MEETINGS AND SOCIETIES.

REV. STOPFORD A. BROOKE AT ROSSLYN CHAPEL, HAMPSTEAD.

NOTWITHSTANDING the inclement weather, a large congregation gathered at Rosslyn Chapel, Hampstead, on last Sunday evening to hear the Rev. Stopford A. Brooke, who is occupying this pulpit, to the delight of many friends, for three Sunday evenings. Mr. Brooke, though suffering from a cold, preached with his accustomed power, and the vigour of his delivery was remarkable. His subject was the beautiful story of the woman who lavished upon Jesus her alabaster box of ointment. She comforted and soothed and strengthened Jesus, said the preacher, just at the right moment, when his disciples misunderstood him, and he was on his

way to a lonely death. The story taught us that we should give personal love frankly, even extravagantly, when we felt it was supremely needed; to catch the moment of a great need, and meet it with fulness. The whole life of Jesus until he died was comforted by this woman's apprehension, and we might do similar work to our fellows if we were quick to perceive and eager to love. How much one silent act of sympathy might mean to those who were alone in a crisis of their faith! It was the spirit of love, of imagination on fire with love, that inspired this woman's deed. She and the apostles were thousands of spiritual leagues apart. They wondered why there should be such waste. But we must never ask how far we should go in the giving of love. Jesus knew what the result of this act would be. Had the woman given less, the effect on the two persons most involved—Jesus and the woman—could never have been the same. Even if she suffered through the extravagance, even if she starved in her old age, the woman to her dying day would be thrilled by the thought of what the Master said to her. Once in her life at least she realised absolute joy. She had her day. It was not for us to be guilty of the impertinent folly of blaming those who gave at the right moment without thought of themselves. These were as far above those who blamed them as in music the organ was above the shepherd's pipe. In conclusion, Mr. Brooke pointed out how reproductive such an act was, how this little seed produced endless harvests of love; and in impressive passages of great beauty, urged that when our lives closed we might have the joy of knowing that we had given love to our fellows with divine lavishness.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bedfield.—The Committee of the Central Postal Mission and Unitarian Workers' Union have appointed Mr. Herbert C. Hawkins (lawyer) as Suffolk village missionary. He is taking charge of the chapels at Bedfield and Framlingham, where he has ministered very acceptably since he concluded his engagement as Unitarian van missionary.

Blackpool.—Mr. J. W. Tickle, of Burnley, has received and accepted an invitation to the ministry of Waterloo-road Church, South Shore, Blackpool. He will commence his duties on January 1.

Billingshurst: Resignation.—After eleven years' ministry the Rev. Geo. Lansdown has resigned the Billingshurst Pulpit. At the annual business meeting the resignation was accepted with regret, and a resolution was unanimously carried thanking Mr. Lansdown for his services, and expressing sincere regret that circumstances had rendered such a step necessary. On Sunday last Mr. Lansdown was the recipient of a small purse of sovereigns as an expression of esteem and friendship on behalf of members of the congregation.

Bolton: Halliwell-road Free Church.—The church anniversary sermons were preached on Sunday last, morning by Rev. J. I. Jones,

M.A., Minister; afternoon and evening by Rev. Charles Peach, of Manchester. The collections realised the sum of £8 11s. 6d.

Gateshead: Unity Church.—A successful bazaar was held in the above church on Thursday and Friday, December 1 and 2, the object being to raise £100 to liquidate a deficit on the treasurer's accounts, and carry forward a balance for emergencies, and to raise at least £75 towards the cost of the recent extensions and renovations. In opening the proceedings the Rev. William Wilson, minister of the congregation, stated that, in addition to the furnishing of the stalls, subscriptions paid and promised amounting to £90 had been received by the bazaar treasurer, Mr. J. Duncan Donald. The bazaar was declared open by Mrs. Pattinson, of Shipcote House, Gateshead, Dr. J. T. Dunn presiding. At the close of the bazaar it was announced that £70 had been taken at the stalls, making, with the subscriptions, £160 towards the £175 aimed at. Further donations will be gratefully received in order that the new room may be entirely free from debt before the end of December.

Guildford: Ward-street Church.—The Ward-street Church has lost two of its oldest friends by the death of Mr. Thomas William Evans, and Miss Rosa Ellis. Mr. Evans was a well-known tradesman, and the funeral service (conducted at his request by Mr. Ward) was attended by fellow-tradesmen, employees, and brother Masons of Guildford. The deceased was 80 years of age. Miss Ellis, who was sister-in-law to the late George Tayler, J.P. (since Mayor of Guildford), had reached the ripe age of 86, and until her recent illness took an active interest in the social life of the town. Miss Ellis had lived during five reigns, and in the early sixties her home at Arlington was the centre of progressive thought in Guildford.

Leeds: Mill-hill Chapel.—In view of the election on the following day in Leeds, the Rev. M. R. Scott took for the subject of his discourse on the evening of Sunday, Dec. 4, "Religion and Politics: the Sacredness of the Vote." Could there be more solemn days, he said, in the nation's history, than when people came together for the purpose of choosing their legislators and leaders? Some people thought they were too good to vote, but was that man good who had it in his power to mitigate, no matter how little, drink, crime, poverty, and unjust social conditions, and did not do so? Other people pleaded business pre-occupation as an excuse for not voting, but if everybody did the same there would be no business to follow, for it was only the nation in its corporate capacity of the guardian of law and order that made trade and commerce possible. Others, again, said religion had no place in politics. Men who put religion behind politics would end in putting everything, their country included, behind themselves. When people regarded their vote as a solemn and sacred trust, they would no longer have amongst them the problem of the relations between religion and politics, for politics would be their religion put into national and international practice.

London: Hackney.—A very successful sale of work was held in the schools of the New Gravel Pit Church last week, to raise money for repairs to the organ and other extraordinary expenses. The sale was opened on Friday by Mrs. Sidney Martineau, and on Saturday by Mr. Alfred T. Collier. It is expected, when all accounts have been paid in, that £140 will be realised, the whole of the expenses (£11 10s. 9d.) having been paid by donations from friends given for that purpose.

London: Mansford-street.—Last Saturday, December 3, the members and friends of the Mansford-street Guild entertained over a hundred feeble-minded children from the neighbouring County Council school. Thirty helpers were present. After tea, which the children

appeared to thoroughly enjoy, the Rev. Gordon Cooper, in the absence of Miss L. Thompson—who unfortunately was ill—told several fairy stories with the aid of the magic lantern. These were followed by action songs, Morris dances, and a short play, all of which were given by the children, who seemed to enjoy them as much as the spectators. At the conclusion each child received a bag of sweets, and it was touching to see how some of their faces lit up with real pleasure at the simple gift.

Mansfield: Old Meeting House.—The Congregational Social Union held its first meeting for the season on Wednesday evening, November 30, when a lantern lecture was given by Mr. J. Harrop White, entitled "The Delectable Duchy and Glorious Devon." This lecture was the outcome of a holiday spent by Mr. and Mrs. Harrop White in that part of the country, and a number of views were shown, illustrating the scenery round the rock-bound coast near Land's End and the wood-covered cliffs of North Devon.

Newcastle-on-Tyne.—On Tuesday, December 6, a joint meeting of the churches at Newcastle and Gateshead was held in the Church of the Divine Unity. Mrs. Hall occupied the chair and Miss H. Brooke Herford (of London) delivered an address on the Work and Aims of the British League of Unitarian Women Workers, in the course of which she showed what valuable help can be rendered through the co-operation of the various ladies' societies connected with our churches. A discussion afterwards took place, and resolutions were carried urging the ladies of the two churches to consider the advisability of forming local branches of the League. At the social, which was afterwards held, twenty-four new members were welcomed into the Newcastle Church.

Norwich: Octagon Chapel.—The annual sale of work, promoted to raise the necessary funds for the maintenance of the Martineau Memorial Hall and Sundays-schools in connection with the Octagon Chapel, was held on Thursday, December 1. These buildings, which adjoin the chapel, were erected, as the result of most generous help from all parts of the country, at a cost of £6,000, and were opened in 1907. The whole of the capital expenses have been raised, but the annual sale, which is organised by the Ladies' Sewing Circle, is relied upon as the principal means of providing the necessary funds for the efficient upkeep of the buildings, and it is therefore regarded as an important congregational event. Sir Frederick Low, K.C., M.P., who has just been re-elected for Norwich, performed the opening ceremony. Mr. W. H. Scott, the chairman of the congregation, presided. Sir Frederick Low expressed his pleasure at being able to come into an atmosphere of peace and goodwill. Although he was not identified with the Unitarian body, he was greatly in sympathy with it, and he hoped as time went on that a fuller recognition would be accorded to the work which Unitarians had done. He had always thought that Unitarians had stood for religious and political freedom, and he was not ashamed of the fact that his father's grandfather was a well-known Unitarian minister at Saffron Walden. In spite of incessant rain there was a good attendance, which included some prominent citizens who were not connected with the chapel, and as a result a sum of over £60 was realised.

York: St. Saviourgate Chapel.—The congregation has from July last had the advantage of hearing the Rev. H. Lewis Jefferson, formerly a Baptist minister in Bristol. It will be remembered by many that his advanced opinions caused his retirement from official connection with that body, and the use of the York pulpit was offered to him to the end of the year. During this period he has proved himself a disciple of the Rev. R. J. Campbell, whose views, in the main, he has adopted.

APPEALS.

THE UNITARIAN VAN MISSION.—The Rev. T. P. Spedding writes to us from Essex Hall, Essex-street, Strand, London, W.C.:—"May I draw the attention of your readers who are friends of the Van Mission, and who have not so far this year contributed to its funds, that £300 is still required to meet the cost of the mission for 1910. Mrs. Bayle Bernard, before her death, gave £150 for the current year, and other sources, including £44 received during November, have yielded £423. I trust that friends who have supported us hitherto will bear the need of the mission in mind, so that at the end of this month of engrossing interests I may be able to announce that the whole amount has been raised."

BLACKFRIARS MISSION AND STAMFORD-STREET CHAPEL.—The Rev. John C. Ballantyne writes from 25, Wansey-street, Walworth-road, S.E., as follows:—"I should be glad if you would allow me to appeal in your columns for subscriptions towards the Missionary Fund at the above chapel and mission for the coming year. Though the Labour Exchanges have proved so invaluable, the task of aiding those who are unemployed in securing situations, and of helping men and women, here and there, to establish themselves in positions of independence, still involves considerable expense, in addition to that incurred in other directions by the missionary in the course of the year. I would also convey with pleasure to the treasurer of the Sunday-school any contributions towards the cost of our Christmas parties."

GEORGE'S ROW MISSION.—The Rev. Frederick Summers writes to us as follows:—"Will you kindly allow me to appeal to those kind friends who at this season of the year are so good as to help me? I am in need of gifts for the Poor's Purse, for new and cast-off clothing and boots, for presents for Sunday-school children, for books, toys, &c. Parcels should be sent to the Domestic Mission, George's-row, St. Luke's, London, E.C., and letters either to the same address or to 4, Durlay-road, Stamford-hill, N."

WORKERS' AID SOCIETY.—The secretary of this Society begs to remind the members that their contributions are now due. The secretary would be very happy to welcome new members to the Society, the object of which is to provide underclothing, overalls, and flannel bed-jackets for the little ones at Winifred House, and stronger and coarser garments for the London Missions. Each member is expected to contribute two garments, and an annual subscription of 6d. Address, Mrs. Goodwyn Barmby, Mount Pleasant, Sidmouth.

DR. BARNARD'S HOMES.—We have received an appeal for gifts of all kinds—money, clothing, blankets, toys, &c.—from the hon. director of Dr. Barnardo's Homes, Mr. William Baker, LL.B., 18 to 26, Stepney-causeway, London, E. The Homes have been instrumental in rescuing 72,590 destitute children, and training them for the battle of life, and there are at present 9,044 boys and girls in residence. The sum of £16 a year supports a healthy child, £30 a suffering child, and £10 pays the emigration expenses of a boy or girl in cases where it is desirable, if the training is to have permanent results, to place the ocean between the child and its earlier surroundings. Help is needed to continue this great work of rescuing from misery and destitution the thousands of children who apply at the ever open doors all over the kingdom during the winter at the rate of 34 per day. The boys and girls who thus apply are sheltered pending inquiries; they are not allowed to suffer and starve while inquiries are being made, for their need is urgent, and the charter of the Homes is, "No destitute child ever refused admission."

NOTES AND JOTTINGS.

BROWNING'S RELIGIOUS BELIEFS.

Fresh information about the life of Browning, whose death occurred on December 12, 1889, is constantly coming to hand. Miss Hickey contributes to the *Nineteenth Century* an interesting article on Professor Griffin's biography, which contains important extracts from the diary of Alfred Domett (Browning's "Waring"). The subject of the poet's religious beliefs is dealt with at considerable length, and it is probable that Browning's attitude towards Christianity was in general accordance with that of liberal religious thinkers of to-day. It appears, at least, to be universally accepted "that he held not merely the existence of God, but His existence with the attributes of justice, power, and love; God who suffers man to learn through his mistakes; God who dowers man with imperfection that he may desire perfection; who grants him immortality, and one day will restore all things, having used evil as a necessary factor in the scheme of good."

* * *

"The one occasion on which Browning broke through a custom rigidly observed, surmounting for a time the force of his intense dislike to public speaking," says Miss Hickey, "was when he stood up in Hyde Park and answered an atheist speaker who was attacking belief which to Browning always seemed an obvious thing, yet bedded in an instinct deeper and truer than any proofs, the belief in immortality. This occurred soon after he came to London, the year of his wife's death. It was Miss Anna Swanwick who told me this, and I gathered that it was the horror of the thought of no immortality for her, the realising of what the cessation of life with the death of the body would mean in connection with her, that drove him and forced him into the confession of his faith. He felt he *must* speak."

* * *

"Browning never kept a diary, and, as we know, he burned many letters some years before his death. He had a horror of what has become a plague not only in journalism but in literature, that spirit which recognises no bounds to that inquisitiveness which is the sin of excess in relation to wholesome interest, and no barrier against its intrusion." He was particularly sensitive about his wife's letters being published, and it is, of course, as Miss Hickey points out, quite open to question whether it was well for the famous love-letters to be given to the world; but she quotes the admirable justification which was given by Professor Dowden in the following passage: "It is the common wave of human passion, the common love of man and woman, that here leaps from the depths to the height, and over which ever and anon the iris of beauty appears with—it is true—an unusual intensity. And so in reading the letters we have no sense of prying into secrets; there are no secrets to be discovered; what is most intimate is most common; only here what is most common rises up to its highest point of attainment."

IN DEFENCE OF THE MARRIED WORKING WOMAN.

Miss Anna Martin's sympathetic and practical study of the married working woman in the *Nineteenth Century* may be recommended to those who are not always convinced when over-censorious individuals are discoursing on the thriftlessness and want of management characteristic of the poor. "Nothing is so astonishing," says this writer, who has been for many years connected with a small Lodge in the South-East district of London, "as the prevalence of the belief that the wives are bad managers and housekeepers. A moment's reflection will show

The most renowned and the most successful Institution of its kind.—*Young Man.*

Founded 1894.

Incorporated 1906.

WOLSEY HALL
OXFORD.

Diploma Correspondence College, Ltd.



Sounder and Principal.
J. W. KNIPE, L.C.P., F.R.S.L.

Director of Studies.

Rev. Prof. R. MOORE, B.A. (Oxon), B.D. (Edin.)

Theological Dept. Manager.

S. H. HOOKE, B.A., B.D. (Lond.), (1st in Hons.)

Theological Tutors.

Rev. Prof. R. MOORE, B.A. (Oxon), B.D. (Edin.).

Rev. T. PULLAR, M.A., B.D. (Edin.).

Rev. J. MOORHEAD, B.A., B.D. (Edin.).

Professor E. NORMAN JONES, M.A. (Oxon).

Rev. W. W. FOULSTON, B.D., B.A. (Lond.).

Rev. H. E. SCOTT, M.A., B.D. (Dur.).

Rev. F. J. HAMILTON, M.A., D.D. (Dub.), B.D. (Lond.).

Rev. W. F. PHILLIPS, B.A., B.D. (Wales).

TUITION BY POST

for Beginners and Advanced
Students in all branches of

THEOLOGICAL STUDY.

Hebrew	Liturgiology
Greek	Church History
Aramaic (Syriac)	Prayer Book
LXX and Vulgate	Catechism
Textual Criticism	Creeds
O. T. Introduction	39 Articles
N. T. Introduction	Philosophy
O. T. Theology	Ethics
N. T. Theology	Logic
Dogmatics	Psychology
Apologetics	Sociology
Patristics	Philosophy of Relig.
Christian Ethics	Classics
Comparative Relig.	Any other subject

for

General Culture, Research, Theses, and for

ALL EXAMINATIONS AND DEGREES

up to and including

B.D.

and

D.D.

Theological Prospectus and B.D. Guide,
post free from the
Warden, Wolsey Hall, Oxford.

A Magnificent Food.

"To understand and appropriate the virtues of nuts one must treat them with proper respect. They are such magnificent food that none but first place on the menu will please them. They are jealous of nitrogenous rivals; they like you to leave pulse, or eggs, or cheese, or milk powder to another day. The company they prefer is that of tender green salads and grated root vegetables (uncooked); next to these plebeian companions they like ripe fresh fruits—more aristocratic than their earthly brethren, but not quite so valuable. Such combinations as the above are entirely admirable for the reason that the cooling minerals in the raw vegetables and the natural sugars and gentle acids in the fruits stimulate digestion and greatly assist in the transformation of the pure albumen of the nuts into living tissue.

There is no reason why nuts should be cooked save that we have all been brought up in the cooking tradition, and consequently believe we must have hot dishes. It is doubtful if cooking improves the flavour of any nuts (except peanuts and cashew nuts), and it certainly renders them less digestible. This is not to say that the many people who can digest cooked nuts should drop nut dishes altogether and attempt to live on dried milk or butter beans. All sorts of attractive dishes can be made with grated or ground nuts as an ingredient. Such culinary creations should not, however, be overcrowded with nitrogenous elements. Cereals, such as rice, breadcrumbs, maize meal, semolina, macaroni, and vermicelli, mashed vegetables such as potatoes, carrots, turnips—these are the best bases for nut roasts, rissoles, &c. But however careful the choice of materials, many people will find them indigestible if the cooking process includes frying.

I repeat, then, the less cooking the more digestible. We are beginning to understand the radio-active nature of matter in its application to food questions, and we know that cooking at a high temperature de-magnetises ripe foods. The more cooking the less vitality.

It is an interesting fact that the demands for nuts in Great Britain is steadily increasing. In some cases the supply has fallen considerably behind demand, causing a heavy rise in price; the time, therefore, is surely ripe for a wide extension of nut-growing on scientific lines in all the most suitable regions of the world, and I do not doubt that capital invested in such enterprises would be certain of showing excellent profits before many years are past. Moreover, there must be many varieties of nuts growing wild in various parts of the world which are at present unknown except to the natives of the district. These should be sought out, their value and wholesomeness tested, and a thriving export trade developed. Only the other day I was told of a gigantic pine nut as large as a Brazil, which is to be found in a certain remote region in the southern Andes. A pine kernel as big as a Brazil nut! Think of it. If unaided Nature can do this kind of thing, what could not scientific cultivation achieve?"—*The Herald of the Golden Age.*

BRITISH & FOREIGN UNITARIAN ASSOCIATION.

THE TREASURER, Mr. HOWARD CHATFIELD CLARKE, acknowledges with thanks Collections from 175 Congregations amounting to £365 7s. 8d. up to December 7. It will be a great convenience if all unpaid Collections and Subscriptions are forwarded to **ESSEX HALL** as soon as possible, so that they may be included in the income for 1910. A list of contributing Congregations, with the amount received from each, will be published in the next issue of *Word and Work*, a copy of which is sent to all Ministers and Secretaries. **THE ESSEX HALL YEAR BOOK** for 1911 will be sent post free to the Secretary of all Congregations forwarding a Collection; individual Subscribers of ten shillings, and upwards, obtain a copy of the "Year Book," or the "Directory" of Ministers and Congregations, on application to the Secretary of the Association.

—ESSEX HALL, LONDON, Dec. 7, 1910.

SUSTENTATION FUND

For the Augmentation of Ministers' Stipends.

AT THE ANNUAL GENERAL MEETING, to be held on WEDNESDAY, FEBRUARY 8, 1911, the **CONTRIBUTORS** will have to elect two Managers in place of Messrs. Edgar Chatfield Clarke and John Dendy, who retire by rotation and are eligible for re-election.

Any Contributor may be nominated by two other Contributors to fill a vacancy on the Board of Management. Such nominations must be sent to me before January 1, 1910.

FRANK PRESTON, *Hon. Sec.*
"Meadowcroft," North Finchley, London, N.

The SUNDAY SCHOOL ASSOCIATION

NOW READY.

"YOUNG DAYS"

ANNUAL VOLUME.

Edited by Rev. J. J. WRIGHT.

192 pages of Stories. 100 Pictures. Coloured Frontispiece. A most attractive Christmas Present for Young People. Boards, 1s. 6d. net. Cloth, 2s. net. Postage 4d.

Books for Gifts and Presents.

Send for the New List of Reward and Gift Books, or, better still, visit the Association's Book Room at Essex Hall, and inspect the attractive Books on Sale suitable for Presentation.

LONDON: THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

NOW READY.

THE

International Congress of Free Christianity in Berlin, 1910.

Reprinted from "The Inquirer" and "The Manchester Guardian."

With a Preface by

Principal J. ESTLIN CARPENTER, D.D.

Price 2d. 6 Copies Post Free, 1s.

ORDER FROM YOUR NEWSAGENT or from

THE INQUIRER PUBLISHING CO., LTD.
3, Essex Street, Strand.

Schools.

WILLASTON SCHOOL,

NANTWICH, CHESHIRE.

In the country, four miles from Crewe. Preparatory Department recently added. Boys admitted on the Foundation at half fees.

Next Entrance Examination, December 15.

For particulars apply to the HEAD MASTER, or to the Clerk to the Governors, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL,

AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

EDGBASTON COLLEGE, Bristol-road, Birmingham.—**STUDENT-MISTRESS** required in January, to assist with Music practice and be prepared for higher Music Examinations. Premium for Board.—Miss BAILY, Edgbaston College, Bristol-road.

WAVERLEY SCHOOL, SHERWOOD

RISE, NOTTINGHAM. Head Master: Mr. H. T. FACON, B.A. Boarders. Home influence. Private field opposite school. Telephone. New Term, Monday, January 17.

LETCHWORTH SCHOOL, HERTS.

—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon). Head of Junior School: Mrs. N. STEPHENSON.

SCHOOLS in ENGLAND or ABROAD for Boys and Girls.

Messrs. J. and J. PATON, having an intimate knowledge of the best Schools and Tutors in this country and on the Continent, will be pleased to aid parents in their selection by sending (free of charge) prospectuses and full particulars of reliable and highly recommended establishments. When writing, please state the age of pupil, the district preferred, and give some idea of the fees to be paid.—J. and J. PATON, Educational Agents, 143, Cannon Street, London, E.C. Telephone, 5053 Central.

STEWART'S SHORTHAND ACADEMY, 104, High Holborn.

HUBERT STEWART'S simplified system of learning (Pitman's) Shorthand. 120 words a minute guaranteed in six weeks. Terms very moderate. Postal lessons.—Write for prospectus to THE PRINCIPAL.

HARRINGAY DAY AND BOARDING SCHOOL for Boys, Hornsey, London, N. (Established 25 years.)

Preparation for all exams. Home comforts. Terms, 10 to 12 guineas, all inclusive.

Headmaster: Rev. D. DAVIS
(Manchester College and Oxford University)

"THE UNITARIAN MONTHLY."

Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to Editor, "Dove-stone," Denton-road, Gorton, Manchester.

Miscellaneous.

BREAKFAST CLOTH BARGAINS!
Genuine Irish Linen cream damask; ornamental designs, shamrock centre; borders matching, 42 inches square, 1s. Postage 3d. Money back if unsatisfactory. Patterns free. —HUTTON'S, 5, Larne, Ireland.

FREE!—Large box containing patterns of winter blouse fabric, "Spunzella." Over 100 attractive designs to select from. Guaranteed unshrinkable wool. Colours fast. Wears for years.—Postcard, HUTTON'S, 5, Larne, Ireland.

RUG, Fur Motor or Carriage.—Rich dark brown bear colour, handsomely cloth lined, exceedingly warm and comfortable, perfect condition, 50s., worth £10, approval.—64, INQUIRER Office, Essex-street, W.C.

TABLE LINEN, Irish Double Damask.—Two table-cloths 2½ yards long, two ditto 3 yards, 12 serviettes, lot 25s. 6d., approval.—65, INQUIRER Office, Essex-street, W.C.

TABLE CUTLERY.—5-Guinea Service, 12 table, 12 dessert knives, pair carvers and steel; Crayford ivory handles. Take 15s. 6d. for lot, approval.—66, INQUIRER Office, Essex-street, W.C.

STOLE AND MUFF.—Handsomely black fox-colour, silver-tipped, pointed latest fashionable Stole and Animal Muff, together 22s. 6d. Worth £5, approval.—67, INQUIRER Office, Essex-street, W.C.

SPOONS & FORKS.—A1 quality, silver plated on nickel silver, 12 each, table and dessert spoons and forks, 12 teaspoons, 60 pieces for 35s. List price £9 10s. approval.—68, INQUIRER Office, Essex-street, W.C.

SEALSKIN JACKET.—Latest style, sacque shape, with storm collar, practically new, take £5 15s., worth £25 approval.—69, INQUIRER Office, Essex-street, W.C.

STOLE or WRAP.—Real natural Grey Squirrel, very fine quality. Selected skins. Wide long Wrap. Large Pillow Muff, perfect matched skins, cost 15 guineas. Take £5 10s. Approval.—70, INQUIRER Office 3, Essex-street, W.C.

COAT.—Gentleman's expensive fur-lined motor or travelling Coat. Fine quality dark Melton, cloth lined. Real Nutria Beaver, and astrakhan roll collar and cuffs. New condition. £6 6s. Cost £25. Approval.—71, INQUIRER Office, 3, Essex-street, W.C.

GOLD Hall-marked patent expanding WATCH BRACELET, with exquisite watch in centre. Lever movement. Cost £8 15s. Take 85s. Approval.—72, INQUIRER Office, 3, Essex-street, W.C.

REAL FOX STOLE, Black, with heads and tails, large Animal Muff, 75s.; worth treble. Approval.—73, INQUIRER Office, 3, Essex-street, W.C.

ELEGANT real Russian Fitch Sable, long Stole or throwover, with Russian tails, and large Animal Muff to match, only £5. Worth £20. Approval.—74, INQUIRER Office, 3, Essex-street, W.C.

REAL RUSSIAN rich dark Kolinsky Sable, long large Stole with Russian tails and heads, deep shoulder cape. Cost £21. Take £6. Approval.—75, INQUIRER Office, 3, Essex-street, W.C.

OLD FALSE TEETH.

We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.

WOLFALL & CO., SOUTHPORT.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliff Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff—Apply Mrs. POCOCK.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

LANGLEY HOUSE, DAWLISH, A HOLIDAY AND HEALTH RESORT for Ladies. Advantages for girls visiting alone. Through trains from Midlands and the North.—Prospectus from Miss JONES.

ST. LEONARDS-ON-SEA.—"Crane Stock," 59, Warrior-square. First-class BOARD AND RESIDENCE AND FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

VEGETARIAN PENSION, Sea View, 3, Albany-road, Southport. Board and Residence, 28s. per week. Special programme for Christmas and New Year.

GENTLEMAN requires BED-SITTING ROOM, breakfast, late dinner; convenient City, West End; good cooking; cleanliness essential; about 18s.; private preferred.—D. H., INQUIRER Office, 3, Essex-street, Strand, W.C.

THE BUSINESS

THE WORKERS' BOOKSHOP,

For the Sale of

PUBLICATIONS Educational, Technical, Philanthropic, Social,

A List of which may be obtained free,

IS NOW TRANSFERRED.

5, Princes Street, Cavendish Square

(the new premises of the Central Bureau for the Employment of Women).

THE

SURGICAL AID SOCIETY.

Chief Office:

SALISBURY SQUARE, FLEET STREET, LONDON, E.C.

Patron: HIS MAJESTY THE KING.

President: THE RIGHT HON. THE EARL OF ABERDEEN, P.C., G.C.M.G., K.T.

This Society was established in 1862 to supply Trusses, Elastic Stockings, Artificial Limbs, &c., and every other description of mechanical support, to the poor, without limit as to locality or disease. Water Beds and Invalid Chairs and Carriages are lent to the afflicted. It provides against imposition by requiring the certificate of a Surgeon in each case. By special grant it ensures that every deserving applicant shall receive prompt assistance.

40,401 Appliances given in year ending September, 1910.

OVER 500 PATIENTS ARE RELIEVED EVERY WEEK.

Annual Subscription of £ s. d.
Life Subscription of 0 10 6

Entitles to Two Recommendations per annum.

SUBSCRIPTIONS and DONATIONS are earnestly solicited, and will be thankfully received by the Bankers, Messrs. Barclay & Co., Limited, Lombard Street, or by the Secretary at the office of the Society.

RICHARD C. TRESIDDER, Secretary.

Books for Sale and Wanted.

PUBLISHER'S REMAINDERS
MAKE HANDSOME XMAS PRESENTS.—Books of every description new as published, but at greatly reduced prices and suitable for all classes of readers. New Xmas List now ready. Also an up-to-date Catalogue of Modern Literature mostly at Discount Prices. Ask for Catalogue No. 134.—HENRY J. GLAISHER, Remainder and Discount Bookseller, 55-57, Wigmore-street, W.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL.
Miss ORME. HUMPHREY G. RUSSELL

A SAFE AND SOUND INVESTMENT
FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

BLAIN & HANKINSON,

Pharmaceutical Chemists,

69, Market Street, MANCHESTER.

Continuing WOOLLEYS Dispensing and Retail Establishment.

Something New in Collars.

LATEST INVENTION.

THE Everclean "LINON" Collar



is the Ideal Collar—always smart, always white—cannot be distinguished from linen. Others limp and fray, others need be washed. Everclean "Linon," when soiled, can be wiped white as new with a damp cloth. No Rubber. Cannot be distinguished from ordinary Linen Collars. Others wear 'ut, but four Everclean Collars will last a year.

GREAT SAVING OF LAUNDRY BILLS.
GREAT COMFORT IN WEAR.

SPECIAL TRIAL OFFER.

2 Sample Everclean "Linon" Collars for 2/6.
6 Everclean "Linon" Collars for 6/6.
Sample set of Collar, Front, and pair of Cuffs with Gold Cased Links for 5/-.
ORDER AT ONCE.

The Bell Patent Supply Co., Ltd.

147, HOLBORN BARS, LONDON, E.C.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HETWOOD, Deansgate—Saturday, December 10, 1910.

* Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3573.
NEW SERIES, No. 677.]

LONDON, SATURDAY, DECEMBER 17, 1910.

[ONE PENNY.

JOSEPH H. WICKSTEED'S NEW BOOK.

A STUDY OF BLAKE'S VISION OF THE BOOK OF JOB.

With Reproductions of Blake's Original Engravings.

Square Medium 8vo, 6s. net.

"Mr. Joseph H. Wicksteed has laid all lovers of Blake under an obligation, but he has done more than this. He has opened the gates of an appreciation of Blake to that vast majority of people who have hitherto been unable to understand him. This monograph, in short, is an ideal introduction to the study of Blake's art and its symbolism. We cannot recall any book of the many devoted to Blake that is so thoroughly calculated to train a young reader's mind to a true appreciation of the significance and beauty of symbolism in art."—*Daily Telegraph*.

Send for Illustrated Gift Book Catalogue and "Beautiful Books for the Children," Post Free.

J. M. DENT & SONS, LTD.
72, Aldine House, Bedford Street, W.C.

TOLSTOY. A Lantern Lecture.

Mr. C. LIONEL BRIGGS, B.A., is open to engagements to Lecture on Tolstoy, after the New Year. The Lecture contains personal reminiscences of visits to Tolstoy, and many of the slides are unpublished; photographs of Tolstoy and his home, and of Russian life.—Address, Lickey End, Bromsgrove, near Birmingham.

The SUNDAY SCHOOL ASSOCIATION

NOW READY.

"YOUNG DAYS"

ANNUAL VOLUME.

Edited by Rev. J. J. WRIGHT.

192 pages of Stories. 100 Pictures. Coloured Frontispiece. A most attractive Christmas Present for Young People. Boards, 1s. 6d. net. Cloth, 2s. net. Postage 4d.

Books for Gifts and Presents.

Send for the New List of Reward and Gift Books, or, better still, visit the Association's Book Room at Essex Hall, and inspect the attractive Books on Sale suitable for Presentation.

LONDON: THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

JUST PUBLISHED.

8vo, price 6s. net. Inland postage, 4d.

Philosophical Essays

BY
BERTRAND RUSSELL,
M.A., F.R.S.

CONTENTS:

The Elements of Ethics—The Free Man's Worship—The Study of Mathematics—Pragmatism—William James's Conception of Truth—The Monistic Theory of Truth—The Nature of Truth.

LONGMANS, GREEN, & CO.,
39, Paternoster Row, London, E.C.

NEW BOOKS.

UNITARIAN POCKET BOOK AND DIARY FOR 1911

With List of Ministers and Congregations.
Tuck case, gilt edges, 1s. 3d. net; by post, 1s. 4d.

FIFTY POINTS IN FAVOUR OF UNITARIANISM

By ALFRED HALL, M.A.

Paper covers, 128 pp., 2d. net; by post, 3d.
Superior edition, cloth, 6d. net; by post, 8d.

THE STORY AND SIGNIFICANCE OF THE UNITARIAN MOVEMENT

By W. G. TARRANT, B.A.

Fcap. 8vo, 104 pp., 1s. net; by post, 1s. 2d.

JOHANNINE THOUGHTS

Meditations in Prose and Verse suggested by Passages in the Fourth Gospel.

By Dr. JAMES DRUMMOND.

Cr. 8vo, 200 pp., gilt top, 3s. 6d. net; by post, 3s. 9d.

BOOK ROOM, Essex Hall, Essex Street, Strand, W.C.
Postage saved by ordering through Bookseller.

NOW READY.

THE Influence of the Immortal Hope on the Life that now is.

BY

G. DAWES HICKS, Ph.D., Litt.D.,

Professor of Moral Philosophy at the University of London.

Reprinted from "The Inquirer."

Price 2d. Post free, 2½d.

To be obtained from all Newsagents,

or from

THE INQUIRER PUBLISHING CO., LTD.,
3, Essex-street, Strand.

The most renowned and the most successful Institution of its kind.—*Young Man*.

Founded 1894. Incorporated 1906.

WOLSEY HALL OXFORD.

Diploma Correspondence College, Ltd.



Sounder and Principal.
J. W. KNIPE, L.C.P., F.R.S.L.

Director of Studies.

Rev. Prof. R. MOORE, B.A. (Oxon), B.D. (Edin.)

Theological Dept. Manager.

S. H. HOOKE, B.A., B.D. (Lond.), (1st in Hons.).

Theological Tutor.

Rev. Prof. R. MOORE, B.A. (Oxon), B.D. (Edin.).

Rev. T. PULLAR, M.A., B.D. (Edin.).

Rev. J. MOORHEAD, B.A., B.D. (Edin.).

Professor E. NORMAN JONES, M.A. (Oxon).

Rev. W. W. FOULSTON, B.D., B.A. (Lond.).

Rev. H. E. SCOTT, M.A., B.D. (Dur.).

Rev. F. J. HAMILTON, M.A., D.D. (Dub.), B.D.

Rev. W. F. PHILLIPS, B.A., B.D. (Wales).

TUITION BY POST

for Beginners and Advanced
Students in all branches of
THEOLOGICAL STUDY.

Hebrew	Liturgiology
Greek	Church History
Aramaic (Syriac)	Prayer Book
LXX and Vulgate	Catechism
Textual Criticism	Creeds
O. T. Introduction	39 Articles
N. T. Introduction	Philosophy
O. T. Theology	Ethics
N. T. Theology	Logic
Dogmatics	Psychology
Apologetics	Sociology
Patristics	Philosophy of Relig.
Christian Ethics	Classics
Comparative Relig.	Any other subject

for
General Culture, Research, Theses, and for

ALL EXAMINATIONS AND DEGREES

up to and including

B.D.
and
D.D.

Theological Prospectus and B.D. Guide,
post free from the
Warden, Wolsey Hall, Oxford.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Chapel is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, December 18.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. A. ALLEN.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 "Peace Sunday." Week night Carol Service on Friday, 23rd, at 8.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. GEO. CRITCHLEY, B.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. JOHN ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. W. E. LUMMIS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. H. GOW, B.A.; 6.30, Rev. STOFFORD A. BROOKE.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Mr. E. R. FYSON; 7, Rev. H. GOW, B.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green; 7, Rev. T. P. SPEDDING.
 Peckham, Avondale road, 11, Rev. LAWRENCE CLARE; 6.30, Mr. ALFRED J. ALLEN.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt, M.A.
 Stoke Newington Green, 11.15 and 7, Rev. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. C. F. HINTON, B.A.; 6.30, Mr. E. CALETON.
 University Hall, Gordon-square, 11.15, Address by Prof. MAITRA, of Calcutta; 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT, B.A.; 7, Rev. L. CLARE.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. W. G. TARRANT, B.A.
 Wood Green Unitary Church, 11, and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLACHLAN.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. S. BURROWS.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CHATHAM, Unitarian Christian Church, Hammond-hill 11 and 6.30, Rev. J. M. WHITEMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12, Rev. E. SAYELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.
 GORTON, Brookfield Church, 10.45 and 6.30.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. FREDERICK HOWELL.
 HASTINGS, South Terrace, Queen's-road, 11, Rev. Rev. S. BURROWS; 6.30.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 238th Anniversary, 10.45, Rev. CHARLES HARGROVE; 6.30, Rev. MATTHEW R. SCOTT.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LEWES, Westgate Chapel, 11 and 6.30, Mr. GEORGE WARD.
 LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. E. STANLEY RUSSELL, B.A.; 6.30, Rev. J. C. ODGERS, B.A.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. E. S. RUSSELL, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPTON, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service, 11; Evening Service and Lecture, 6.30, Rev. GEORGE BURNETT STALLWORTHY.
 WAREHAM, South Street, 6.30, Mr. FRANK COLEMAN.
 WEST KIRBY, Meeting Room, Grange-road 11 and 6.30, Rev. H. W. HAWKES.

HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, Eagles Hall, Government-street, 7.30, Rev. H. G. KELLINGTON, M.A.

BIRTH.

HAYCOCK.—On December 13, at 31, Wycliffe-road, Urmston, Manchester, to Rev. and Mrs. H. E. Haycock, a daughter.

MARRIAGE.

LEIGH—TREWHITT.—On December 7, at St. Mary's Church, Houghton, by the Rev. Canon Pelly, assisted by the Rev. F. B. Oliphant, Bernard Henry, only son of George H. Leigh, of Moorfield, Swinton, Lancashire, to Ethel May, only daughter of Lieut.-Colonel and Mrs. Hamilton Pelly, of Houghton Manor, Huntingdon.

DEATHS.

BEARD.—On December 9, at Chalfont, Queen's Drive, Liverpool, Mary Ellen, widow of the late Rev. Charles Beard, of Liverpool, in her 88th year. Buried at the Ancient Chapel of Toxteth Park, Liverpool, on December 13.

RAWSON.—On December 13, at her residence, 48, Wellington-street, Higher Broughton, in her 83rd year, Mary Ann, widow of Thomas Rawson, of Higher Broughton, Manchester.

UPPER CHAPEL, SHEFFIELD.—

Sunday School Centenary Celebration, December 31 and January 1. Former teachers and scholars invited to attend. Send names and addresses.

SUSTENTATION FUND

For the Augmentation of Ministers' Stipends.

AT THE ANNUAL GENERAL MEETING, to be held on WEDNESDAY, FEBRUARY 8, 1911, the CONTRIBUTORS will have to elect two Managers in place of Messrs. Edgar Chatfield Clarke and John Dendy, who retire by rotation and are eligible for re-election.

Any Contributor may be nominated by two other Contributors to fill a vacancy on the Board of Management. Such nominations must be sent to me before January 1, 1910.

FRANK PRESTON, Hon. Sec.

"Meadowcroft," North Finchley, London, N.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s. d.
PER QUARTER	1 8
PER HALF-YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£ s. d.
PER PAGE	6 0 0
HALF PAGE	3 0 0
PER COLUMN	2 0 0
INCH IN COLUMN	0 3 6
FRONT PAGE—INCH IN COLUMN	0 4 6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word; Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	827	BOOKS AND REVIEWS :—		MEETINGS AND SOCIETIES :—	
A FURTHER WORD ABOUT THE "CHRIST-MYTH" THEORY	828	The Child's Inheritance	831	Lay Preachers' Union of London and the South Eastern Counties	835
LIFE, RELIGION AND AFFAIRS :—		Life in the Roman World	832	British League of Unitarian and other Liberal Christian Women	836
International Peace	829	The Popular Mind in Spain	832	The New Census in Germany	837
An Apology for Mr. Facing-both-ways	829	Dr. Abbott on "The Son of Man"	833	Willaston School	837
QUESTIONS AT ISSUE :—		Literary Notes	833	The Social Movement	837
"The Christ Myth"	830	Publications Received	834	NEWS OF THE CHURCHES	838
CORRESPONDENCE :—		FOR THE CHILDREN	834	NOTES AND JOTTINGS	838
An Extended Lectionary	831	MEMORIAL NOTICES :—			
		Mrs. Beard	835		
		Mr. John Dunderdale Conyers	835		

* * All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.

NOTES OF THE WEEK.

PEACE Sunday will be kept in many churches to-morrow under circumstances of unusual encouragement. Last Saturday the German Imperial Chancellor made a statement in the Reichstag, cautious and cold as political pronouncements in such quarters are liable to be, but of deep significance in regard to a policy of international agreement in the interest of peace. After a candid admission that the British Government had suggested repeatedly the idea of a limitation of naval armaments, he continued :—

"We likewise fall in with the desire, cherished by England, of avoiding rivalry in regard to armaments, but, in occasional and informal *pourparlers* conducted in a friendly spirit, we have always laid emphasis on the fundamental idea that an open and confident exchange of views, followed by an understanding on the mutual economical and political interests of the two countries, would be the best means of removing any distrust arising from the comparative strength of their armies and navies. The very continuance of such an exchange of views gives evidence of the friendly intentions prevailing on either side. It may gradually remove the distrust which has made itself felt, not between the Governments, but unhappily often in public opinion."

* * *

On the same day an international demonstration, organised by the Independent Labour party, was held in the Albert Hall, in the interest of peace. Mr. Keir Hardie was in the chair, supported by M. Jaurès, M. Vandervelde, Herr Molkenbuhr, leader of the Social Democratic party in Germany,

and others. Apart from the eloquence of the speaking the remarkable feature of the gathering was the insistence upon the solidarity of social and economic interests, and the moral and industrial wastefulness of war. In this way the leaders of social democracy are joining hands with the philosopher, to whom it is impossible to regard different nations as economic or spiritual units, engaged in internecine rivalries, when they are really parts of an organic human whole. All the deep thinking, equally with the noble social passion of our time, is on the side of peace.

* * *

PERHAPS at the moment the public imagination will be struck chiefly by Mr. Carnegie's munificent gift of £2,000,000 for the promotion of peace. The money has been placed in the hands of a board of 24 trustees, who include Senator Elihu Root, the permanent representative of the United States at the Hague Peace Tribunal; Mr. Choate, formerly ambassador in England; and Dr. Eliot, ex-president of Harvard University. These trustees are to determine how the large income of the fund, estimated at £100,000 per annum, shall be spent; and it is provided that when universal peace has been attained the revenue shall be devoted to the banishment of the "next most degrading evil or evils" the suppression of which would "most advance the progress, elevation, and happiness of man."

* * *

THE Prime Minister has found time amid the political excitements of the past week to pronounce a striking and beautiful eulogy upon the work of the late Rev. R. H. Hadden. Speaking at the unveiling of a memorial at St. Botolph's, Aldgate, on Tuesday afternoon, he gave, in a few words, a vignette of a noble type of character, which many will be glad to ponder and lay to heart :—

"London was the scene of his career as a clergyman from first to last. Twenty years he spent here in the East, first as

Mr. Rogers's curate at Bishopsgate, then as vicar of this church. His last ten years were given to the West. He was not a man, so far as I knew him, who was easily influenced by others, having always an intellectual point of view of his own, and much tenacity both of character and will. There were, however, two personal forces which seem to have contributed more than any others to make him the man he was—Mandell Creighton, afterwards Bishop of London, whose pupil he was at Merton, and William Rogers, whose colleague he was for eight years during the earlier stage of his clerical career. From the one he learned detachment of mind, an aversion to ecclesiastical partisanship, the need, in the moral and spiritual sphere, which is perhaps more urgent in the profession which he chose than in any other, of open windows, fresh air, and a wide outlook. From Rogers he acquired, with a contempt for formulæ and phrases, an intense and unquenchable zeal for the betterment of the conditions, external and internal, under which the life of the mass of the people is lived in great cities, and especially in London."

* * *

WE are glad to see that the right of the London County Council to impose conditions about Sunday opening upon cinematograph shows has been upheld on appeal. There has been some discussion in the public press about the desirability of this kind of Sunday amusement, and there is a good deal to be said upon both sides of the case; but it is clear that if there is to be an increase in Sunday opening it should be in accordance with some settled line of policy, and under proper public control. Under the terms "proper public control" we should include conditions of labour. There must be no tampering with the right of waitresses, artistes, and others to their weekly day of rest.

CANON SCOTT HOLLAND has been appointed Regius Professor of Divinity at Oxford in succession to the late Canon Ince. This will involve his resignation of the canonry at St. Paul's, which he has held for twenty-five years, and the removal from London of one of its ablest popular preachers. Canon Scott Holland is the type of churchman who belongs to mankind. An ardent reformer and friend of the poor, he has spoken to a wide circle in the columns of the *Commonwealth*, which has won respect for Christian socialism in the most unlikely quarters by its downrightness of utterance and its breezy optimism. Many people will grudge the withdrawal of such a keen personality to the seclusion of Oxford. We feel that we need him still in the fighting line.

* * *

THE Rev. W. G. Tarrant has accepted an invitation to visit South Africa on behalf of the British and Foreign Unitarian Association. He will leave England about the end of February for an extended tour, which will include lecturing and preaching engagements at Cape Town, Johannesburg, Pretoria, and other towns. We hope that he will meet with much success, and that one result of his journey will be to stimulate interest in the work of the religious pioneer in new lands, where the lines of traditional differences are not so marked as at home. Liberal Christianity, if it is to prosper, must take a large view of its mission, and kindle the ardour of noble missionary enterprise and the joy of spiritual adventure in the hearts of its young men.

* * *

THE third Annual Report of the Penal Reform League, which has just been issued, is a record of quiet work in the education of public opinion. A number of lectures have been delivered, and the secretary undertook a tour of investigation in North America. He visited juvenile and other courts, prisons, and reformatories, and inquired into probation methods in various States of the Union and different parts of Canada. The prospects of advance in penal matters are, perhaps, the report concludes, as bright as they have ever been. The Home Secretary's speech in the House of Commons has been noted with interest and hope at home and abroad. Separate confinement of convicts is to be reduced to one month for ordinary convicts and three months for recidivists. An attempt is to be made to substitute friendly aid for police supervision on ticket-of-leave. Periodical lectures (three or four a year) have been organised in convict prisons. Substitutes for imprisonment of youths and minor offenders are promised. All these reforms fall within the special objects of the League, and it may congratulate itself on its share in promoting a programme so far reaching in its aims, which has received already the cordial endorsement of public opinion.

A FURTHER WORD ABOUT THE "CHRIST-MYTH" THEORY.

WE print in our present issue a communication from Dr. K. C. ANDERSON, in which he takes exception to the learned and forcible article by Principal CARPENTER which we published last week. We do so gladly, because we believe in a fair and open hearing for both sides in theology as in other matters; but we confess that our pleasure would have been greater if our correspondent had riddled the evidence instead of attacking the counsel. There are two aspects of Dr. ANDERSON's letter which we think it would be hardly right to pass without a word of comment.

In the first place, he seizes a big stick in order to discredit scholarship by loud and thwacking blows. He must know that many branches of scholarship, comparative philology, for instance, have reached the accuracy and precision of scientific method. He is, accordingly, attacking by implication the careful mental processes and the accumulated stores of knowledge upon which all intellectual progress depends; and he is doing so in the interest of a theory, which tries to buttress itself by an appeal to scholarship, and can only gain credit with reasonable men if scholarship gives a verdict in its favour. Is it not a case of "save me from my friends"? Or do we live in an irrational world in which facts, and the trained mental faculty which weighs and interprets them, count for nothing, and we can all believe anything we like according to the mood of the moment?

But Dr. ANDERSON uses another controversial weapon which the strong man should avoid. He imputes motives to the adversary instead of meeting his attack full-front. We must suppose that he believes sincerely that Dr. CARPENTER is incapable of a dispassionate judgment, and is desperately anxious to bolster up the conscious weakness of his own position at whatever cost. Suggestions of this sort are, however, the end of profitable discussion. If all evidence is to be met with the statement that the scales are weighted, argument upon questions of fact becomes impossible. We know how difficult it is to eliminate the element of *parti pris*, or of ancestral loyalty, or of preference for novelty, when our business is simply to try to find out the truth; and probably not even Dr. DREWS or Mr. J. M. ROBERTSON or Dr. ANDERSON himself are quite free from it. But we have known men of wide knowledge and calm judicial mind and deep religious feeling, even among liberal Christians and Unitarians, who have trained themselves with scrupulous care to guard against this subtle intellectual danger; and to say that in this case these men are simply

fighting in self-protection, because they know that if DREWS is right Liberal Christianity will collapse, is in reality a confession on the part of Dr. ANDERSON that the nobler weapons of controversy have broken in his hands.

Let us for a moment recall our readers to the real question at issue. It is not a question of the fancied collapse of anybody's religious position, or of remote consequences of any kind. These may be left to take care of themselves. It is the simple question, Did JESUS really live on this earth, according to the general belief of Christendom? or is the account of his earthly life a mythical fabrication, without any basis in historical fact? Dr. DREWS accepts the latter alternative, and has written a book to try to convince the world that he is right. His theory has in it elements of such extreme improbability that he is not so foolish as to think that he can dispense with evidence. Accordingly he sets down the evidence which has convinced him, in the most telling way that he can command. This evidence in several crucial parts of it is of the kind which can be examined by the scientific methods of comparative philology. Dr. CARPENTER took selected examples of it in his article last week, and submitted them to the searching tests which men are accustomed to use in the laboratory of scholarship. Along with many other experts, he comes to the conclusion that a great deal of the argument rests upon false evidence. It is now left for Dr. DREWS, and those who agree with him, to go through the whole matter again letter by letter, word by word, line by line, and to convince the best minds of Europe by the sheer weight of scientific evidence that they are right. The case has been presented with a vast show of learning, and it is on this hard dry ground that the first bout of the controversy must be fought, without any regard to sentimental preferences.

Until this has happened, and Dr. DREWS comes forth as victor with a clean record as a philologist, the plain man may rest in his perfectly reasonable belief in the historical JESUS. It would be sheer intellectual frivolity to do anything else. For let it be remembered that the burden of proof lies with the attacking party. It is in the first place a question of evidence, and evidence, and again of evidence, if the difficulties with which the theory bristles on every side are to be removed. It is in the second place a question of historical probability and literary psychology, a region in which subjective judgment must play a larger part, but always under the guidance of wide and accurate knowledge. We believe that we are expressing the calm and reliable judgment of those who have had experience in dealing with historical documents, when we say that the literature of the New Testament is

too deeply impregnated with personal qualities for any mythologising theory to get rid of them. It may be said that this is simply an opinion, and no doubt Dr. ANDERSON will make light of it on the ground that it betrays the inveterate prejudices of the scholar. The accusation will not hurt us; for we have yet to learn that knowledge is a hindrance to truth, and experience a disqualification for judgment.

LIFE, RELIGION & AFFAIRS.

INTERNATIONAL PEACE.

AN IMPRESSION OF THE ALBERT HALL MEETING.

THE anti-militarist demonstration at the Albert Hall on Saturday last was remarkable in more ways than one. The Independent Labour Party which organised the meeting had brought together a striking array of platform ability, comprising outstanding leaders of the working-class movements of the Continent, of America, and of Great Britain. No less striking was the size of the vast audience, which, in the midst of a General Election occupied exclusively with other issues, had, with the exception of the occupants of the gallery, paid sums varying from 5s. to 6d. to join in the protest against the growth of armaments.

Mr. Keir Hardie, dour and uncompromising as a Hebrew prophet or as John the Baptist, enunciated once more from the chair doctrines to which he has held with unswerving consistency through the whole of a stormy political career. The gist of his speech is well summed up in the words of the resolution which was moved—"This meeting declares that there is not and cannot be any cause for war between the democracies of Europe. It protests emphatically against the continuous increase in armaments and the attempts which are made to foster strife among the nations. The international working-class movement repudiates militarism in all its forms as being inimical to the progress of the race." It is remarkable that this Lanarkshire miner, who at the age of eight was a doorkeeper in a mine, and at seventeen was teaching himself underground to read and write, is one of our most correct speakers, and contrary to a general supposition is not a platform firebrand, but grave, deliberate, and measured in utterance.

The resolution was supported in an able speech by Mr. W. C. Anderson, formerly a shop assistant, and now chairman of the Independent Labour Party, and by Mr. Geo. Lansbury, M.P., whose earnestness and manifest sincerity have won him the respect even of those who in opinion are most bitterly opposed to him.

M. Vandervelde, leader of the Belgian Socialists, who spoke in French, was accorded an enthusiastic reception on rising. By far the ablest of Belgian politicians, he is one of the most brilliant Parliamentarians in Europe. A deeply-read scholar, a profound thinker, an incisive logician and debater, he is at the

same time an idealist and an artist in language. Slight, spare and dark-bearded, he is tense and electric on the platform, and with equal skill can sway a cultured or learned audience, the Belgian Chamber of Deputies, or a vast popular assembly. On the present occasion he spoke of the solidarity of interest between the working classes of Belgium and England, and maintained that any quarrels or differences between the two countries were due to the middle and governing classes.

Mr. Ramsay Macdonald, M.P., followed with a vigorous speech delivered in his own masterful style. His Scotch up-bringing appeared in the verse of a paraphrase, appended to the Scottish metrical version of the psalms, with which he concluded his speech. He argued that every programme which encouraged the increase of armaments was one which must inevitably lead to war. "The prosperity of each was the prosperity of all. Armaments and militarism were not securities for peace. They were securities either for international bankruptcy or international conflict."

The ovation of the evening, as was naturally to be expected, was reserved for M. Jaurès, the leader of the French Unified Socialists, and probably the best known Collectivist of the day. His appearance is in striking contrast to his powers and his reputation. He looks like a somewhat heavy *petit bourgeois* dressed in a not too stylish Sunday best. But he started his career as professor of philosophy at Toulouse, is a brilliant journalist, a fine classical scholar, a prose poet, and in the words of M. Millerand "the supreme orator who has thrilled the soul of the artisan and peasant democracy with the most moving accents heard by a French audience for a hundred years." His Albert Hall speech was full of Gallic fire and passion, delivered with torrential energy and enforced by a wealth of expressive gesture. He spoke of the "nightmare" of militarism which haunts the workers of Europe, and denounced the folly of trying to prevent war by preparing for war. If expenditure upon armaments was by way of insurance, it was as if someone paid more in premiums than he could receive in compensation, and then set his own and his neighbours' houses on fire. "Capitalists," he said, "spoke of creating new markets abroad. Let them create new markets at home by enabling those who were so far beneath the economic level of consumption as to be unable to buy the common necessities of life." The working classes were tired of being the tools of others. The only way of escape from militarism was by the foundation of a new order based not on competition but on co-operation. Organised democracy must prepare itself for this new order which will come, not by blood, like the upper and middle class revolutions of former times, but by a peaceful evolution.

The speech of the German delegate, Herr Molkenbuhr, was a remarkable contrast to those of the French-speaking orators, though in its way most effective. The latter delivered impassioned harangues without the aid of a single note. The former appeared to read practically the whole speech from manuscript. A member

of the Reichstag, he is also secretary of the German Social Democratic Party, and is one of the organising brains which have brought them to their present high state of numerical efficiency. Tall and quiet of manner, there is nothing of the revolutionary in his appearance or in his speech. Indeed he looks more like a staid, respectable Lutheran pastor than one of the leaders of a militant party. His address made no pretence to oratory or style, but it was a masterly and convincing presentment of facts. His party, he said, representing 3,500,000 males over 25 years of age, and perpetually growing in number and in power, had again and again in the Reichstag opposed the waste of money on the army and navy. Statesmen should try to find new spheres of demand in the hovels of the underpaid workers. Some Germans who, in Bismarck's phrase, professed to fear God only, were always crying out that they were going to be attacked by England. The chief scaremongers in Germany were the "armour-plate patriots" who (at huge dividends) supplied materials for men of war. Bismarck's policy of blood and iron was so depleting the German exchequer that the funds for insurance against old age and invalidity were being attacked. The German people saw no reason why England should abandon the old friendly relations with Germany.

The concluding speech of these remarkable proceedings was given by Professor W. T. Mills, of the United States, old, and a mannikin in stature, but a torpedo in utterance and gesture, who said that with the solution of the problem of markets would come the end of militarism.

This gathering, so extraordinary from every point of view, suggests some reflections. Anyone who attended it will understand why so many of the ablest and noblest among us find in movements which are outside the churches the spiritual and moral stimulus which is too often not to be found within them. Secondly, though every speaker used language of stern denunciation, no unparliamentary word or expression was heard from the platform, a remarkable contrast to much of the political oratory we have heard during the last few weeks in a country whose people often pride themselves upon their restraint of language. Lastly, the meeting is another proof of the fact that the masses of every civilised (?) country, so far as they are organised and articulate, are opposed to militarism.

AN APOLOGY FOR MR. FACING-BOTH-WAYS.

Of all the many characters portrayed by Bunyan in his allegory, perhaps that of Mr. Facing-both-ways has the strongest place in our imagination. To raise the cry of "turn-coat" against a former colleague does not attach the same stigma as the taunt of facing both ways does to those who are neither hot nor cold. Yet of Mr. Facing-both-ways Bunyan says nothing. He does not explain himself nor converse

with the pilgrims. Indicated only by a name, and the company with which he is associated, "my Lord Turn-about, my Lord Time-server, my Lord Fair-speech, also Mr. Smoothman, Mr. Facing-both-ways, Mr. Anything, and the parson of our parish, Mr. Two-tongues," we have nothing beyond this characterisation, ruthlessly summed up in a name. To the tinker in Bedford gaol it was enough to typify the mode of thought, and to dismiss it. Yet the type remains, and in all periods when differing schools of thought have widely separated policies there must always be those who cannot shelter under either banner. To them remains the contempt of the reformer with whom they cannot keep pace, and the mistrust of the supporters of the established order of things. To attempt to apologise for such as Mr. Facing-both-ways is perhaps a daring thing to do. Yet, balanced on mental knife edges, alive equally to the soul of goodness in things evil, and the soul of evil in things good, there is for him no such consolation as that which falls to either contestant. There is none of the elation of a triumph, nor even the pride of having been worsted in a fight for a dearly-cherished cause. Laodicean, neither hot nor cold, the virile fighter can more easily stomach his worst enemy than the man who will come some way on the road, who has put his hand to the plough and then looked back. It is not that Mr. Facing-both-ways is indifferent; if he were, he would either be an entirely negligible and neglected factor, or an unreasoning adherent of the established order of things. He has generally a marked bias towards the reforming party. He lacks the one needful thing of singleness of vision. He possesses the fatal gift of seeing the two sides of a question. Therefore, he can never be a keen party man. It is not for him to go out a leader of his people in the wilderness, and to die with the vision of the promised land before his eyes. It is not his name that goes down on the martyr roll of both lost and triumphant causes. He is often the critic of both sides, yet wearied with a feeling of the futility of his position. Perhaps in modern times Erasmus is the most striking instance. Hated by Rome as a brilliantly dangerous critic, he was mistrusted by Luther because he stopped short of being sufficiently iconoclastic. (One sometimes likes to think that if the Lutheran movement had failed like Huss's propaganda, or if there had been a set-back to Continental Protestantism like that which occurred in England in Mary's reign, Erasmus might have gone to the stake with the courage of Cranmer, and suffered martyrdom with extremer men, or, in later years, Lucius Cary have been executed with Sydney and Russell.)

What consolation, then, has Mr. Facing-both-ways? That of an appeal to posterity, whose privileged function of seeing the two sides of a case he has usurped. This to him is often worth but little, for he is haunted by a sense of his present futility, and envies the fanatic's self-assurance. To him it is given to realise that history is not made by such as himself, but by the narrower man, who is free from the taint of realising that there are at least two aspects of a case, neither of which, regarded by itself, portrays the whole. It is given to him to realise, as the Stoic

emperor-philosopher realised, that both are necessary to the State, alike the man who wants things to be done, and the man who would hinder things being done. To him also it is apparent that all progress is the resultant of complex forces. His ideal sphere is nowhere better described than by Herbert Spencer's words: "Making a rational estimate of human authority, we shall avoid alike the extremes of undue submission and undue rebellion—shall not regard some men's judgment as wholly good and others as wholly bad; but shall, contrariwise, lean to the more defensible position, that none are completely right and none are completely wrong."

Even in his day and generation, Mr. Facing-both-ways is often the arbiter of how far progress shall go. He may claim to represent the spirit of compromise, and sometimes even to show the middle way along which mankind progresses. The middle way is most often one oscillating to right and left, as nature knows nothing of a straight line law in motion. This is our client at his best. But often he lacks the physical strength requisite to the pursuit of a single purpose. For the extremest with such strength the definite convictions (attained sometimes as the result of studying both sides of the case) are sufficiently strong to permit pressing on to the single end without designed deviation from his course. It is good that we should praise the idealist and the iconoclast. For those that fall short we can only apologise, and leave their vindication to posterity.

But in regard to appeals to posterity, Carlyle's outburst comes to one's mind in his contrast of Oliver with "his right honourable friend Sir Jabesh Windbag, Mr. Facing-both-ways, Viscount Mealy-mouth, Earl of Windlestraw . . . 'Posterity'? Thou appealest to Posterity, thou? My right honourable friend, what will Posterity do for thee! The voting of Posterity, were it continued through centuries in thy favour, will be quite inaudible, extra-forensic, without any effect whatever. Posterity can do simply nothing for a man; nor even seem to do much if the man be not brainsick. Besides, to tell the truth, the bets are a thousand to one, Posterity will not hear of thee, my right honourable friend! Posterity, I have found, has generally his own windbags sufficiently trumpeted in all market-places, and no leisure to attend to ours. Posterity, which has made of Norse Odin a similitude, and of Norman William a brute monster, what will or can it make of English Jabesh? O Heavens, 'Posterity'!

"These poor persecuted Scotch Covenanters," said I to my inquiring Frenchman, in such stunted French as stood at command, 'ils s'en appelaient à.'—'A la Postérité,' interrupted he, helping me out. 'Ah, Monsieur, non, mille fois non! They appealed to the Eternal God; not to Posterity at all! C'était différent.'

After this, can we apologise for Mr. Facing-both-ways? It is a vain and wearied labour, as vain and as wearied as the perplexities between which our client is balanced. One wishes that Bunyan had pictured Mr. Facing-both-ways looking at the last with envious glances after those who went on with faces set towards the Celestial City. That, seemingly, is his end.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

"THE CHRIST MYTH."

A TIME-HONOURED method of combating new ideas of religion is to impute incompetency to those who propound them. Scholarship and learning are always on the side of the *status quo*. Every new reading of the past, especially if it touches religious doctrine, has been at its inception denounced as stupid. It is an old trick—so old as to have become an unconscious habit—and it dies exceeding hard. The Copernican theory of astronomy no doubt was considered the work of an ignoramus when it was first broached, and every dogma of the Church, which has been abandoned by all intelligent people to-day, has been defended by libraries of learning, and by the established scholarship of the day. If only the propounder of a new theory, such as that Christianity did not originate with a human teacher, a man Jesus, but as a cultus with a Jesus or Christ worshipped as a god, can be proved guilty of some bad "howlers," how caps are thrown in the air, figuratively, of course, what exultation there is, and how the poor, deluded believers of the new theory are pitied! One would think that the continual repetition of this method of rebutting a new idea whenever one appears, and a little sense of humour, would prevent its adoption, but not so; the new theorist is clearly incompetent, as all new theorists have been.

A notable instance of this is the controversy between Prof. Estlin Carpenter and J. M. Robertson on the question of the historicity of Jesus. Prof. Carpenter's charges of incompetency on the part of Mr. Robertson have wide publicity in his "First Three Gospels." Mr. Robertson's replies are buried in obscure journals, and are, therefore, not easily accessible, though I am glad to say they are printed in his new edition of his "Christianity and Mythology." The former is never tired of saying that the latter is lacking in "historical sense," and does not know the "meaning of evidence," the implication being, of course, that he himself possesses these admirable qualities. This is the old charge of incompetency. I have no space here to show how Mr. Robertson meets Prof. Carpenter at every point of his criticism. All I can do is to warn candid readers not to be misled by this old well-worn method, that the propounder of a new theory is a fool; but to keep an open mind and suspense of judgment until they are able to read both sides. That is only fair.

The same method is used with Prof. Drews. He is "not much," only a teacher in a "high school," and he really has no claim to scholarship. See the blunders he makes. His theory is very absurd and his book an extravagance. How familiar all this sounds! And yet this absurd book is characterised by Mr. Robertson, who has, let it be remembered, met Prof.

Carpenter's arguments *seriatim* as regards himself, and who, therefore, has a right to speak, as a "remarkable book." This absurd book has aroused the mind of Germany. The germ of it, a paper read by the author to the German Society of Monists in February last, had an edition of ten thousand copies, which was sold out in a little over a month. The theme of paper and book, "Is Jesus a Historical Personality?" has been discussed in hundreds of meetings, in pamphlets galore, in papers and journals by the legion, and has produced a ferment altogether unexampled. Superior scholarship wonders what all this is about, and more than hints that it is much ado about nothing, for really the author is no scholar! But surely our German neighbours are not ignoramuses to be carried off their feet in this way by a man who does not know what he is talking about.

No. It is nothing against the book that "established" scholarship is against it. When was "established" scholarship ever in favour of an innovating idea in religion? Is it not rather true that "established" scholarship is the very last to accept the new idea? And what makes it so impervious to it is its evident inability to look at it without ascribing incapacity and incompetency to its propounder. "Established" scholarship is prepossessed by preconceived ideas, and that makes it blind to a fuller and better elucidation than the established one.

What is now said of "The Christ Myth" was said of "Der Nonchristliche Jesus" by Prof. W. B. Smith, but the fact that Prof. Schmiedel thought it worthy of a preface by him surely proves that at least one "established" scholar and theologian did not think the book the work of a fool or an ignoramus.

"Established" scholarship, as represented by Prof. Carpenter, must denounce the theory of "The Christ Myth," for if the theory be established, the idea of Christianity held by Prof. Carpenter and by Liberal Christianity generally is gone for ever. Hence all the critics have concentrated on one point—the lack of evidence for the pre-Christian Jesus. Why, there is a pre-Christian Jesus in the New Testament itself:—(1) What was Paul's Christ but a pre-Christian Jesus? Did Paul go up and down the Roman Empire proclaiming that a "Man Jesus," a great human teacher, had come into Palestine? Was that his gospel? He has not one word to say of a human teacher. Paul's Christ is not a teacher at all, but a divine or semi-divine being, who does not teach, but dies for men. (2) The Jesus of the Book of Revelation is pre-Christian. No possible manipulation can make the Christ of the Revelation into the "Man Jesus" of Unitarian or Liberal Christianity. (3) It is impossible to reduce the Jesus of the Acts or of the Gospels to a human teacher. The crux of the matter is at this point. Was the original of the central figure of the New Testament a "Man Jesus" or a Divine Christ? Prof. Carpenter knows well that if there was a historical Jesus he must have been a man. That is to say, the contention for a historical Jesus is the contention for the Unitarian conception of Christianity. All Liberal Christians must, and virtually do, say this.

A man was the nucleus of the original Christian movement, and thus after his death he was idealised and became divine in the mind of his followers. Those who think that there is no evidence for a Man Jesus, say that the Divine Christ was from the beginning the nucleus of the movement. Liberal or Unitarian Christianity is tied to a Man Jesus. And it must cling to this Man Jesus or cease to be. Should Drews' and Smith's and Kaltoff's and Robertson's idea of a Christ cult be established as the real origin of the Christian religion, orthodoxy may survive, and even be rehabilitated; but Unitarian or Liberal Christianity is gone for ever. In contending for a Man Jesus, a human teacher, as the founder of Christianity, Liberal Christianity is contending for its life. Liberal Christianity or Unitarianism has come to the "cross roads." It must have a Man Jesus or give up the ghost. And it cannot find a Man Jesus, for the original of the central figure of the Gospels and Epistles alike is not a man but a god. The whole orthodox world of the present and of the past say this. Are Prof. James Denny and Dr. Forsyth, because they say so, incompetent? Prof. Carpenter cannot say with them that the god Jesus was historical. A Liberal Christian who would say so would be a *rara avis* indeed. Liberal Christianity has come to the parting of the ways.

Dundee.

K. C. ANDERSON.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

AN EXTENDED LECTIONARY.

SIR,—As the writer of the review which appeared in your issue of Nov. 26 and which suggested Dr. W. C. Coupland's interesting letter of the following week, I gladly avail myself of your kind offer of space to discuss still further a subject which I feel to be of urgent and first-rate importance for our liberal churches. In many of these churches the ministers already choose lessons, occasionally at least, from extra-biblical writings, and I feel sure that a wisely compiled lectionary would not only prove a great convenience, but would be a means of enrichment to the devotional part of our services. I should like to indicate as briefly as possible what form I think such a lectionary ought to take.

There can, of course, be no idea of superseding the Bible as the great text-book of the things of the Spirit. What we need is a supplement to the Bible. It is not necessary, nor would it be at all satisfactory, to make an anthology of Scripture passages and of passages from other sources. In every way it seems to me better to leave the Bible as it stands, and to compile the new lesson-book entirely from non-biblical writings. And in view of the vast field of non-biblical religious literature, I believe the true principle of selection would be to choose from writings towards which there

exists among us a consensus of affection and reverence. In other words, *we should admit into our lectionary only such writings as are already canonised in the hearts of our people.* This principle would, I am afraid, rule out a great deal that Dr. Coupland has found room for in his "Thoughts and Aspirations of the Ages." It would, I believe, confine our choice to Christian literature; for, however admirable they may be, it can hardly be said that "Egyptian, Chinese, Brahmanic, Buddhist, Mazdaist, Hellenic, Stoic, Islamic, Suffistic," and other non-Christian writings have as yet found their way into the deep places of our hearts, except, perhaps, in certain isolated instances. Within the Christian tradition there is incomparable material for a book that would be worthy to be placed beside the Bible on the reading desks of our churches. Among writings that would claim to be represented are such words of God as have come though men like Augustine, Francis, Thomas à Kempis, Luther, Milton, George Fox, Priestley, Wesley, Channing, Robertson of Brighton, and Martineau. A lectionary embracing thus the most significant documents of our faith that have been written since the New Testament canon was closed would be a new symbol of the church catholic and of the communion of saints, and it would put us in more active possession of many rich tracts of our spiritual inheritance.—Yours, &c., J. M. CONNELL.

Bury St. Edmunds, Dec. 13, 1910.

BOOKS AND REVIEWS.

THE CHILD'S INHERITANCE.*

In considering the course of evolution there is an implicit tendency to regard man, as he exists at present, as the culminating point. We bend in wonder before the complex human brain, the organ of a Newton's mind; we philosophise on the human hand, the instrument that fashioned the pictures of Raphael and Giotto's lily tower. And this worship is not without its inspiration; we *are* the heirs of the ages; for us have the mammoth and the mastodon made way.

But how far more uplifting the thought—even though less pleasing to our vanity—if we regard ourselves, not as the culmination of the past, but as the earnest of a future. We, as we are now, represent but a stage—possibly a very elementary stage—in the evolution of humanity. In one sense, however, it is true that we are now at a culminating point in that we seem to be preparing for a new departure. Blindly, hitherto, has man pressed upward and onward; but signs are now abundant that this blind progress no longer contents him; he is beginning consciously to aim at understanding and directing the evolutionary forces. Here we have the real meaning of our social experiments, our poor law reform, our garden cities, our model dwellings. Yet, valuable and necessary as those experiments are, it may be questioned

* The Child's Inheritance. By Greville Macdonald, M.A. London: Smith, Elder & Co.

whether they do not increase a tendency which is already too strong in us, to attach over much importance to material things. There are, accordingly, those who say: Alter the environment by all means if it be bad, but expect not much from such alterations. The surroundings of man are of little importance in comparison with the spirit which animates him. Let him first learn that the kingdom of heaven is within, and all other things will be added.

Holding such views, the would-be reformers naturally turn to our educational system, to the children whose minds are still in a plastic and receptive state; and here they find themselves divided into two schools of thought analogous to those distinguished above. For some hold with Locke that the teacher can write on the child's mind as pencil writes on clean white paper; others, that the child's mind is like some half-obliterated palimpsest on which, by use of chemical and mechanical agents, sentence after sentence dating from far distant times, and of varied and often contradictory meaning, can be made out. In other words, the one school lays all the emphasis on the environment, the other on what the child brings to respond to the environment.

At present there is no doubt that most of the leaders of educational thought belong to the latter school. The recognition of child psychology as a distinct branch of general psychology, combined with the study of childhood as a period marked by positive characteristics specially selected by nature as favourable to the process of education, is a movement full of significance. What is the child's inheritance? we ask. What innate powers and capacities has he which we have to nourish and train; and how should our educational curriculum, which has, of necessity, to deal with children in the mass, be modified so as to stimulate the child's "power to become," instead of, as is so often the case, dwarfing and deforming his promise?

These are the questions that Dr. Greville MacDonald sets himself to answer in a work which, it is true, gives no panacean curriculum, but is full of inspiration and suggestion for the educationist. The scope of the book may be best indicated by a few sentences taken from the preface: "The writer discusses the rival claims of biologist and poet as authority on the subject of inheritance, and more particularly the faith of Wordsworth as against the teachings of Weismann; claiming that biology in no way contradicts, but rather strengthens ancient views concerning the spiritual origin of life. . . . The education of the hand and the five senses is discussed at length in its transcendental and economic bearings, while the needs in play and religious ritual are set forth as foundational instincts. . . . The intention of the book is to stimulate inquiry as to whether we are at present entirely upon right lines in our systems of education; as well as to inspire a feeling of optimism concerning the possibilities lying before us in a truer understanding of the magnificence of the child's native equipment."

The author's aim is abundantly fulfilled; the whole book is instinct with the forward view, the faith that in all children exist the seeds of flame which may be kindled to light up the dark places of

the world, or, alas! quenched under the load of uninspired learning! The great mind, according to Dr. MacDonald, is the scientific mind inspired by the imagination; and great as his love and knowledge of science evidently are, he would sooner banish botanical text-books from the school-room than the fables from the flowers. In the teaching of religion, also, the first place must be given to the imagination, by which is meant the innate perception of spiritual significance. "Even the Apostles' Creed, gloriously imaginative though it be, may hardly be taught until it is accepted rather as a grain of mustard seed than as a measure of faith. It is in this way that the Churches, because of their lack of imagination, lack of belief in a grace overwhelmingly divine, are so busy in making what, from the standpoint of their definitions, are agnostics."

There are passages where we feel we should like to break a lance with Dr. MacDonald. He does less than justice to the modern theories of play; he tends to confuse the psychological with the physiological point of view; he does not sufficiently recognise the actual presence of that new spirit in psychology and education to which we have referred above. Nevertheless, no reader of his book can fail to recognise in him a strenuous worker towards the fulfilment of man's being in the idealistic sense, and a powerful fighter against the false and poisonous respect for money and luxury which is the bane of our present-day civilisation.

LIFE IN THE ROMAN WORLD.*

IN the present volume Professor Tucker has provided a sequel to his "Life in Ancient Athens." His object is to give a picture of the ordinary life of the people at the time when Christianity was winning its first spiritual conquests, which shall be intelligible and interesting to readers with no equipment of classical learning. In this aim he has achieved a considerable measure of success, and these brightly written pages will help to illuminate the background of crowded life, in many respects happy and prosperous, against which the figures of Nero and St. Paul stand out so distinctly. Here, for instance, are chapters on methods of travel, administration and finance, the town house and the country farm, Roman furniture, the social day of a Roman aristocrat, life in the middle and lower classes, holidays and amusements, the position of women and children, and education. There is a profusion of excellent illustrations, and the author's learning is worn so lightly that there is a complete absence of references and footnotes. In some respects the title is rather too wide. Professor Tucker confines his attention chiefly to Rome and Italy, with only passing references to the Greek cities and provinces like Egypt and Africa. He is able, for this reason, to draw attention to qualities of character and habits of thought which still had in them much of the gravity and *pietas* of simpler days, and to pass over

* Life in the Roman World of Nero and St. Paul. By T. G. Tucker. London: Macmillan & Co. 12s. 6d. net.

almost too lightly the symptoms of moral corruption and decay. We welcome the recoil from the traditional blackening of the shadows in the interest of Christian apologetic, and there are obvious reasons why Professor Tucker has only hinted at some of the darker features; but the reader must remember as he wanders along these spacious sun-lit corridors that there are some closed chambers to which he is not admitted.

We find Professor Tucker least satisfactory in his rather cursory discussion of religion. The growth of Oriental modes of worship in Rome itself requires fuller treatment, if the situation is to be properly understood. There is a brief reference to the worship of Isis, but no mention at all of Mithra. It may be said that the date of the introduction of Mithraism in Rome and the west is rather doubtful. Probably it existed among the lower orders in Rome for a considerable time before it became widely popular under the Flavian emperors. Professor Dill dates its first inroads from the reign of Tiberius. In these circumstances we think that its beginnings should have been mentioned, with some estimate of its significance. The references to the legal status of the Jews strike us as a little misleading. It was hardly a case of general tolerance for a national religion. Roman law treated the Jews as a specially favoured race. On account of their obstinate monotheism they were allowed to be recusants even to the extent of withholding the customary religious honours paid to the person of the emperor. In the case of other religions a refusal of this kind would have been treated at once as an offence against the State. This line of policy, which may be compared with the privileges which the Quakers won from the English law by their "obstinacy," was inaugurated by Julius Cæsar, and continued, with some modifications, even after the destruction of Jerusalem had destroyed the political significance of Judaism, and reduced it to the tame position of a licensed religion.

THE POPULAR MIND IN SPAIN.*

IT is strange that Spain, which lies so close to our own shores, is to the average Englishman almost an unknown land. To those with historical memories it is still the country of St. Teresa, or Don Quixote, or Ferdinand and Isabella; while to others with the itch of travel in their veins it recalls the hazards and discomforts of conducted parties and the departed glories of Granada, Toledo, or Seville. It is this colossal ignorance on our part of the Spain which is still alive that makes Mr. Rafael Shaw's account of contemporary life among the people so illuminating. It is not the book, as perhaps the title might suggest, of a traveller on the wing or an author with a commission, but of a man who has lived among the people and come into close contact with their thoughts. He does not profess to pass judgment upon the strange and complicated state of things which he describes, or try to sum up the situation in a sentence. That he leaves to more facile observers. For the most

* Spain from Within. By Rafael Shaw. London: T. Fisher Unwin. 7s. 6d. net.

part he acts simply as a reporter of things he has seen or heard. He tells us frankly that he is setting down the impressions he has gathered of the people's own thought and belief about the things which interest them most deeply, without being able to submit them always to rigorous tests. But it is just these glimpses into the popular mind which have psychological value, and explain to us why men love and hate, or adhere to ancient customs, or rise up *en masse* against the established order, in the way they do.

The whole picture is dominated by the presence of the Church, in politics, in social life, in education. Nowhere has ultramontane influence been so successful in building dams against the modern spirit. At every point it checks the growth of knowledge and enlightened public action. If what Mr. Shaw tells us is at all representative, it has lost its religious hold upon the poor, and its ecclesiastical discipline is no longer obeyed. Children are usually baptized, in obedience apparently to an inherited prejudice against the infidel. An unchristened child is still called a "Moro," a badge of disgrace which no mother can tolerate for her offspring. But the other services of the Church, even the consecration of marriage, are treated with widespread neglect. What, however, the Church lacks in popular sympathy and support it makes up in political influence among the wealthy and reactionary sections of society; and this leads to a state of things which requires to be handled very tactfully by men of liberal sympathies, if the present monarchy is not to be sacrificed to revolutionary excitements, fomented by the clericals, who might stand to win greater security for their cherished ideals of domination out of the *mêlée*. Mr. Shaw gives several remarkable instances of the length to which opposition to the royal family is carried by the Jesuits, who exercise a far-reaching censorship over the press. He points out that the only hope of the Ultramontanes lies in a Carlist restoration, a fact of much significance in the underground workings of politics.

On the Ferrer incident there is not much fresh light. It is Mr. Shaw's belief that the Ultramontane party leaders desired to goad the people into violence, and their scheme was only frustrated by the good judgment of the liberals and the moderation and self-restraint of their press.

"While all Europe was excited about the fate of the founder of the lay schools, the Spanish people, believed abroad to be seething with anarchy and sedition, were peaceably, if dispiritedly, pursuing their usual avocations, only interested in Ferrer, if they took any interest in him at all, as another victim of the tyranny of the Church, whose 'tool,' as they call Maura, had brought Spain so low. This was because the *Sociedad Editorial*, and especially the *Liberal*, laboured so indefatigably to keep the temper of the people within bounds, as their opponents on the Ultramontane press laboured to produce irritation. . . . It was the deliberate policy of the wise and far-sighted Liberal-Monarchist party to keep their working-class readers in the dark about the Ferrer incident, because they knew that, if

the mass of the people became aware of the attack upon their honour, a civil war between the Ultramontanes and the people would have broken out within a week."

The state of things described in this passage is possible only among an illiterate population. It is estimated that 75 per cent. are without the rudiments of education. Nowhere has it been more tragically true than in modern Spain that the forces of re-action batten upon ignorance. The chief hope in this tangled mass of backward civilisation is the desire of the people themselves to get education for their children. If there is one lesson from Mr. Shaw's admirable study of the popular mind more impressive than the rest, it is this:—The future of Spain depends upon the battle of the schools.

DR. ABBOTT ON "THE SON OF MAN."

THE problems presented by the use of the phrase "The Son of Man" in the New Testament are familiar to all students. Did Jesus use it himself, of himself, or of man in general? If it was used by him of himself, was this to indicate his identity with the expected Messiah? If it was used of him by the early evangelical reporters, in what sense did they apply it to him? As a subsidiary but highly interesting point, how can we account for the almost complete disappearance of the phrase in Acts, a document which is obviously in close affinity with Luke, where the words occur almost twice as often as in Mark?

Among the solutions offered—they are set out in detail in Schmidt's article in the *Encyclopædia Biblica*—the most interesting perhaps is that suggested by Herder, viz., that by "Son of Man" is indicated the "Ideal Humanity," and in substance this is the solution supported by Dr. Abbott in his latest volume of gospel studies. It is a voluminous work, abounding alike in scholarly investigations and profoundly religious suggestions. The special features of his theory may be briefly stated.

Regarding the gospel materials in our hands as but imperfect for the purposes of literal history, Dr. Abbott believes we may find compensation in the direction of a discovery of the prevailing thoughts, as distinct from the actual words, of Jesus. The divergencies in the Synoptics are due not so much, he thinks, to deliberate manipulation of the early tradition as to differences in the interpretation of similar material by the different writers. If we follow the probable lines of primitive interpretation we may come back at last to the original matter which had to be dealt with. In particular, Dr. Abbott conceives that by recurring to the Hebrew scriptures in the form in which they must have been constantly before the minds of Jesus and his hearers, we may discover the meaning of some of those sayings which in their Greek form startle and perplex the reader. An illustration of this occurs in connection with

* The Son of Man: A Contribution to the Study of the Thoughts of Jesus. By Edwin A. Abbott. Cambridge University Press, 1910. One vol., pp. 873. Price 16s. 6d. net.

the "Servant" passage in Isaiah liii., which in the Hebrew uses the expression "make intercession," where the Greek version current in New Testament times, and evidently followed in the Synoptics in this connection, uses the phrase "be delivered up"—see the repeated prophecies, attributed to Jesus, of the coming sufferings and death. In addition to such aids in determining the thoughts of Jesus, Dr. Abbott looks upon the Fourth Gospel as deliberately intended, in specified passages, to supplement and elucidate the crude, fragmentary, and probably imperfectly understood sayings preserved in the earlier records of the tradition.

He concludes that, so far from using the phrase as indicating a supernatural dignity, such as is often associated with the Daniel passage, "one like a Son of Man," Jesus really would indicate his entire oneness with ordinary mankind. This oneness, it is suggested, was conceived after a Jewish model. "It is historically and antecedently probable," says Dr. Abbott, "that Jesus in His doctrine looked back, as a Jewish prophet of the highest order would look back, to the call of Abraham before the Law, and to the creation of Adam before the call of Abraham. It is also probable that He looked forward . . . to the establishment of God's universal kingdom over all the sons of Adam." It is all our race, therefore, that comes into view when he emphasises the indissoluble bond between his own nature and that of man; and a light falls, as it were, from his high powers and prerogatives, over the possibilities of the whole human field.

Dr. Abbott acknowledges that "of this ample outlook into the past and the future of humanity the Synoptic gospels give us but faint traces. Yet traces there are, and closer examination brings them out more clearly." He maintains that "they are faint because of the inadequacy of the record, and that Paul and John, in deepening the traces, have but done justice to the spiritual fact." Elsewhere, and repeatedly, he alludes to the Tennysonian idea of the triumph of the Man, who is made in the image of God, over the Beast. It is in this regard that the book will probably prove most helpful to those who have the courage to work through it. In fact, the reflection that rises uppermost as we close our serious task is that the process of "deepening the traces" did not end with Paul and John. It is a process obviously not free from the risk of what is called "subjectivity"; but so long as theologians speak to us, not with dictatorial positiveness, but with the persuasive modesty so conspicuous in this great scholar, they will meet with grateful attention from all who would possess, in Pauline phrase, "the mind of Christ."

LITERARY NOTES.

MESSRS. LONGMANS, GREEN & Co. have in the press a shilling pamphlet entitled "Religion and English Society." It contains two addresses which were given by Dr. Figgis, of Mirfield, to a small private conference which was held in London, on November 9 and 10, to consider the state

of religion among the upper classes. The subjects dealt with are the Intellectual Crisis and the Practical Problem.

* * *

MISS A. HUTCHINSON STIRLING, whose name is associated with that of Mr. W. Hale White as translator of the "Ethic" of Spinoza, is undertaking a memorial volume of her father, the British apostle of Hegelianism, whose friends and correspondence were not confined to this country. It is her purpose in this volume to indicate the general aim and character of the Hegelian philosophy in a way that will appeal to others than the initiated.

* * *

THE first two volumes of a series of monographs on "Les Grands Ecrivains Étrangers" have just been issued by MM. Bloud et Cie. In these volumes M. E. Dimnet deals with "Les Soeurs Brontë," and Professor Emile Legouis, of the Sorbonne, with "Chaucer." At the end of January the volume on "Alfred Tennyson" will appear, and, among other writers who will be included in the series are Ibsen, Goethe, Calderon, George Eliot, Carlyle, Hegel, and Emerson, the latter falling very suitably to M. Maurice Maeterlinck.

* * *

THE new edition of Spenser's "Minor Poems," edited by Ernest de Sélincourt, will be published immediately by the Oxford University Press, uniform with Mr. J. C. Smith's edition of "The Faërie Queene." The text is based upon a collection of the editions published in the poet's lifetime with the folio of 1611—the first collected edition of Spenser's poems.

* * *

EARLY in the New Year Messrs. Putnam's will issue a volume entitled "Incidents in My Life," by Dr. Thomas Addis Emmet, grandson of the Thomas Emmet who was a brother of Robert Emmet, and himself one of the leaders of the insurrectionary movement in Ireland of 1798.

* * *

DR. NANSSEN has finished a large work on the exploration of the Arctic regions from the earliest times. It contains a full account of the various Arctic expeditions, and an analysis and exposition of the growth of the geographical ideas which they have suggested. It is to be published shortly in various languages.

* * *

ACCORDING to the "American Bookman," "The Rosary," by Mrs. Florence L. Barclay, author of "The Mistress of Shenstone," heads the list of the best-selling novels in America. Messrs. Putnam's, who are the publishers of Mrs. Barclay's novels, both here and in America, report that 200,000 copies have been printed in England in the short space of twelve months, and that "The Mistress of Shenstone" has reached its seventieth thousand.

* * *

THE book which was published some weeks ago under the title of "The Story of the Shia World," and claimed to be edited from a Persian MS. by Major Molesworth Sykes, the well-known authority on Persia, seems to have gone even beyond its author's anticipations in the extent to which it has been taken for the work of a native Persian. Only a few critics,

who were possibly behind the scenes, have detected the fact that in the guise of the autobiography of a Persian noble Major Sykes has really drawn his own picture, from intimate knowledge, of Persian life and character. In this course he has but followed in the footsteps of his distinguished predecessor, Sir James Morier, who in the first instance described his immortal *Hajji Baba* as a translation from the Persian. Major Sykes thought he had given a clue to the mystery by describing his hero as a grandson of the prototype of *Hajji Baba*; but, as the hint has not been taken, it seems desirable that he should now have the full credit for what has been generally recognised to be a most entertaining narrative permeated throughout with the true Oriental spirit.

* * *

THE *Theologische Literaturzeitung*, which was founded by Professor Schürer, in 1876, has long been recognised as the leading organ of Protestant theology in Germany on the scientific and critical side. Under the direction of the present editors, Professor Adolf Harnack, of Berlin; Dr. Hermann Schuster, of Hannover; and Professor Arthur Titius, of Göttingen, it will pursue the same objects from a somewhat wider point of view. It is intended to take some notice of books of edification, and to a certain extent of the literature which lies on the border-line of theology. Special attention will also be devoted to the important theological literature of other countries. While the special line of scholarship upon which the journal has achieved its reputation will be in no sense ignored, room will be found for adequate discussion of such themes as the relation of religious faith to psychology and the theory of knowledge, and the relations between ethics and ethnology and sociology. The editors invite short communications concerning undertakings which have a special interest from the scholarly or scientific point of view. An appeal is made to all friends of the paper to support it in these new projects, in order that they may be carried through without any increase in the present half-yearly subscription of 9 marks. The publishers are J. C. Henrichs'sche Buchhandlung, Leipzig.

* * *

A NEW and enlarged edition of a notable volume of sermons by Professor Leonhard Ragaz, of Zürich, has just been issued by the firm of Zolbing & Lichtenhahn, in Basel, under the title "Dein Reich komme." It has been welcomed in various quarters in terms of high praise as a volume revealing intimate knowledge of modern life, both on the social and religious side. It is marked above all by its strenuous insistence upon the need of belief in God, and the significance of Christianity, when rightly understood, for life in all its aspects.

PUBLICATIONS RECEIVED.

MESSRS. A. & C. BLACK:—Who's Who, 1911. Englishwoman's Year Book, 1911. The Writers' and Artists' Year Book, 1911.

MESSRS. CONSTABLE & Co.:—Modern Religious Problems; The Fourth Gospel. E. F. Scott. 1s. net. The Founding of the Church. 1s. net.

MESSRS. HODDER & STOUGHTON:—Complete Works of Emily Brontë: Poetry. Edited by Robertson Nicoll and Clement Shorter. 6s. net.

MR. PHILIP GREEN:—One Line of the Puritan Tradition in Hull: W. Whitaker. 3s. net. OXFORD UNIVERSITY PRESS:—Poems: A. H. Clough. 2s. 6d. net.

MR. T. FISHER UNWIN:—The Book of Scottish Poetry: Sir George Douglas, Bart. 5s. net.

FOR THE CHILDREN.

FOLLOWING CHRIST IN INDIA.

THIS is the story of an English missionary, who wrote an account of his work among the lepers and plague-stricken people of India in a journal called *The East and the West* three years ago. He had taken a vow of poverty, like the followers of St. Francis in the middle ages, and had given up his life to the poor and the suffering in imitation of Christ.

This is the way it happened. At a time when he was writing much poetry, and meditating a great deal about the meaning of life, he had a vision, or dream, which seemed like a message from God. He thought he saw the Master, whom he already loved so dearly, walking—travel-stained, footsore, and worn with toil—along an Indian high-road, bound on errands of mercy. And a great pity arose in his heart as he saw the look of compassion on the face of Jesus—pity for those poor sisters and brothers of his in the far-off East, where poverty and the want of education account for so much wretchedness among the people. It seemed right that he, also, should go out to India and try to heal the sick—not only to heal their bodies, but to give health and strength to their souls. He was not anxious to "convert" them, as we say, or even to talk to them of Jesus if they did not care to hear about him, for he knew that they had a religion of their own as beautiful, in all its main points, as the Christian faith, if they would only try to live up to it. And he wanted them to be true to their Hindu faith at its best. But he knew that this could only make them love the name of Jesus, too, when they heard more about him, and that those who are trying to obey the teaching of the pitiful Buddha, and other great religious teachers of India, in simplicity of heart, will not find it difficult to understand the words of Christ. So this good man went out to the East and began to live the life of a *bhagat*, or "holy man."

Now, in India a *bhagat* is very much revered. He is one who renounces all that people usually hold dear—even family, and friends, and the very means of subsistence—in order that he may do the work of God without being hindered by worldly affairs. It is necessary that he should have given up all interest in life as far as he himself is concerned, so that he may be better able to minister unselfishly to others, and meditate on religion for the sake of mankind. It is not an unusual thing for men in high position—a judge, for instance, or a wealthy merchant, or a prince, or a great scholar—to do this in India; but we of the West generally think we can do as much for the welfare of others without sacrificing

everything so completely. It often happens, therefore, that it is said of Christians in the East, "Oh, they do not live according to the teaching of their Master. They do not love their enemies, renounce their worldly possessions, and share the lot of the humble and poor." The missionary grieved over this, and resolved that he would prove to the Hindus that Christians can practise what they preach, when they are sufficiently in earnest about it. He felt that Jesus had not set an impossible task for him, at least, when he uttered those wonderful words which you can read for yourselves in the fifth chapter of Matthew, verses 39 to 44; so he set out on his journeys, taking nothing with him but a blanket, a *lota* (water vessel), a few medicines, and a Greek New Testament.

Coming to a plague-infected village, he spread the blanket under a banyan tree, and waited to see what would happen. After a time the headman of the village and several others came and asked him what he wanted. He said he was a *bhagat*, that his heart was full of pity for the sick, and he wished to serve them, as he had drugs which he thought would cure their diseases. They did not believe that a white man could really be a *bhagat*, but his gentle manner and speech and his lack of worldly possessions puzzled them. They gave him permission, however, to try his physic on some of the lowest caste, and determined to put him to the test. The missionary did not understand their intentions, and noticed with surprise that their manner suddenly became very rude and scornful, for he knew that the Hindus are invariably polite. For some days they did their best to annoy the foreign *bhagat*, and insulted him by offering stale food on a dirty brass dish. He ate some of it, however, without showing a trace of anger, for he remembered that Jesus also had been mocked and spurned. In the same calm and patient manner he continued to tend the sick, hoping that he would yet win the hearts of his enemies by love and gentleness.

The climax came when, one day, a man who seemed to be a sort of ringleader sharply ordered him back to his tree. Without uttering a word he turned to go, whereupon his tormentor, a Sikh, swept off his turban with a low bow and laid it at his feet, crying "Maharaj!" (which means "great king," and is a title given to *bhagats* in Northern India). "Now we know," he said, "that you are truly a 'holy man,' for you are gentle, and when men insult you, you do not become angered. Moreover, you love everyone, even the low castes and the children, and speak mildly to those who torment you."

Then began a happy time. The people vied with each other in trying to prove their gratitude; they brought him choice foods, and showed that they were as willing to revere a saint when he came from the West as when he was born in the East. The missionary's life became a very busy one, and he received urgent invitations to go to other villages. Many Hindus, also, of every caste (or rank) came to visit him, until, little as he desired it, he was quite famous. He has since founded a brotherhood, "The Brotherhood of the Imitation of Jesus." Its members pledge themselves to poverty and to the service of

the suffering, especially those who are stricken with plague, cholera, small-pox, or leprosy—those terrible diseases which are the scourge of India. They also teach the little children, as Jesus would most surely have wished, and live lives of self-denial like the Buddhist monks, with the understanding that they can give up their membership at a year's notice, if they find that they have undertaken more than their strength will enable them to carry out. They do not try to convert everybody to their own ideas about religion, but are doing their best by means of sympathy and kindness to set the right example, and draw the people of the East and the West together.

This is a great and noble work, and one in which we can all share, to some extent, even in England. For one thing, we must learn to speak of the men and women of India as if they were our own kith and kin, rather than aliens, for we are *all* the children of God. Then, too, we must act towards them as if we understood their troubles, and wished to help them in every way. Above all, we must each try to live the simple Christ-like life, returning good for evil, and not showing anger to our enemies; for only in this way can we touch the hearts of men in all parts of the world, and give *our* message—a message of love—to the East from which we have received so many precious gifts.

L. G. A.

MEMORIAL NOTICES.

MRS. BEARD.

WE regret to announce the death of Mrs. Charles Beard, which occurred on Friday, December 9, at her home in Liverpool. It is now more than twenty-two years since her husband, Rev. Charles Beard, died. She had helped and strengthened him in all his work, and had gained the respect and affection of the Renshaw-street congregation by her ever-ready sympathy. Some years after Mr. Beard's death she removed to Oxford, whence she returned to Liverpool two years ago. Wherever she went she made friends who became deeply attached to her. Many of all ages and all types of character went to her for sympathy and advice, and no trouble was too great for her in trying to help them. She has left behind her the memory of a life which will be cherished in the hearts of her friends for its rare beauty and its depth of love.

Her body was laid beside her husband's in the graveyard of the Ancient Chapel at Toxteth Park on Tuesday, December 13, when a multitude of mourners bore witness to the affection which was felt for her. The funeral service was taken by the Rev. H. E. Dowson and her son-in-law, Rev. Henry Gow. Mr. Dowson, in a touching address, gave expression to the sorrow which was felt by all and to the loving respect in which her life was held.

The deepest sympathy must be felt for her family by whom she was admired and loved and watched over with the closest and tenderest affection.]

MR. JOHN DUNDERDALE CONYERS.

WE regret to announce the death of Mr. John Dunderdale Conyers, a well-known member of the Mill Hill Chapel congregation who had taken an important part in the public life of Leeds. Mr. Conyers was elected to the Leeds City Council as a representative of the Bramley Ward in 1897, and he sat continuously up to his death. He was a magistrate, and deputy-chairman of the Library Committee. He had also been chairman of the Tramways Committee.

At the morning service in Mill Hill Chapel on Sunday, December 11, the Rev. M. R. Scott read the following tribute from the Rev. Charles Hargrove.

"By the death of Mr. John Dunderdale Conyers, which came with a shock of painful surprise to his many friends, the Mill Hill congregation loses one of its oldest and most honoured members. Living so far away, and hindered by the care of a big business, and, of late years, by bad health, he was not able to attend our services as regularly as he desired, or to render us the help he had the good-will to give, but when able he did all he could, and was a teacher in the Sunday-school at one time, then secretary, and afterwards chairman of the Yorkshire Sunday School Association. Nor was he unmindful of his obligations to his native city. For many years he was Councillor of the Bramley Ward, and chairman at one time of the Library Committee and at another of the Tramways Committee. The respect in which he was held by his colleagues was shown in the testimony borne to him at the meeting of the Town Council last Wednesday, when the Lord Mayor spoke of the good work he had done and the highest regard he had always entertained for him. To me he was known as one of the most modest and worthy of men, a good Unitarian, and therefore a good public servant."

MEETINGS AND SOCIETIES

LAY PREACHERS' UNION OF LONDON AND THE SOUTH EASTERN COUNTIES.

THE inaugural meeting of the re-organised Lay Preachers' Union of London and the South Eastern Counties was held at Rosslyn-hill Chapel, Hampstead, on Friday evening, December 10. The members were hospitably entertained at tea in the school-room by the ladies of the congregation, and afterwards a half-hour's service was held in the chapel, in which Mr. S. P. Penwarden, Mr. Walter Russell, and the Rev. W. H. Drummond took part. The meeting was held in the beautiful church parlour, the decoration of which was much admired.

In the absence of Mr. H. G. Chancellor, M.P., the President of the Union, the chair was taken by the Rev. W. H. Drummond, who expressed the gratification of all present, irrespective of political opinion, that a man of Mr. Chancellor's fine spirit and earnest religious character had again been returned to Parliament.

The secretary, Mr. S. P. Penwarden, was asked to convey to him the congratulations of the meeting. Fortunately, Mr. Chancellor had found time to prepare his address, and this was read by the Rev. J. A. Pearson.

PRESIDENT'S ADDRESS.

On the occasion of reconstituting our Union of Lay Preachers working in connection with the Provincial Assembly, and the London District Unitarian Society, you have done me the honour of making me your President.

Unfortunately, this honour has come at a time when I am less able than for some years past either to perform the duties or to take my accustomed share in preaching amongst our churches. Duties, also, in connection with the national crisis through which we are passing, make my attendance at your first public gathering impossible, or I would gladly have attended to receive on your behalf the welcome of the Hampstead congregation, and to voice your thanks for their kindness.

Such a gathering is an appropriate occasion for explaining exactly what our Union is, and what it aims at. We have been drawn together by sympathy engendered in carrying out a common purpose, and pursuing a common aim. We have united to develop a sense of comradeship, to exercise the functions of friendly criticism, to avail ourselves of the benefits of each other's experience, and thus to fit ourselves more effectively to do the work to which we have been called. For that work must be a calling, and neither a business nor a recreation, if it is to be fruitful and helpful. And unless it is both we have missed our way, and are wasting our energies. What is that work? First and foremost, to supplement, but in no way to supersede, or even interfere with, that of the regular ministry. I hope it may be said truly, that we are a band of men whose hearts God has touched. We realise the joy and helpfulness which religion has brought into our own lives. We know that what it has been to us it will become to others who come under and yield to its influence. We are conscious of the fact that many are repelled by the presentation of religion in the orthodox pulpits, who might be helped if they heard it presented in a way that would stimulate their moral nature without offending their reason or demanding belief in doctrines that contradict it and outrage their moral sense. Such a religion, retaining faith in God, whilst rejecting dogmas that dishonour Him by attributing to Him a character inconsistent with perfect love, perfect justice, and perfect power, we have found in the teaching of our Unitarian and Free Christian churches.

It is to carry this free and uplifting faith to others, and thus to share with them the good that has come to be ours, that we have taken up the work of lay-preaching. Our churches are few, and distant one from another. They and our ministers are all too inadequate for the great work to be done. Only by a great extension of lay-preaching can we hope to reach men who keep outside the doors of the churches, not only of ours but of all churches, and

who, unhelped and unblessed, lapse into materialism and lose the joy and uplift that might be theirs if they could be made to realise the presence in their lives of the living God. The call is urgent, and we humbly and reverently respond to the call, with "Here am I, send me," placing at the disposal of our ministers-at-large, without fee or reward, such time, talents, knowledge, and experience as we possess.

Then there are the small churches and groups of freethinking Christians who are too poor to maintain a minister, but desire to meet for worship and require the services of some one to lead them in common prayer and preach the word for their instruction and upbuilding in sacred things. Here we are needed, and here, mainly, is our work. Besides, when ministers are able and willing to serve such churches and groups, laymen are ready to release them for such service by occasionally filling their pulpits. And even rich congregations would be none the worse for sitting, now and then, under a layman, who, though less gifted and less learned than their ministers, could speak to them, from an experience more like their own, of the deep things of the spirit, as felt by one whose days, like those of his hearers, are spent in business or professional life. Our desire is to go where, and do what, we are wanted. We ask for no status except such as by character and service we achieve. But we do ask for the sympathy and prayer of all who realise the need for our work.

And one aim of this Union is to aid in guiding our reading and correcting our faults, so that we may, by clear thinking, true reasoning, and persuasive and convincing expression, commend to our hearers the glorious gospel of Christ, and thus help to build them up in faith, and love, and good works, purifying their lives, brightening their hopes, and making them in turn instruments for the spread of a reasonable faith, and inspirers of others; so that the world may be brought to knowledge of the truth and consciousness of the indwelling God.

In the discussion on the work of the Union which followed, the following took part:—The Rev. J. A. Pearson, Dr. Tyssen, Mr. S. P. Penwarden, the Rev. F. Hankinson, Rev. W. C. Bowie, Mr. W. H. Sands, Mr. Colyer, and Mr. Russell. Stress was laid by different speakers upon the value of out-of-door speaking, and the widening opportunities for work of this kind. It was also urged that steps should be taken to win new recruits for the work, and that ministers should not only encourage those who present themselves, but persuade those who do not offer to take part in the work. The Rev. W. C. Bowie said that people want more and more addresses in touch with life on every side. There would have to be a great extension of lay preaching to bring religion back again to the life of the community. Lay preachers were needed, not only to fill up gaps, but also for the important work of bringing religion into touch with real life. He did not deny the need of an educated ministry, but there was also need of the special kind of work which the lay preacher was qualified to do. He thought that more might be done in

securing the services of laymen of experience if they were asked to give only a certain number of Sundays in the year.

At the close of the discussion Mr. E. Capleton expressed on behalf of the members of the Union their hearty thanks to the Rev. H. Gow, and the members of his congregation, for their hospitality.

BRITISH LEAGUE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

THE Council meeting was held in Essex Hall on Thursday, December 8. In the much regretted absence of Lady Durning Lawrence the chair was taken by Mrs. C. Herbert Smith. The attendance was extremely good.

In opening the proceedings Mrs. Herbert Smith expressed her pleasure in being able to announce that a Women's League had been formed in Hungary, and that the American alliance had already formed its International Committee. The half-yearly statement of work done, or in hand, was read by the Organising Secretary, and the financial position of the League set forth by the Treasurer (Mrs. Sidney Martineau), who showed that with skilful management the modest funds at the disposal of the treasurer were made to go a long way, but that it was evident that a great deal of work awaited the League which could only be undertaken if it received increased financial support from the women of our churches. Following this more formal business Mrs. Billinge, the representative of the Liverpool District League, gave a short account of the doings of her society, and especially of the public work to which it has set its hand, the endeavour to obtain proper municipal lodging homes for working women in Liverpool. Mrs. Billinge greatly stirred her audience by the recital of her experience when she and a colleague bravely faced the horrors of a night in one of the existing places of the kind, and of the subsequent efforts of the League to bring public opinion to bear on the Health authorities and to induce the City Fathers to "set their house in order" in this respect.

The Rev. T. P. Spedding gave an address on "The Scattered and Isolated Unitarians and what the League might do with regard to them." He showed that while the Van Mission and the Postal Mission endeavoured to bring our free and simple faith to the knowledge of those outside us, there was a piece of "Home Mission" work crying out to be done which neither of these agencies could touch. There were said to be about 30,000 Unitarians, more or less, connected with our churches in this country, but this reckoning left out of account all those who, born and bred Unitarians, had for various reasons slipped away from our ken. There was good authority for thinking that if these were taken into account the numbers would be more like a quarter of a million! Where were all these people, and how was it our churches had allowed them to drift? One reason was undoubtedly our lack of organisation and business method. Many churches kept no list of their members, and many more failed to keep any track of those who left them. Migration of poor

families into the cities and of rich families into the country accounted for some. Numbers of young people drifted away into places where there were none of our churches, and the Colonies accounted for others.

There was a perpetual leakage going on, and yet little or no attempt was made to cope with it. Here was the League's opportunity. To compile a list of scattered and isolated members of our faith would be a great undertaking, but it would be worth while, and by trying to bring our churches into closer touch with such people something might be done to remove the reproach that when Unitarians are out of sight they are apt also to be out of mind.

In conjunction with a vote of thanks to Mr. Spedding, a resolution was passed instructing the Executive Committee to consider the suggestions made in his address with a view to their being taken up by the League.

THE COMMITTEE'S STATEMENT.

We have to report that three meetings have been held since last June, the reception at Lady Durning Lawrence's to the American ladies, the Conference of English League representatives in Berlin, and the public meeting in Birmingham in October. The latter was held in conjunction with the autumnal meetings of the B. & F.U.A., and was a striking success. It was large and influential, and attracted a good deal of attention in Birmingham, and there are already good results in evidence in that district.

International.

Besides the informal meeting of English and American women, the League took its part in the large women's meeting of the Berlin Conference, and sent a representative to the celebrations in Hungary. During the Berlin Conference opportunity was found to meet some of the women leaders of the Liberal religious movement in Germany, to discuss the possibility of bringing them and those of like mind into some association with the English and American societies. Though such an idea was quite new, and rendered difficult to carry out by the total absence of any existing organisations among them, the German women agreed to try what could be done. At Kolozsvár the women also agreed to join in, and so the first tentative steps have been taken towards an International Union.

"Special Fund" Work.

This fund, which has enabled the Committee to carry out a sort of missionary work, has almost come to an end. The year's experience shows how useful it is, and how much the growth of the League depends on its continuance. Not only have many more societies been added to the League, but the personal visits have resulted everywhere in increased mutual understanding and sympathy between the women of our churches and the League's Committee.

Appeals Committee.

This Committee deals with applications from affiliated women's societies for help from the general body of the League. Such appeals are considered and, if possible, put before the branches, either directly by the executive committee or by the society itself, with the endorsement of the League Committee.

The idea of mutual helpfulness has caught on wonderfully. In endorsing an appeal the League makes a condition that it shall not be in aid of "current expenses." By this means Ilford received a good number of gifts. As many as twenty-nine branches responded to Richmond's appeal, and nine sent help to Edinburgh. The interesting thing to note is that these places sending help are scattered

all over the country, and not confined to the districts about the applicants. The thing to be most carefully avoided is a sectional feeling. There should be no thought of North or South, East or West in our League, but only the feeling of national unity and fellowship. Also it should be borne in mind that no branch is asked to make a great effort in response to any one appeal. It is more important that a very little should go to each of a number of places than a large amount to one or two only. The gift of two articles, or even of one shilling and a friendly letter from the branch, is in many cases all that should be expected.

The Hospitality Committee.

The principal labours of this committee are exerted in and about Whit-week. It arranged and carried through the new scheme for finding hostesses for country ministers last Whit-week with such success that, gratitude being "a lively sense of favours to come," the Association are hoping for the co-operation of the League again in the coming year.

Fellowship Committee.

This is the committee of a definite section of the League's work. It deals with all communications received from branches or members, concerning the young girls or women who find themselves separated from those of their own way of thinking or in places where we have no churches, and who welcome friendly letters and information about the doings of our churches in their enforced isolation.

THE NEW CENSUS IN GERMANY.

(FROM A GERMAN CORRESPONDENT.)

ON December 1, the German Census of 1910 was taken, and the results are already compiled. The increase of population during the last five years amounts to about 4½ million souls, 900,000, or 1½ per cent. a year, the total increase during the period being between 7 and 7½ per cent. on the figure yielded by the census of December 1, 1905. To political economists the question is of great importance, whether the process of draining the population of the country districts into the large towns, which was a marked feature in previous returns, still continues. This process constitutes a danger to the welfare of all countries, but as far as Germany is concerned it may now be said to have stopped. Some of the large towns of the Empire, as, for instance, Munich, Stuttgart, Mannheim, Chemnitz, &c., show indeed a larger increase than 7 per cent. since 1905, and the same applies to places in the immediate vicinity of Berlin, like Schöneberg, Charlottenburg, Wilmersdorf, and above all Rixdorf, where the increase amounts to no less than 54 per cent.; but on the other hand, Augsburg, Magdeburg, Brunswick, Halle, Elbing, Elberfeld, &c., remain below the average for the whole Empire, and the population of Mulhouse, in the Alsace, even shows an absolute diminution of ½ per cent. in the period. Berlin itself has scarcely added more than 4 per cent. to the number of inhabitants since 1905, which is partly owing to the fact that there are insuperable obstacles in the way of extending the area of the capital in some directions, as, for instance, to westward. On the whole, it is satisfactory to note, the country districts hold more than their own, and we may look for the cause of this welcome change to the fact that the condition of agriculture in Germany has improved, that agricultural wages have gone up, and that living in the country has been rendered more agreeable in several respects. Emigration abroad has diminished considerably, and, in general, the result of this last census denotes a healthy state of things, promising favourable development in the future.

WILLASTON SCHOOL.

A. E. RAWSTHORN, of Willaston School, son of Mr. J. J. Rawsthorn, of Preston, has won an open Scholarship in Modern History at Balliol College, Oxford.

THE SOCIAL MOVEMENT.

THE CHURCHES AND SOCIAL SERVICE.

THE December number of "Social Service" is specially interesting as it is almost entirely taken up with reports of a remarkable conference held at Westminster, on November 3, under the auspices of the National Union for Christian Social Service, and attended by representatives of the social service unions in connection with the different religious bodies, of university settlements, of all manner of ameliorative agencies, and by a great number of individuals who have established their reputation as social workers. The success of the conference lay in the fact that "it gathered together a body of experts to emphasise the Church's responsibility with regard to social reform, and to point out how, in this direction, the churches ought to be the true inspirers of the State." Papers were read by Mr. T. Hancock Nunn and Rev. J. F. B. Tinsling, and speeches made by the Bishop of London, the Dean of Norwich, Rev. F. B. Meyer, Rev. J. Scott Lidgett, the Earl of Meath, Countess Russell, and several others. At the conclusion, on the motion of the Dean of Norwich, the following resolution was moved:—

"That this Conference, persuaded that adequate social service, by which the most urgent needs of the suffering classes, such as the unemployable, the epileptic, habitual inebriates, and consumptives may be met, will only be possible through a comprehensive plan of co-operation by the State, and all the Churches, resolve that a small committee be appointed to communicate with the representative councils of all the churches with a view to a really national co-operation, and later on to approach the Government on the subject and to report to a further meeting of the Conference."

The following have been appointed members of the Committee:—The Earl of Meath, the Dean of Norwich, Rev. J. F. B. Tinsling, Rev. R. C. Gillie, Rev. F. B. Meyer, Rev. J. Scott Lidgett, Mr. D. F. Basden, Mr. C. W. R. Offen; and the various social service unions are being invited to send representatives to a general Committee.

JUVENILE EMPLOYMENT.

A SCHEME has been prepared by the Birmingham Education Committee for dealing with the care and employment of children leaving school. It is proposed that there should be established, as part of the Government national system, an employment bureau, the whole organisation and staff of which should be under the control of the Board of Trade and the expense of which should be paid by the Board; that, though teachers should be encouraged in their present work of finding situations for boys and girls leaving school, the general policy should be that the exchange officials should notify and fill vacancies, applications either being made through them in the first instance or notified to them; that six branch exchanges should be instituted, and that there should be appointed a central care committee and school care committees, whose duty it should be to supervise, advise and influence children leaving or young people who have left school. Care, it is suggested, should be continued up to the age of seventeen. It is estimated that the cost of the scheme when in full working order will be £528 a year. It is estimated that the number of children leaving

the elementary schools annually in Birmingham is: Boys, 4,500; girls, 4,000. As no attempt is contemplated at exercising any minute or continuous supervision over the children of responsible parents, detailed work would only be necessary for a fraction of the juvenile population.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bolton: Bank-street Chapel.—The annual choir services were held at Bank-street chapel on Sunday last. The preacher in the morning was the Rev. J. H. Weatherall, M.A., the choir singing Spohr's "Walk Ye," and "God, Thou art great." The evening service was choral, the choir, under the direction of Mr. J. T. Fliteroft, Mus. Bac., F.R.C.O., organist and choirmaster, giving an able rendering of Mendelssohn's "Athalie," the solos in which were well taken by Mrs. W. A. Peers, Miss M. E. Welch, and Miss F. Barnes, the Rev. Bertram Lister taking the part of the Reader. There were large congregations at both services.

Boys' Own Brigade.—On Sunday evening, December 11, there was held at Blackfriars Mission and Stamford-street Chapel the seventh of a series of united services for boys, organised by the London Battalion of the Boys' Own Brigade. Detachments were present from each of the five London companies, numbering in all about eighty members, including officers, under command of Captain W. T. Pritchard, major of the battalion. The service was conducted by Rev. John C. Ballantyne (Captain, 1st Company), and a special address to the boys was delivered. Not the least helpful part of the evening's devotions was the singing of the hymns, and all must have felt that there was sincere aspiration and worship expressed in the singing of the "Réveille," the B.O.B. hymn written by Rev. W. G. Tarrant. The B.O.B. is at its best when its members are united for these parades of consecration, when the members renew their pledges of comradeship and of consecration to the service of God; and it is hoped by the committee of the battalion that in future a successful endeavour may be made to have present at these meetings members of boys clubs and workers interested in such activities.

Edinburgh.—On December 2 and 3 a successful bazaar was held in the Livingstone Hall, by the congregation of St. Mark's Chapel, in aid of a fund for renovation of the organ. The bazaar was opened by Rev. Dr. Glasse, formerly of the Old Greyfriars' Church, Edinburgh. The Rev. R. B. Drummond, in presiding, observed that the organ in St. Mark's Chapel was more than a century old. It was the first organ erected in any non-Episcopalian place of worship in that city, and had been originally purchased by the congregation from the Roman Catholic body. Dr. Glasse, in his opening remarks, spoke of the valuable services rendered by eminent Unitarians to the cause of Liberal Christianity, and emphasised the need of strong constructive work, combined with sobriety in criticism and speculation. The customary votes of thanks were moved by Mr. W. Kirkhope, Mr. W. Coventry, and Rev. Dr. Mellone (bazaar secretary). Notwithstanding the fact that the local election contests were at their height in the week in which the bazaar was held, a gratifying success can be recorded. It is estimated that a sum of not less than £300 will have been realised in connection with the bazaar after all liabilities are met.

Hull: Resignation.—The Rev. W. Whitaker has resigned the pastorate of the Park-street Church, Hull, having accepted an invitation from Platt Chapel, Rusholme, Manchester.

Ipswich.—On Sunday last special services were conducted at the Unitarian chapel by the Rev. Geo. Critchley, B.A., of London, and the occasion brought together good congregations of past and present members of the chapel, with many strangers. On the preceding Wednesday the annual meeting of the congregation was held, Mr. G. J. Notecutt, the chairman, presiding. Tea was first served, and an excellent programme of music enjoyed for an hour before the business began. The Committee's report (read by the secretary, Mr. R. Hamblin) was good to hear. It spoke of renewed life in the congregation and high hope for the future. The attendance at the ordinary services has increased, and several institutions of value have been formed during the year, and have done good work. The Literary and Social Guild has held many meetings, with lectures on a variety of topics:—Travel: Switzerland, Oxford, Westmoreland, and Antrim. Literature: Dickens, George Gissing, The Humour of Shakespeare. Science: Electricity, and How the Weather is Made. Sociology: Edward Carpenter's England's Ideal. A concert and several social gatherings were also held. A Reading and Dramatic Society has passed many pleasant and profitable evenings, and the Ladies' Sewing Society is working steadily towards a sale of work proposed for next year. The minister of the chapel, the Rev. A. Golland, has, by invitation, lectured this winter at the Ipswich Social Settlement and at St. Nicholas Congregational Chapel, receiving a warm welcome at each.

Lincoln.—The re-opening lectures and services were continued on Thursday, 8th, and Sunday, 11th inst. The week-night lecture was delivered by the Rev. J. M. Lloyd Thomas, of Nottingham, the devotional service being conducted by the Rev. H. W. Hawkes. There were 68 earnest-looking adults present, men being in the majority, and the eloquent and deeply religious address on "The Deity of Jesus and the Divinity of Man" evidently made a profound impression. On Sunday, Mr. Hawkes, grandson of the Rev. Jas. Hawkes, who was minister of the chapel from 1813 to 1822, had 42 hearers. Sketching the story of our old Presbyterian chapels from the ejection of the noble 2,000, he urged the value of their witness to liberty of reason and conscience, never more needed than to-day, and the importance of every such outpost, even if held by only a handful of faithful souls.

London Sunday School Society.—A very pleasant social gathering of teachers and elder scholars was held at Essex Hall last Saturday. Notwithstanding the very unpleasant weather which prevailed, and the fact that the Laymen's Club had just previously given a somewhat similar entertainment to practically the same audience, there was a very good muster, although the numbers did not quite reach the average of the last two or three years. From 6 to 7 o'clock, the President, Mr. Ronald Bartram, received the Society's guests, who were during this hour entertained with light refreshments by Miss Cooper and her untiring band of assistants. At 7 o'clock, after the hymn "Lord, we thank Thee for the pleasure" had been heartily sung, Mr. Bartram formally offered to all present the cordial good wishes of the committee. This little ceremony over, an interesting programme of music and recitations was rendered, concluding with a short sketch entitled "Mrs. Green," in which the two characters were taken by Miss Alice Odgers and Miss McNaught. The earlier part of the programme was also much appreciated. The Misses Amy and Violet Withall and Miss Sedgfield contributed two trios with the violin, cello and piano; songs were rendered by Madame Lily Underhill and the Messrs. Walter and Harold Savage Cooper, the latter of whom

was making his first appearance at Essex Hall as a singer and received a great ovation. Mention, too, must be made of the two recitations given by Miss Bredall who, as usual, quite captivated her audience. A very pleasant evening concluded with the singing of the hymn "The Lord be with us as we bend," and the benediction, pronounced by the Rev. W. H. Rose.

Manchester: Pendleton.—On Monday evening, the 12th inst., the Mayor of Salford (Alderman F. S. Phillips, J.P.) gave a lecture on "Glimpses of the Past," in connection with the Pendleton Unitarian Literary Society. The lecture was illustrated by lantern views, and Mr. Phillips showed some interesting specimens of weapons from the stone age. A hearty vote of thanks was accorded to Mr. Phillips for his admirable lecture.

APPEAL.

MR. G. H. PATTERSON writes from Danesbury, Hamilton-road, Great Yarmouth, to ask for clothing, especially for children. The fishing season has been bad, and consequently there is great distress which he and his congregation are doing their best to relieve, but their resources are exhausted.

NOTES AND JOTTINGS.

CHARLES WESLEY AND THE METHODIST MOVEMENT.

The birthday of Charles Wesley, who was born on December 18, 1707, reminds us that the Methodist movement owes to him not only its most celebrated hymns, but also its first religious impulse. While he was a Westminster student at Christ Church, Oxford, he resolved to devote himself to a religious life, and gathered about him a small company of men with similar tastes and ideals to his own for intellectual and spiritual improvement. They met to read the classics and the New Testament, and attended Holy Communion regularly on Sunday. When John Wesley returned to Oxford in 1729, he soon became the head of this little society of four, the members of which lived very sparingly, denying themselves in order that they might give to the poor, visiting those who were sick and in prison, educating poor children, and incidentally calling forth a great deal of ridicule on the part of less high-minded students.

John Wesley says they were called or nicknamed Methodists; and "as the name was new and quaint, it clave to them immediately; and from that time both these four young gentlemen, and all that had any religious connections with them, were distinguished by the name of Methodists. The regularity of their behaviour gave occasion to a young gentleman of the college to say, 'I think we have got a new set of Methodists,' alluding to a set of physicians who began to flourish at Rome about the time of Nero, and continued for several ages."

"THE HERMIT OF AMESBURY."

The author of the "Shelburne Essays" has written with much sympathy and appreciation of Whittier, who was born just a hundred and three years ago to-day. He compares him with Cowper, whom, indeed, he resembles in many respects, especially in his love of home and a spirit of religion which was "bound up with the cult of seclusion." Whittier's early life was a very hard one; his sober Quaker family were suspicious of learning, and only gave way after much solicitation to the boy's desire for education. The poet undoubtedly suffered in body and mind all his life as a result of this rigorous training, to which we must trace that touch of the commonplace which mars a great deal of his verse. His poetry suffered, too, in consequence of his

splendid work as an Abolitionist. "From that memorable hour when he met Garrison face to face on his Haverhill farm to the ending of the war in 1865, he was no longer free to develop intellectually, but was a servant of reform and politics."

Of Whittier's simple religious faith and wide tolerance (he said, we like to remember, that "Quakerism has no church of its own—it belongs to the Church Universal and Invisible") Mr. Elmer More speaks with tender appreciation. In one passage he refers to Whittier's poem on the "Pressed Gentian" that hung at the poet's window, "presenting to wayside travellers only a 'grey disk of clouded glass.' There is not a little of self-portraiture in this image of the flower," he says, "and it may be that some who have written of Whittier patronisingly are like the hasty passer by—they only see the *grey disk of clouded glass*."

THE MUSLIM FEAST OF SACRIFICE.

A great deal of attention has been called to the Feast of Sacrifice, which is celebrated by Mohammedans every year, owing to the recent riots in Calcutta. The same feast has been observed in London in a more peaceable way, one of the rooms of the Holborn Restaurant being turned as nearly as possible into the likeness of an Eastern mosque for the purpose. There are 800 Muslims in England, many of them, indeed, being Englishmen who have been converted to this Eastern faith. The honorary assistant secretary of the Islamic Society, under the auspices of which the festival was held, is one of the number. The object of the celebration is to commemorate the ending of the pilgrimage to Mecca which takes place in the month Zul-Heggia.

In the East it is customary on this day to sacrifice a sheep, goat, cow, or camel, and give the meat to the poor, but in London this part of the ceremony is omitted. Many prayers are repeated, in which the words "God is great" frequently occur, accompanied by various actions of the hands and prostrations. Khairudin Effendi, the Imam of the Turkish Embassy, delivered the Khutbah, or discourse, in which he called on all Mohammedans to do unto others as they would be done by. As soon as he had finished a young worshipper, clad in a fashionable grey suit and wearing a red fez, sprang to his feet and proclaimed the "Answer," in which he declared that he and his fellows would try with heart and soul to follow the advice given. Then came a brief prayer, and at the end the congregation embraced one another and clasped hands with fervour, as a sign of fraternity and equality.

MARK TWAIN AND AN ENGLISH AUTHORESS.

The *Book Monthly* records a pleasant little story about Miss May Sinclair, the novelist, and Mark Twain. During her last visit to America Miss Sinclair sat next to the great humorist at a lunch party. Being young and diffident, she waited for him to begin to talk, and he returned the compliment by also waiting. So a few minutes passed in perfect silence, and then he turned to her and said in his merry, fatherly way, "Child, do not be so boisterous."

SIGNS OF THE TIMES IN CHINA.

The Chinaman must be strongly infected with progressive ideas before he consents to part with his pig-tail, as many are said to have done in Hong-Kong recently. Six wealthy elders set the example, their queues being cut off in public, and eleven thousand men are now reported to have discarded their pig-tails. Apparently in this matter economic changes have got the better of sentiment. It is stated that it has been discovered that the pig-tail is a source of real danger in the midst of moving machinery.

CIVIL SERVICE EXAMINATIONS SPECIAL EXPERT TUITION

BY
JOHN GIBSON, M.A.

(First Class, Camb., Educational Silver Medallist at Four International Exhibitions; Author of "Modern Education," &c.) and a

Large Staff of Experienced Tutors.

CORRESPONDENCE, CLASS AND PRIVATE TUITION.

Resident Pupils received at Upper Norwood, and 27, Queensborough Terrace, Hyde Park, W.

RECENT SUCCESSSES.

India Civil Service.—August, 1908: E. C. Snow (First Trial). August, 1910: C. E. L. Fletcher.

India Police.—June, 1910: FIVE passed, including THIRD and SIXTH. From 1906-1910 TWENTY-FOUR have succeeded, all but four at FIRST TRIAL.

Consular Service.—July, 1909: E. Hamblock, FIRST; G. A. Fisher, SECOND; G. D. Maclean, THIRD. July, 1910: FIRST, SECOND (i.e., TWO of the THREE posts), and EIGHT in 1st TWELVE on the list; i.e., THREE of the FOUR Posts awarded.

Student Interpreterships (China, Japan, and Siam).—September, 1907: FIVE of the SEVEN Posts taken, including the FIRST THREE, all but one at First Trial; July, 1909: J. W. Davidson, SECOND and A. R. Owens, FOURTH (i.e., TWO of the FIVE Posts given), both at FIRST TRIAL; and March, 1908 (Levant): L. H. Hurst, FIRST (FIRST TRIAL); C. de B. Maclean, FOURTH (FIRST TRIAL). August, 1910: H. D. Keown (China), THIRD.

Intermediate C.S. Examinations.—FOURTEEN Recent Successes, including the FIRST. Near lally at FIRST Trial.

N.B.—SIX times running in 1907-10, the FIRST Place has been taken in the CONSULAR SERVICES.

JOHN GIBSON, M.A.,

24, CHANCERY LANE, W.C.

27, Queensborough Terrace, Hyde Park, W. (West End Branch), and

14-22, Victoria Road, Upper Norwood, S.E. (Resident Branch).

TUITION BY POST

For all Examinations,

— BY —

CLOUGH'S

Correspondence College.

Established 1879.

THE OLDEST, LARGEST, AND MOST SUCCESSFUL CORRESPONDENCE COLLEGE.

Clough's System of Postal Tuition is
MOST ECONOMICAL.
MOST CONVENIENT.
MOST SUCCESSFUL.

85,000 Successes in 31 years
proves Clough's System the Best.

SPECIAL COURSES FOR:

All Professional Preliminary Examinations (Legal, Medical, Theological, &c.).

All Civil Service Examinations.
All Commercial Examinations.
Positions open to Women.

Courses in single subjects may be taken.

"The efficient System afforded by Clough's . . . gives the maximum result at a minimum cost."

"The Civilian," August 14, 1909.

Write for full particulars and advice to

Clough's Correspondence College,
Temple Chambers, London, E.C.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

In the country, four miles from Crewe. Preparatory Department recently added. Boys admitted on the Foundation at half fees.

For particulars apply to the HEAD MASTER, or to the Clerk to the Governors, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL, AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

EDGBASTON COLLEGE, Bristol-road, Birmingham.—STUDENT-MISTRESS required in January, to assist with Music practice and be prepared for higher Music Examinations. Premium for Board.—Miss BAILY, Edgbaston College, Bristol-road.

WAVERLEY SCHOOL, SHERWOOD RISE, NOTTINGHAM. Head Master: Mr. H. T. FACON, B.A. Boarders. Home influence. Private field opposite school. Telephone. New Term, Monday, January 17.

LETCHWORTH SCHOOL, HERTS.—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad. Principal: J. H. N. STEPHENSON, M.A. (Oxon). Head of Junior School: Mrs. N. STEPHENSON.

SCHOOLS in ENGLAND or ABROAD for BOYS and GIRLS.

Messrs. J. and J. PATON, having an intimate knowledge of the best Schools and Tutors in this country and on the Continent, will be pleased to aid parents in their selection by sending (free of charge) prospectuses and full particulars of reliable and highly recommended establishments. When writing, please state the age of pupil, the district preferred, and give some idea of the fees to be paid.—J. and J. PATON, Educational Agents, 143, Cannon Street, London, E.C. Telephone, 5053 Central.

STEWART'S SHORTHAND ACADEMY, 104, High Holborn.

HUBERT STEWART'S simplified system of learning (Pitman's) Shorthand. 120 words a minute guaranteed in six weeks. Terms very moderate. Postal lessons.—Write for prospectus to THE PRINCIPAL.

HARRINGAY DAY and BOARDING SCHOOL for Boys, Hornsey, London, N. (Established 25 years.)

Preparation for all exams. Home comforts. Terms, 10 to 12 guineas, all inclusive.

Headmaster: Rev. D. DAVIS
(Manchester College and Oxford University)

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

Situations

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Wotton, Birmingham.

LADY WANTED (January) as Working Housekeeper (Cheshire) for Widower. 4 children, youngest 9 years.—9, INQUIRER Office, 3, Essex-street, Strand, W.C.

YOUNG DUTCH LADY, well educated, domesticated, teacher, wants situation in family as Mother's Help.—J. S., INQUIRER Office, 3, Essex-street, Strand, W.C.

LADY (28), thoroughly domesticated; fond of children, good pianist and needlewoman, desires post. Salary about £20 per annum.—Address, HOVEITE, 3, Essex-street, Strand, London, W.C.

TWO LADIES offer comfortable home to lady of small means; services required in return; age about 35; good servant kept.—Address, ALPHA, Birkenhead News, Birkenhead.

WANTED, Young English Lady, for lawyer's family in Hungary, to teach English to only child: boy aged seven. Travelling expenses and good salary.—Further particulars from Miss POWELL, c/o Miss Martineau, Brathay, Thornton-road, Clapham-park, S.W.

Miscellaneous.

BREAKFAST CLOTH BARGAINS! Genuine Irish Linen cream damask; ornamental designs, shamrock centre; borders matching, 42 inches square, 1s. Postage 3d. Money back if unsatisfactory. Patterns free.—HUTTON'S, 5, Larne, Ireland.

FREE!—Large box containing patterns of winter blouse fabric, "Spunzella." Over 100 attractive designs to select from. Guaranteed unshrinkable wool. Colours fast. Wears for years.—Postcard, HUTTON'S, 5, Larne, Ireland.

TABLE LINEN, Irish Double Damask.—Two table-cloths 2½ yards long, two ditto 3 yards, 12 serviettes, lot 25s. 6d., approval.—76, INQUIRER Office, Essex-street, W.C.

TABLE CUTLERY.—5-Guinea Service, 12 table, 12 dessert knives, pair carvers and steel; Crayford ivory handles. Take 15s. 6d. for lot, approval.—77, INQUIRER Office, Essex-street, W.C.

STOLE AND MUFF.—Handsome black fox-colour, silver-tipped, pointed latest fashionable Stole and Animal Muff, together £2s. 6d. Worth £5, approval.—78, INQUIRER Office, Essex-street, W.C.

SPOONS & FORKS.—A1 quality, silver plated on nickel silver, 12 each, table and dessert spoons and forks, 12 teaspoons, 60 pieces for 35s. List price £9 10s. approval.—79, INQUIRER Office, Essex-street, W.C.

SEALSKIN JACKET.—Latest style, sacque shape, with storm collar, practically new, take £5 15s., worth £25 approval.—80, INQUIRER Office, Essex-street, W.C.

STOLE or WRAP.—Real natural Grey Squirrel, very fine quality. Selected skins. Wide long Wrap. Large Pillow Muff, perfect matched skins, cost 15 guineas. Take £5 10s. Approval.—81, INQUIRER Office 3, Essex-street, W.C.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliff Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply Mrs. POCOCK.

GRANGE-OVER-SANDS, LANC.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

LANGLEY HOUSE, DAWLISH, A HOLIDAY AND HEALTH RESORT for Ladies. Advantages for girls visiting alone. Through trains from Midlands and the North.—Prospectus from Miss JONES.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD AND RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

VEGETARIAN PENSION, Sea View, 3, Albany-road, Southport. Board and Residence, 28s. per week. Special programme for Christmas and New Year.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT, Miss CECIL GRADWELL, Miss ORME, HUMPHREY G. RUSSELL

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

OLD FALSE TEETH.

We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.

WOOLFALL & CO., SOUTHPORT.

Books for Sale and Wanted.

PUBLISHER'S REMAINDERS MAKE HANDSOME XMAS PRESENTS.—Books of every description new as published, but at greatly reduced prices and suitable for all classes of readers. New Xmas List now ready. Also an up-to-date Catalogue of Modern Literature mostly at Discount Prices. Ask for Catalogue No. 134.—HENRY J. GLAISHER, Remainder and Discount Bookseller, 55-57, Wigmore-street, W.

EUSTACE GORDON,

Bookseller,

Bookbinder, and Stationer,

35, ROSEMARY STREET, BELFAST.

Orders sent by post receive prompt attention. Second-hand books sought, and reported immediately.

READ JOHN PAGE HOPPS' MONTHLY,

THE COMING DAY.

PRICE THREEPENCE.

Contents for DECEMBER.

The Light of the World.
Seeing the Invisible Things of God.
The Music in the Gospels.
Mark Twain's "What is Man?"
Questions relating to Women.
The Fighting Profession.
What London Likes.
The Royal Butchers.
Notes by the Way, &c.

LONDON: A. C. FIFIELD, 13, Clifford's-inn, Fleet-street.

May be had from all Newsagents, or direct from the Editor, The Roserie, Shepperton-on-Thames.

THE BUSINESS

THE WORKERS' BOOKSHOP,

For the Sale of

PUBLICATIONS Educational, Technical,

Philanthropic, Social,

A List of which may be obtained free,

IS NOW TRANSFERRED.

5, Princes Street, Cavendish Square (the new premises of the Central Bureau for the Employment of Women).

DECORATE YOUR HOME



The "Ideal" Embroidery Machine will enable you to do most handsome Embroideries with ease. Covers, Cushions, Slippers, etc., can be richly embroidered.

We have secured 20,000 "Ideal" Embroidery Machines, and are offering them to readers of THE INQUIRER for 3/6 only. Order at once to secure prompt delivery. Money returned if sold out.

The Embroidery Work Box, containing Ideal Apparatus, Frame, Patterns, Wool, Scissors, etc., for 6/6.

THE BELL PATENT SUPPLY CO., LTD., 147, Holborn Bars, London, E.C.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HAYWOOD, Deansgate—Saturday, December 17, 1910.

* Regarding Advertisement Rates see inside Front Cover.